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THE WORKS OF Thomas Goodwin, D.D.

SOMETIME
Preſident of *Magdalen* Colledge in *Oxford*.

The Third Volume,

CONTAINING

DISCOURSES,

I. Of an Unregenerate Mans Guiltineſs before God, in reſpect of Sin and Punishment.

II. Of Mans Reſtauration by Grace.

III. Of Chriſt the Mediator.

LONDON,
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THE

PREFACE.

As the Authors deſign was to take a careful, and exact ſurvey of Man in the various changes of his State, from Integrity, Innocence, and an anſwerable bliſsful Condition, to Sin, and Miſery, and from this at laſt reſtor'd, and raiſ'd by Grace to more Glory than he had loſt: He accordingly hath ſhew'd you this Creature fair, and beautiful in Holineſs, as he firſt came out of Gods Hands, and flouriſhing in all the Joys, and Glories of his Innocence. And He now opens to your ſight the ruins of this once noble ſtructure, which would be too ſad and melancholy a proſpect for any of us to look upon, if we did not at the ſame time ſee our Glorious Redeemer raiſing out of theſe miſerable ruins a Building ſtronger, and when he once ſhall have finiſh'd the Great Work, fairer than the firſt.

In the diſcourſe of the Creatures, and the Condition of their State by Creation, *Vol.* II. Of his Works.

We have here one Object, which may move us with the deepeſt ſhame and ſorrow, when we behold what vile wretched Creatures Sin has made us, and how baſely alter'd from what we once were. We have another object, which may ſtir us to the higheſt exultation of Joy, when we ſee our Saviour Travailing in the greatneſs of his Strength, mighty to ſave, *and to ſave us ſo effectually, that it is impoſſible for us to relapſe into our firſt bewail'd miſery, to reſtore us ſo per-*

Iſa. 63. 1.

fectly

Eph. 5.27.

fectly; that he will one day preſent to his Father theſe our now deformed, and polluted Souls, without Spot or wrinkle, *without any remaining blemiſh of our firſt Defilements, any mark of our Deformity, or ſcars of our Wounds. If as fallen, we are dejected in our Spirits, and aſham'd to look up, the ſight of Chriſt the Original and Cauſe of greater Happineſs, Glory, and excellence to us than our Father forfeited in Paradice; raiſeth us to new Life and Hopes. As we ſhould bewail our depraved wretched Natures, we ſhould alſo take Joy, and delight when we ſee them by Chriſt recovering freſh Comelineſs and Beauty, nay it is our Duty, and we have all Reaſon to rejoyce more in our Salvation, than to Sorrow in our Miſery: To Triumph more in the Strength and Power of Chriſt the ſecond* Adam, *than to be caſt down in Thoughts of the Weakneſs and Folly of the firſt. For tho Man firſt ſtood on ground, which ſunk under him, yet we are now built on a firm Foundation, unſhaken, and which ſtands to Eternity, and from which nothing can ever make us totter or fall. Now that, as we have Mans Depravation by Nature, and his Reſtauration by Grace diſplayed to us, Mine, and Your Heart may be ſuitably affected with Sorrow, and Joy, to lament indeed our Sin and miſery: But believing to triumph in Chriſt the Mediator, whoſo perfectly recovers us is the Prayer of,*

Your Servant in our
Lord Jeſus Chriſt.

Thomas Goodwin.

A
CATALOGUE
OF THE
Authors Writings,
in M. S.
Which were never yet PRINTED.

OF the Work of the Holy Ghoſt, the third Perſon in our Salvation.

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A DISCOURSE OF AN Unregenerate Mans Guiltineſs BEFORE GOD IN RESPECT Of Sin and Puniſhment.

By Tho. Goodwin D. D.

LONDON,
Printed in the Year. 1692.

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OF THIS
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BOOK X.

That this State of Guilt and Natural Corruption, is the Condition of all Men Unregenerate, though they make an external Profeſſion of Chriſtianity. A Diſcovery of the ſeveral ſorts of ſuch Men, both the Ignorant, and the Prophane, and the Civil and Formal Chriſtian: And an Anſwer to all thoſe Pleas by which they excuſe, juſtify, or flatter themſelves.

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Chap. 9. *The Inferences and Uſes of the Doctrine. If God puniſheth Sins, he is not the Author of it. Let us be firmly perſwaded of the reality of this VVrath to come. Let us adore and fear the Greatneſs of God, and be moved to turn to him. Let us conſider what it is to Die, and what the State of the other VVorld is. Let Believers learn highly to value that Salvation which Chriſt obtains for them.*

ERRATA to this TREATISE

Page 43. line 14 covenant *r.* conſequence *p.* 52. *l. ult.* of us *r.* in us *p.* 63. *l.* 8. for purges *r.* purge it. *p.* 144. *l.* 6. *r.* 1 *Cor.* 13. 1, 2, 3. Tho I ſpeak with the Tongues of Men, and of Angels, &c. *p.* 162. *l.* 40. the grew, *r.* they grew *p.* 176. *l.* 28. *r.* they have not a taſting *p.* 200. *l.* 43. too *r.* ſo *p.* 204. *l.* 5 & 6. ſave *r.* ſome. *p.* 210. *l.* 44 *dele* not. *p.* 214. *l.* 11. *r.* oppreſſors. *p.* 215. *l.* 15. *r.* concerning the Antients. *p. p.* 217. *l.* 52. *r.* becauſe ſhe ſaw a Creature to ſubſiſt *p.* 219. *l.* 55. *r.* what they have here better than the beſt hereafter. *p.* 233. *l.* 53. *r.* burn all his Books. *p.* 236. *l.* 29. for haſt. *r.* heart. *p.* 274. *l.* 2. *r.* what is common *p* 299. *l.* 55. a comma is to be after theſe words, as Infants, *p.* 300. *l.* 38. privately. *r.* privatively. *p.* 301. *l.* 13. there. *r.* theſe. *p.* 303. *l.* 18. you. *r.* them. *p.* 307. *l.* 58. after theſe words heavy, and ſad, if it be at a diſtance from God. *p.* 311. *l.* 2. many *r.* mans. *l.* 15 after that is. *r.* Lovers. *l.* 23. and *r.* that. *p.* 312. *l.* 6. that is. *r.* as *l.* 19. after as their end, a comma. *l.* 51 after advance himſelf a comma. *l.* 59. living. *r.* loving *p.* 483. *l.* 8. thoſe following. *r.* the following. *l.* 18. converſations. *r.* converſions. *p.* 545. *l.* 12. *r.* Goodneſs.

AN
Unregenerate Man's Guiltineſs
BEFORE
GOD
In Reſpect of SIN and PUNISHMENT.

BOOK I.

Of an Unregenerate Man's Guiltineſs before God, from the Imputation of *Adam*'s firſt Tranſgreſſion to every Perſon of his Poſterity.

CHAP. I.

The general Deſign, and Diviſion of the Diſcourſe.

WE have ſeen the State of Pure Nature, as to the Holineſs and Happineſs thereof, by the Law of God. I come now unto Man's fallen and loſt Condition in a State of Sin and Wrath, which is the Condition of all by Nature, and whilſt in the State of Nature.

In the Diſcourſe of the Creatures, and the Condition of their State by Creation, in Vol. II. *of his Works.*

My Method ſhall be this.

I. To handle the Sinfulneſs of all Men by Nature, in reſpect of their Birth-Sin, (which from *Auguſtin* we have uſed to call *Original Sin*) both in the *Guilt* and *Corruption* thereof.

II. To treat of it as it is a State, or an abiding Condition, and therein to diſcover the ſeveral Sorts of Men remaining unregenerate in the Church, and of a common Profeſſion of Chriſt; *viz.* 1. Of Ignorant Perſons. 2. Prophane. 3. Civil and Formal Chriſtians. And to detect the Deceits and falſe Pleas which each of theſe have, why they think themſelves happy if they ſhould die therein. That which I intend therein, is a Conviction of all theſe Sorts of Perſons, (that are the Generality of the Church) that they are ſtill in the State of Nature, and without true Regeneration will eternally periſh.

III. The third is the Sinfulneſs of Sin, and the Aggravations of it, as in ſinning againſt Mercies, againſt Knowledg, &c. together with the Fearfulneſs of that Puniſhment, which is due unto Men for the leaſt Sin in that Eſtate.

I. As to the firſt, my Method is;

Firſt, To ſhew the firſt Entrance of Sin upon all Men by *Adam*'s firſt Sin, that is, the firſt Imputation of that Act to all Men; and how far the Guilt of that Act is charged on us, and how far it was perſonal and proper only to him.

Secondly, To lay open that Corruption of Nature, which hath defiled all our Natures. Concerning which; 1. How it flows from the Guilt of that firſt Act. 2. That it is truly and properly a Sin. Then 3. The great abounding Sinfulneſs thereof. And 4. The parts thereof in general, as that it is,

First, A total Privation and Emptineſs of all that is truly good.

Secondly, Poſitive Inclinations to all Evils, which conſiſt in two things.

1. In Luſts, and therein of the Nature of Luſts, their Inordinacy, their Sinfulneſs and Deceitfulneſs.

2. In an inbred Enmity and Oppoſition unto God, and whatever is holy and good, (which I make the third particular Branch of original Corruption.)

This in general.

II. More particularly, I lay open this Corruption, as it is in the whole Man, and in every Faculty.

First, The Underſtanding in Blindneſs, Unbelief, practical falſe Reaſonings and Deceits, *&c.*

Secondly, The thinking Power, the Vanity of Thoughts.

Thirdly, The Defilement in the Conſcience.

Fourthly, The Subjection and Bondage of the Will and Affections unto Luſts; then the Varieties of theſe Luſts, and of thoſe Maſter-Luſts which are in the Hearts of ſeveral Men.

CHAP. II.

The Text explained. That all Men are in a State of Sin. That it's worth our Enquiry to know how Sin, which thus involves all Men in it, came into the World. That Sin had its Entrance by Adam's *firſt Tranſgreſſion. How* Adam *being created Holy, was capable of Sinning.*

ROM. V. 12, 13, 14.

Wherefore as by one Man Sin entred into the World, and Death by Sin; and ſo Death paſſed upon all Men, in whom all have ſinned.

For until the Law, Sin was in the World: but Sin is not imputed when there is no Law.

Nevertheleſs, Death reigned from Adam *to* Moſes, *even over them that had not ſinned after the Similitude of* Adam's *Tranſgreſſion, who is the Figure of him that was come.*

YOU read the Story of *Adam*'s Fall, in the third of *Geneſis*; and here you have, how it concerned his whole Poſterity, and that illuſtrated by the *Antitype* of *Adam*, *Jeſus Chriſt*, and his conveying Righteouſneſs unto his; of which Chriſt, God intended *Adam* to be the Type; and in this theſe two are parallel, (as in other reſpects) that look as the Story of Chriſt's Birth, Circumciſion, Obedience and Sufferings, are but barely and nakedly related in the three firſt Evangeliſts, whereas the Intent, Efficacy and Benefit from thence accruing to us, was reſerved to be ſet forth by the Apoſtles in their Epiſtles; ſo it falls out in this: *Moſes* tells the Hiſtory of *Adam*'s Fall; and *Paul* explains the Myſtery and Conſequence thereof.

That Sin hath not only entred in upon the World of Mankind, but hath univerſally overflown it for Sin, not a Man excepted, is evident in that Speech, *All have ſinned*; upon which he ſays, *Death followed:* Yea, this is that which the Apoſtle hath been approving at large all this while in the former part of the Epiſtle, *Chap.* 1, 2, 3. So then (as concluding, he ſays) we have proved, that both Jew and Gentile (which two then ſhared the World between them) are under Sin, all and every one of them; *Not one Righteous, no not one,* Chap. 3. ver. 10. And what need we ſay any more of it, (ſays he) it being ſuch an irrefragable Truth, as every Mouth muſt be ſtopp'd and *become* (in his own Acknowledgment) *guilty before God?* ver. 19. And it might be proved by Induction of all Men of all Ages, and will be at the latter day, when the Story of all the World ſhall be ripp'd up. There is no Man in whom ſhineth but the Light of Nature, that either caſts his Eye into his own Boſom, or looks out upon the Sons of Men, but muſt acknowledg as much.

Neither is it any new thing lately befaln the World, but it is the antient Brine it hath lain ſoak'd in, ſteep'd in, theſe ſix Thouſand Years almoſt. *The whole World lay in Wickedneſs,* in *John*'s time, 1 John 5. 19. There was not by Nature any Man *righteous, no not one.* In *David*'s time, when God look'd down from Heaven; *Pſal.* 14. 2, 3. *The Lord looked down from Heaven upon the Children of Men, to ſee if there were any that did underſtand and ſeek God. They are all gone aſide, they are all together become filthy: there is none that doth good, no not one. Solomon* ſays, *Eccleſ.* 7. 27, 28, 29. *Behold, this have I found (ſaith the Preacher) counting one by one to find out the account: Which yet my Soul ſeeketh, but I find not: one Man among a thouſand have I found, but a Woman among all thoſe have I not found. Lo, this only have I found, that God hath made Man upright; but they have ſought out many Inventions.* That he viewed Men and Women one by one; *And lo, this I found,* (ſays he) *that they are all corrupted:* And therefore at *ver.* 20. he ſays, *For there is not a juſt Man upon Earth, that doth Good and ſinneth not.* See alſo his Speech in his Prayer; 2 *Chron.* 6. 36. *If they ſin againſt thee, (for there is no Man which ſinneth not) and thou be angry with them, and deliver them over before their Enemies, and they carry them away Captives unto a Land far off, or near.* If you think the Infant times (called the golden innocent Age of the World) was free, ſee what an account the Text gives you; *ver.* 13. *Sin was in the World from* Adam *the firſt Man to* Moſes; take the account ſhorter, from *Adam* to the Flood. God, whoſe all-ſeeing Eye runs through the whole Earth, views every Man, yea (every Thought in Man) brings in this Bill and Account, having viewed them one by one: *Gen.* 6. 5, 12. *All Fleſh have corrupted their way upon Earth:* Yea, and that ſo as from *the firſt Imagination* or Act the Mind puts forth to the laſt; *All and every Figment of the Heart is corrupt.*

To give you one Evidence which the Text ſuggeſts of this univerſal Guilt and Sinfulneſs of all Men; *Death reigned from* Adam *to* Moſes (or elſe (that which is equivalent to Death) a *Change* as in *Enoch.*) It ſpeaks of a mighty Monarch here [*Death*] the moſt univerſal and moſt laſting Monarchy that ever was: It *reigns,* ſays the Text, its Scepter hath ſubdued and brought under all the Sons of Men; *Death hath paſſed upon all Men.* Other Monarchs never ſubdued all; ſome Out-laws and Nations were not overcome; here not a Man but falls under it: Other Monarchies ceaſe and determine; this hath laſted in all Ages, *from* Adam *to* Moſes; ſo the Text ſays, and Experience ſhews ever ſince: Take the Experience of the preſent Age; not a Man alive was ſeven-ſcore or eight-ſcore Years ago: nay it comes into your Houſes, tears your Children from your Dugs, and kills them before your Faces, and you cannot reſiſt it. Millions come into the World, and but ſalute their Friends, and then go weeping out again, ſo ſays the Text; that Children who actually never ſinned as *Adam* did (for that is the meaning of *not ſinning after the Similitude of* Adam'*s Tranſgreſſion*) do die as well as others. Now if you ask Death as they asked Chriſt, *Mat.* 21. 23. *By what Authority he doth theſe things?* By what Title he reigns over all, even over Children? The Text ſhews his Commiſſion, and gives this as the ground of it, (which we are now a demonſtrating, therefore by this effect) That *all have ſinned*; and tells us, that *Death entred into the World by Sin*, being the *Wages* of it, *Rom.* 6. 23. and the *Child* of it, *James* 1. 15. *Then when Luſt hath conceived, it bringeth forth Sin; and Sin when it is finiſhed, bringeth forth Death.* And to the Elect it is ordained, through the Grace of God, to be his Meſſenger to fetch Sin out of the World, as Sin was a means to bring it in.

2. Doubtleſs it is a matter worth the knowing, and our moſt diligent Enquiry, How this Deluge of Sin and Death entred in upon all the World, what was the firſt Gap, the firſt Breach made, that let it in? *This univerſal Flood* that covers the Face of the Earth, which could never yet be drained and caſt out? Yea, and what ſhould be the Spring that ſhould feed it all this while continually in all the Thoughts that iſſue from every Man's Heart, ſo as it ſhould never be dry?

The great Scholars of the World have ſpent their Wits often in the ſearch of *the Original of Trifles.* Whole Volumes are written of the *Original of other things.* But *Solomon*, the wiſeſt Man that ever was, thought this very Point, (namely, How all Men came thus univerſally corrupt,) a Point of deepeſt Wiſdom, Uſe and Profitableneſs, *Eccleſ.* 7. 25. *I applied my Heart*, ſays he, *to know and to ſearch, to ſeek out Wiſdom, and the Reaſon of things*; and *above all elſe*, as appears in the next words, *to know Wickedneſs and Folly, and to find the Cauſe of it*; for that the former Words ſhew is his meaning: for he ſays in the next Verſes, That he took a Survey of all the World of Mankind; Women firſt, with whom he was too much acquainted; and then Men alſo: and obſerved their Diſpoſitions, *ver.* 27. And *this I found*, ſays he, *God made Man (originally) righteous; but now they are all corrupt, and have found out many Inventions.*

And indeed it is our Priviledg and Advantage, who enjoy God's Word, to know the Original of this univerſal Confuſion in Man's Nature, and of the Miſery all are expoſed unto: which the wiſeſt Men among the Heathen, who though they fill'd the World with Complaints about it, as *Plato* in the ſecond Book of his *Common-wealth* complains, That Men by their Natures are evil, and cannot be brought to good. And || *Tully*, as he is cited by *Auguſtin* in his fourth Book againſt *Julian*, "That Man is brought forth into the World, in "Body and Soul expoſed to all Miſeries, prone to Evil, and in whom that "Divine Spark of Goodneſs of Wit and Morality is oppreſſed and extinguiſhed. Yet they could never dive into the bottom of this *univerſal Diſeaſe and Miſchief.* They found that all Men were poiſoned, but how it came there, they none of them did know or could imagine, or would ever have found out, but run to falſe Counſel, attributing it to *Deſtiny* and *Fate*, or ſome *evil Planet*, its having a malign Influence into Man's Nature; or to an *evil Angel* that attended upon every Man. All which how ſhort is it of the Truth!

|| Cicero Lib. 3. de Republicâ, *cited by* Auguſtin, lib. 4. contra Julianum, c. 12. p. 226. in Tom. 7. Oper. Ed. Pariſ. 1571. In Libro tertio de Republicâ, idem Tullius hominem dicit non ut à matre, ſed ut à novercâ naturâ editum in vitam corpore & nudo, & fragili, & infirmo: Animo autem anxio ad moleſtias, humili ad timores, molli ad labores, prono ad libidines; in quo tamen ineſſet tanquam obrutus quidam divinus ignis ingenii, & mentis. Quid ad hæc dicis? Non hoc author iſte male viventium moribus dixit affectum, ſed naturam potius accuſavit.

And together with this Secret now made common to us, the *Knowledg* of it is moſt profitable, yea and neceſſary for us, and is one of the main Principles, yea the firſt which is committed to the Church to be known and believed; and therefore was the firſt thing which, next to the Creation of the World and Man, God manifeſted in the firſt Book that ever he wrote.

The firſt *Query* will be, How all Men come generally, and univerſally, and continually thus unrighteous, and thereupon expoſed to Death?

The Text reſolves us, ſaying, *That by one Man Sin did enter into the World, and ſo Death paſſed upon all.* If we had never heard of this ſame *one Man* before, we would all be inquiſitive who it ſhould be? The fourteenth Verſe tells us it was *Adam.* You have all heard of him, who in 1 *Cor.* 15. 45. is called *the firſt Man Adam*; the firſt Man that ever was in the World: for how could Sin by him enter upon all, if he had not been before all? Some Men otherwiſe would have been free, if any had been before him. And the reſt of the Verſes from the 14*th* to the 20*th*, do generally inform us that he committed *a Tranſgreſſion*, ver. 14. *an Offence*, ver. 15, 17, 18. *that he ſinned*, ver. 16. *that he diſo-*

diſobeyed, ver. 19. and by that *Tranſgreſſion, Offence, Sin, Diſobedience*, (call it what you will) it comes to paſs that all other Men *are made Sinners*, ver. 19. *And that the Guilt of that Sin came upon all Men to Condemnation.*

If you ask, how it came to paſs that this *Man* ſhould ſin, God having created him *righteous*? As *Solomon*, Eccleſ. 7. 29. *Lo, this only have I found, that God hath made Man upright; but they have ſought out many Inventions*; and as you read of him in the firſt and ſecond of *Geneſis, That he was created in the Image of God*?

Firſt, I confeſs I had rather, upon the experience of mine own Frailty, fall down before the great God, and acknowledg mine own *Slipperyneſs* and *Changeableneſs*, as I am a Creature, if left to mine own Will; and that when ſo left, I am obnoxious to Sin, over and above and beyond what Corruption hath yet ſwayed me to, than diſpute this Point out with God or Men: for though I came not into the World holy, and endowed with created Inclinations and Diſpoſitions contrary unto Sin, as *Adam* did; yet in the courſe of my Life, I have full often found mine own Will hath of and from it ſelf caſt the Ballance, and given forth a Command for many a ſinful Act, not merely out of that ſinful Bias and Inclination it hath to commit Sin, but over and above out of that mere *Mutability* and *Fickleneſs* which is in my Will to caſt it ſelf to Evil: and when Inclinations and Aſſiſtances unto the contrary have been ſufficient to preſerve me from ſo ſinning, yet mine own Will hath determined it ſelf to an outward act of *Evil*; ſo as I could and might reſolve the Act done into that Uncertainty and Aptneſs to change and fall, even (as I am a Creature) to fall into that, which is a ſtep into that *Nothing* we were firſt created out of, namely *Sin*: ſo that beyond what the Bias or Poiſe which Corruption ſways Man unto, it appears that in many paſſages of a Man's Life a *Vertibility of Will hath been the cauſe of Sin*, which is then ſeen, when ſtrong Motions and Impreſſions have been to the contrary, as well as Impulſes of Sin and Wickedneſs, (ſo as the Man could not but ſay he had power not to have done it:) from whence a Man may diſcern what he himſelf was like to have done, if he had been in *Adam*'s State and Caſe.

Secondly, That alſo of *James*, That it is God's Prerogative alone (and no Perſon's elſe but he who is God withal, or one Perſon with God) not to be capable of being tempted to Evil, ſo as to be prevailed with by it; *James* 1. 13. *Let no Man ſay when he is tempted, I am tempted of God: for God cannot be tempted with Evil, neither tempteth he any Man*: to be *without variableneſs or ſhadow of turning*, ver. 17. proves my Aſſertion. It is further evidenced by this, that the greateſt and holieſt Creature that could be made by God, if but a mere Creature, and having no other but that providential Aſſiſtance due by the Law of the Creation, was not only capable to reel and fall, but was ſlippery and might eaſily totter and fall, and ſo break it ſelf as a Glaſs without a bottom.

Neither could this be laid upon God, that he upheld him not; becauſe to have been invincibly kept and preſerved by God, was above the due that, as Creator, God was any way obliged unto; and muſt have proceeded from a Principle of an higher kind, namely his *Free-Grace*, and was inconſiſtent with his Covenant of *Works*: So as God in letting him fall, did therein no more but only not aſſiſt him by ſuch a ſupernatural Aid as was above the Law of Creation, and unto which God therefore was no way bound; and it was but to leave the Creature, to ſhew what as a Creature it might will to do, and ſo that it was *mutable*. Which *Prerogative of God's* ſo to do, who ſhall deny unto him, or put the contrary upon him, as meet to be expected from him, when it was a pure act of ſupernatural Grace to have done otherwiſe? The wiſeſt of Men, *Solomon*, having ſought into the nature and original of Wickedneſs and Madneſs, lays all at Man's door: *God made Man righteous, but they found or ſought out many Inventions*, Eccleſ. 7. 29.

Neither is it to be conceived that Man's Heart was expoſed to Satan to infuſe Sin, as a piece of fair Paper lies expoſed to an external Hand to caſt a blot or ſtain of Ink upon it at his pleaſure. No, it muſt be an act of a Man's own Will, without the conſent of which the Devil cannot now in our corrupt Eſtate, force any Man to ſinning, much leſs then when he had no matter in *Adam* to work upon.

The which *Mutability* God (when *Adam* was at the beſt and prime of his Condition) gave him an extraordinary Monitory and Warning of: Yea, and that which was to be as a Sacrament thereof unto him, God ſingled forth of the Garden (he was plac'd in) two Trees, *the Tree of Life*, which was ordained to ſeal his conſtant Eſtate of Life and Happineſs, if he would perſiſt in Obedience: *The Tree of Knowledg of Good and Evil*, to ſignify that he was mutable from Good to Evil; and of this laſt Tree God forbad him to eat, and that if he did, he died; *Gen.* 2. 17. *But of the Tree of the Knowledg of good and evil, thou ſhalt not eat of it: for in the day thou eateſt thereof, thou ſhalt ſurely die.* And that therefore he muſt look to himſelf, for this was his Covenant, and the eſſential terms of it, and therefore ſealed up by theſe two Sacraments. Now the Word *Diſobedience* here in the Text, points us to his Sin, as it is alſo charged upon him by God, *Gen.* 3. 17. *Becauſe thou haſt hearkened to the Voice of thy Wife, and haſt eaten of the Tree whereof I commanded thee not to eat*; which ſhews wherein lay the very Sin. *Adam* had an expreſs Commandment from God, and the Light of it, together with the Principles of the Law, written in his Heart, was in his Underſtanding and Judgment ready to have guided him if he would uſe and ask Counſel thereof, and attend thereto, upon all Temptations to the contrary. Neither was it poſſible that if he would have had Recourſe to thoſe Principles, and conſulted with them, that he ſhould have erred, or that his Will ſhould have inclined to ſuch an Act, expreſly contrary to God's Law, if he had continued fully to conſider what was at hand ready to his View; for neither could Error beſal his Underſtanding, if he would uſe the Light he had in that Eſtate, (for then his Underſtanding muſt be ſaid to have been created by God, not able to judg of what was good in every Action) neither could Man's Will then but fixedly cleave to that which the Underſtanding did think good; only he not being taken up into the ſeeing of God *Face to Face*, and ſo to have his Underſtanding poſſeſſed with ſuch a Sight of God and his Will, ſo fill'd and fixed with the Poſſeſſion of him thereby, as he might not caſt an Eye to look and conſider whether there might not be ſome further Good as to himſelf, than he was yet poſſeſs'd of in that Condition; and then this being ſuggeſted to him by Satan that there was, he turned a ſudden ſquint Eye aſide, as *Lot*'s Wife did hers backwards: And thus the Scripture expreſſeth his Sin, by *a not hearkning or attending* to the Light of the Law, and the Voice of it in his Judgment, but *an hearkning to the Voice of his Wife.* It was not a conſulting with the Command, or not ſuffering it to ſpeak, or not cleaving fixedly to the Advice thereof; but his Will would have his Underſtanding gad and wander with a Glance, to ſee if there might not be ſome thing in what Satan ſuggeſted: and this very raſh incogitant Squint was his firſt Slip from God; ſo as after it when God's Law came upon him, and was conſidered by him, yet this Sin having firſt entred, thereupon followed a doubting of the Truth of what God had ſaid, a Jealouſy that God kept him from eating of that Tree out of Envy, leſt they ſhould be as God; and ſo hoping to mend his Condition another way, than by obeying God, and to be free of the Service of God, which by God's Law he was (if he would have Happineſs from God) to be ſubject unto; he rather choſe to ſet up for himſelf, and ſeek his Fortune, (as we ſay) and ſo to be abſolutely free as God is. And thus thinking he had found out a new trick to be happy, without and beyond what that Condition would afford which God had ſet him in, he fell into Sin and Miſery; and that this was the Sin of his Fall, is part of *Solomon*'s meaning, when he ſaith, *They ſought out new Inventions*; and having once left God, he doth now nothing elſe but ſeek a new way to be happy; but being a Beggar of himſelf, finds he cannot himſelf ſupport himſelf, and therefore is forc'd for Happineſs and Comfort to go to every Creature to ſupply him, and ſo is plunged into the worſt of Servitudes, *whilſt he promiſed himſelf Liberty*; even to be a Servant to every Creature: This for that one Man's Sin.

CHAP. III.

How Sin is derived from Adam *to all Mankind. What Sin it is which is propagated by the firſt Man to his Poſterity. Whether original Sin conſiſts only in a Corruption of Nature, or alſo in the Guilt of* Adam's *firſt Sin imputed to us. The Imputation of that Sin proved.* Adam, *a publick Perſon, repreſenting us. By what Law he came to be ſo. The Juſtice and Equity of God's imputing the firſt Sin of* Adam *to us all.*

NOW there are but two ways to paſs Sin to another: the one is by way of *Example*, as *Jeroboam* is ſaid to have *cauſed* Iſrael *to ſin*; and as *Evah* cauſed *Adam*: or elſe, *participatione culpæ*, by partaking of the Sin of another. Now by the firſt way this Sin is not derived; for beſides that, *Adam* being dead 4600 Years ago, the force of this Example reacheth not to us, nor to the multitudes of Ages paſt. That this was the way of deriving it, is not intended in the Text, for then not *Adam* the firſt Man, but *Evah* and the *Devil*, ſhould have been aſſigned as thoſe by whoſe Offence Sin entred into the World, in that they were the *firſt in the Tranſgreſſion*; and alſo becauſe then Children, (as the 14*th* Verſe of the 12*th* Chapter of the *Romans* affirms) ſhould not be guilty, as yet that Verſe affirms they are, in that *they die*. Now God exerciſeth no Puniſhment where there is no Fault; alſo the Apoſtle intends a Compariſon of *Adam* with Chriſt, that Sin comes by *Adam*, as Righteouſneſs by Chriſt; now Chriſt conveys not Righteouſneſs to all by Example, for many Perſons ſaved by him, lived afore him, as all under the Old Teſtament, as likewiſe Infants: This indeed, as is likely, was the way by which the moſt of the Angels fell, whom Satan as a Head drew into the Faction with him; and thoſe whom his Example prevailed not with, did ſtand and do ſtill, which no Man doth, but *all have ſinned*.

Now concerning the ſecond way how we ſhould come to be Partakers of *Adam*'s Sin: The Scriptures elſewhere tell us, it was by *Propagation natural, or Generation*; as *David, Pſal.* 51. 5. *Behold, I was ſhapen in Iniquity; and in Sin did my Mother conceive me.* I will not earneſtly contend that this way is directly expreſſed in this Text, which yet *Auguſtine* preſſed from the word *entring into the World*, as a Lues or Contagion, and ſo *paſſing* and piercing through, or invading the whole World as it were by ſtealth; but this may juſtly be argued for it from the Text, that even Infant-Children are affirmed here to die upon the account of that firſt Sin's Entrance, *who ſinned not after the Similitude of* Adam's *Tranſgreſſion*, that is, perſonally, which ſhews this to be the way of conveying this Sin, for to them there can be no other; and why elſe were ſuch Children circumciſed, and now baptized, both being Sacraments of Remiſſion of Sin and Sanctification; *Coloſſ.* 2. 11, 12, 13. *In whom alſo ye are circumciſed with the Circumciſion made without Hands, in putting off the Body of the Sins of the Fleſh, by the Circumciſion of Chriſt: Buried with him in Baptiſm, wherein alſo you are riſen with him through the Faith of the Operation of God, who hath raiſed him from the dead. And you being dead in your Sins, and the Circumciſion of your Fleſh, hath he quickned together with him, having forgiven you all Treſpaſſes.* And indeed this to be the way, other Scriptures plainly affirm, not only that Inſtance of *David* (though enough, for what could *David* have done before his Conception, that he ſhould be conceived in Sin? and there is the ſame Caſe of all) but Chriſt plainly affirms it, *John* 3. 6. *Whatſoever is born of the Fleſh, is Fleſh*; that is, what is born of fleſhly Generation; *the firſt*

Birth (for he oppoſeth it to the *ſecond Birth*) is *Fleſh*, that is, *ſinful*: For *Fleſh* he oppoſeth to that *Grace*, which in the *ſecond Birth* the Spirit works, called *Spirit* there: And ſo *Paul*, Epheſ. 2. 3. *We are all the Children of Wrath by Nature.* [*By Nature*] is there in part meant the natural courſe of propagating our *Nature*, namely, *Generation*, and *Conception*, and *Propagation natural*: and ſo *Ariſtotle* uſeth the word φύσις.

Now if we be the *Children of Wrath* by virtue of our natural Birth, then firſt *Children of Sin* thereby; for God is not angry with us but for Sin. And hence it is that becauſe natural Conception by that ordinary Law of Generation, is the way of conveying Sin, that therefore all Men, all and every one are corrupted; for to be ſure all are born as from him, he being the firſt Man, and having committed that Sin e're he begat any. And why was it that *Chriſt*, though the *Son of* Adam, *Luke* 3. 38. as having the Matter of his Body from him, yet was without Sin, and born an holy One? How came he to be free and exempted, but becauſe he was conceived not by natural Propagation from a Man, but by *the over-ſhadowing of the moſt High*? Luke 1. 35. *And the Angel anſwered and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the Power of the Higheſt ſhall overſhadow thee: therefore alſo that holy Thing which ſhall be born of thee, ſhall be called the Son of God.* So that this remains the only means why Men are ſinful, that they are propagated from *Adam* after the natural manner of all Fleſh: The Ground whereof you have hereafter.

The third Queſtion and Demand will be, *What Sin it is* that is propagated and entred upon the World, and of which all Men, as ſoon as they are made Men by Conception or Birth, are guilty by that one Man's Offence?

To make way for the Anſwer of which, we muſt know that all Sins are reduced unto two Branches. 1. That which conſiſts in the guilt of ſome act of Sin done and perpetrated. Or, 2. an inherent Corruption in the Heart contracted by that Guilt. Now it is certain, that whether every Man had had this original Sin or not, that yet upon any act of ſinning committed by any Man, there doth and ſhould have entred in that Man a depravation of Nature: for by ſinning a Man is made the Servant *of Iniquity unto Iniquity*, Rom. 6. 19. *I ſpeak after the manner of Men, becauſe of the Infirmity of your Fleſh: for as ye have yielded your Members Servants to Uncleanneſs and to Iniquity, unto Iniquity; even ſo now yield your Members Servants to Righteouſneſs, unto Holineſs.* Which comes to paſs not upon that miſtaken Ground that an Habit follows upon Acts in a Philoſophical way; for then it muſt be that many reiterated Acts produce ſuch an Inclination, and ſo not any one act of Sin: But Depravation followeth by way of Curſe and Forfeiture, even of the Spirit of all inherent Holineſs, becauſe Man's having of it did hold of a Covenant of Works, of which more hereafter. Now therefore according unto this *Adam* ſinning, there were two things befel him. 1. An everlaſting guilt of that Act committed, binding him over to Death. 2. A *Forfeiture* of the Holy Ghoſt in him, and ſo of the Image of God in Holineſs, and ſo by conſequence the contrary Depravation of his Nature. Now *Adam* having contracted by his firſt Sin both theſe to himſelf, if the queſtion be, which of theſe two, or whether not both of theſe are the Sin that entred, and is propagated by Birth to all Men?

The Anſwer is, Both of them.

Firſt, The Guilt *of that very act of Diſobedience*, which was lately ſpoken of, ſo as we all are accounted guilty of it as he, and as truly as if we had had a hand in it: and that (beſides what is to follow) appears plainly out of *Rom.* 5. 12. For firſt, it is ſaid, that *All have ſinned*: Secondly, the 16*th* and 18*th* Verſes clear it, for they ſay, That *by the Offence of that Man, Judgment* (that is, the Guilt of that Offence, whereby they were judged guilty as well as he) *came on them all to condemn them.* Now God could not *condemn* them for that Act, unleſs he did in Juſtice *judg them guilty of it*. And whereas it is ſaid here, *they ſinned*, the very Text viewed and compared, cleareth its own Intendment. A Perſon may be ſaid *to have ſinned*, or to have done a thing, two ways. 1. When one actually and perſonally doth it himſelf; and ſo we did not ſin that Sin, but *Adam* only: for in *ver.* 14. 'tis ſaid of Infants, that they ſinned, *not after the ſimilitude of his Tranſgreſſion*; that is, in their own Perſons. Yet, 2.

one may be ſaid to have *ſinned in an other.* And look as the Text gives that part of the Diſtinction, That they ſinned, not perſonally as *Adam* did; ſo it appoſitely ſets out this other ἐφ' ᾧ, *in whom all have ſinned*, ſpeaking of *Adam*; for that may be when one actually himſelf doth it not; as what a whole Body doth, a Member of the ſame Body may be ſaid to do: And ſo the word here [*they ſinned*] is to be underſtood, that is, they are to be accounted Sinners, as the word is in 1 *Kings* 1. 21. —*That I and my Son* Solomon *ſhall be counted Offenders*, (Heb. *Sinners*) upon what ground you ſhall hear afterwards; and beſides, I muſt ſpeak preſently to this very Point again.

The ſecond thing conveyed, is, *a Corruption of Nature*, which is a Sin that is inherent, remaining and reſiding in us, and conveyed to us from him, as a Leproſy is from the Parent to the Child, ſo as it may be ſaid to be in them. Of this *Job* ſpeaks, *chap.* 15. 14. *What is Man, that he ſhould be clean? and he that is born of a Woman, that he ſhould be righteous?* And in the 16*th* Verſe of that Chapter, he calls Man filthy and abominable, *drinking in Sin as Water.* In which place you ſee, that firſt, there is a *want of Righteouſneſs*, which once he was made in; ſecondly, a contrary *Uncleanneſs* or proneneſs to Sin; and therefore he calls him filthy or greedy of ſinning: And thirdly, this is conveyed by his natural Propagation by Man and Woman; for it is inſerted, *that is born of a Woman.* So that now you are to conceive thus of it; That *Adam* committing that Act of Diſobedience, his Nature was thereby firſt in himſelf for ever defiled by it. We often ſee that one Blow or Fall ſtrikes a Man's Members out of Joint, ſo as of themſelves they ever remain ſo; and ſo did that Fall of his, though but one act of Sin. If therefore we alſo be proved guilty of that Act in him, then by the like reaſon alſo muſt that Nature we received from him by natural Propagation, be tainted with Sin, as his was by virtue of that Act: ſo as it muſt firſt be ſuppoſed that we are guilty of that Act, as the ground and reaſon why our Nature is thus infected; that being a Conſequent thereof, and in part a Puniſhment of it; and ſo as indeed it could not have been inflicted on our Natures as a Sin, unleſs we be firſt found guilty of that act of Sin it ſelf.

Now becauſe this is queſtioned by ſome Divines, I ſhall come next to ſpeak unto this great and main Propoſal, namely,

Whether *Original Sin* doth conſiſt only in a *Corruption and Defilement of Nature*, and want of that firſt created Righteouſneſs? Or, whether not alſo in *the Guilt of that firſt act of Sin* and Diſobedience of *Adam*'s, by way of *Imputation* derived down unto us, and that as the *Ground of that Corruption* propagated?

That the Corruption conveyed is the whole of Original Sin, and not at all the Guilt of that firſt Diſobedience as imputed to us, is maintained by ſome; but uſually (if not generally) by ſuch, as withal deny *the Imputation of Chriſt's Righteouſneſs* alſo. And indeed the occaſion why they have denied the Imputation of *Adam*'s Sin, hath been for the ſake of their other Opinion, *That we are not juſtified by Chriſt's Righteouſneſs as imputed, but only for Chriſt's ſake, and for his Righteouſneſs.* For they ſee that if they ſhould hold the Imputation of *Adam*'s firſt actual Diſobedience, that then they might as well aſſent unto the Imputation of Chriſt's Righteouſneſs and Obedience, *Adam* being Chriſt's Type.

The Point therefore to be proved now, is not, That the *Corruption* is conveyed, but that the *Guilt of the act of his firſt Sin* is alſo derived down to us: I ſhall endeavour it out of this Scripture in *Rom.* 5. 12, 13, *&c.* (Of the conveyance of the *Corruption it ſelf* I ſhall after ſpeak.)

Now the Proof of this is made up of theſe Particulars laid together.

1. Let the general Order of the Apoſtle's Diſcourſe in this Epiſtle about *Man's Sinfulneſs* be conſidered. In the two firſt Chapters he had ſhewn, how in reſpect of *actual Sins, and a State of Wrath*; firſt, the Gentiles, *chap.* 1. ſecondly, the Jews, *chap.* 2. are all involv'd: And then, *chap.* 3. he ſpeaks of both together, Jew and Gentile, laying open that inbred and general Corruption of Nature; concluding that *all are unrighteous, and fallen ſhort of the Glory of God.* Now then in this fifth Chapter he proceeds to ſhew the Source and Spring of

this Corruption, *viz.* Adam'*s firſt Sin*; *By one Man Sin entred into the World.* So then having fully treated of the Corruption afore, he here orderly next treats of the Conſequence of the Guilt of the Act, which is the ground of that Corruption.

2. The Sin of that one Man which he treats of in this Chapter was, *the Act of Sinning*, and not ſo much the Corruption of Nature in him, which alſo befel himſelf, for he termeth it a *Tranſgreſſion, ver.* 14. an *Offence, ver.* 15, 16, 17. and ſays, that *he ſinned, ver.* 16. and a *Diſobedience, ver.* 19. and *ver.* 17. termeth it, *That one Offence.*

3. When he ſays, *Sin entred into the World by that one Man*; he by Sin means one and the ſame Sin, which by him as the Author was firſt brought into the World, the Guilt whereof accrued to himſelf as the Perpetrator of it, and to his Poſterity; ſo as in that Word, *Sin entred into the World,* himſelf firſt is to be underſtood as *one* of, yea the Head of this World of Mankind which *Sin* entred upon: and he ſpeaks of *the firſt Entrance of Sin*; therefore of *that Sin* which was firſt began in himſelf, and that is evidently the Guilt of the Act here ſpoken of; and therefore the ſame Sin or Guilt is to be underſtood, which is ſaid that it goes on and is derived to the reſt of Mankind. And if otherwiſe it be underſtood, then whilſt *Adam*'s Sin is ſpoken of, and that as begun in him, one kind of Sin, namely the Guilt of the Act; but when the Sin of the reſt of Mankind, then another kind of Sin, *viz.* the Corruption of Nature ſhould be variouſly intended, which is not uniform to the Apoſtle's Scope.

4. He thereupon ſays, that *Death paſſed upon all*, this Sin having firſt entred upon all, that is, Death as the Effect and Puniſhment of that Act of Sin thus ſpoken of, and the Connection of theſe two Sayings is with an Emphaſis, *and ſo Death paſſed*; every Word is emphatical to this purpoſe: 1. *Paſt*, as a Sentence upon a Crime foregoing. And therefore 2. he adds καὶ οὕτως; and ſo which Words are cauſal, or aſſigning a reaſon why Death and the Sentence of Death paſs'd upon all, even becauſe Sin, and that Sin of *Adam* had entred firſt upon all; and look as Death ſeized on *Adam* for the Act which he did, ſo ſtill likewiſe the ſame Sentence on us all for the ſame Act: Now we find that unto that Act of Diſobedience it was that Death was threatned; *Gen.* 2. 17. *That Day thou eateſt, thou ſhalt die.* And look as it is one and the ſame Death, that ſeizeth on both *Adam* and us; ſo the Guilt of one and the ſame Sin entred on both.

5. And to that end he might be underſtood both to hold forth that Sin of his to have been the Cauſe of Death; and alſo how Sin, and what Sin it was he intended, in ſaying it entred upon the World by that Man; he further indigitates it and repeats it; in that (ſaith he) [*in whom all have ſinned*]: And this fully reſolves us.

For *Firſt*, If no more had been ſaid of all Men, than that they ſinned, ἥμαρτον, it imports an *Act of Sinning*; he ſays not, *made ſinful*, but *have ſinned*; therefore his Intention is to ſpeak them, *guilty of that Act of his firſt Sin*, of which he manifeſtly ſpeaks of afore and after. And further, ſeeing that many of them whom *Death reigned over*, were Infant Children as well as others, (for Experience ſheweth Death reigneth over them alſo) and they are part of this World, which Sin is ſaid to have entred into, and that they are not guilty of any Act of their own in themſelves, therefore guilty they muſt be ſuppoſed of that *Act*, (if of any at all) *viz. the firſt Sin and Diſobedience of* Adam; (which he, you ſee, is diſcourſing of) nor of any other can they be ſuppoſed guilty in common together with all Men elſe; ſo then put but [*all*] and [*have ſinned*] together, it muſt be the Guilt of his firſt Sin that is intended; and then the manner of involving Children in that Guilt can be no otherwiſe than by Imputation; for of perſonal Sin in themſelves they are not guilty.

6. Further to clear this, take the Words that follow; *ver.* 14. *Death reigned* (ſaith he) *even over them that ſinned not after the Similitude of* Adam'*s Tranſgreſſion.*

1*ſt.* That *Reigning* attributed unto Death upon Sin's Entrance, hath, as *Pareus* obſerveth upon the Words, a Reſpect to thoſe violent prerogative extraordinary Judgments which were (long before *Moſes*) executed, as the Flood on the old World, and on *Sodom* and *Gomorrah*, *&c.* In which Children and Infants were involved as well as thoſe of riper Years.

And then 2*dly*. Thoſe other Words, *even over them that ſinned not after the Similitude of* Adam'*s Tranſgreſſion*, is a deſigning (by a Periphraſis) Infant Children, and their Caſe and Condition, as thoſe that Death reigneth over, as well as others, though they had never actually or perſonally ſinned (or *in like manner*) as *Adam* had done. Now beſides other Conſiderations, if only inherent Corruption were the Sin that had been intended, upon which it is that Death hath paſs'd on all; and as that wherein Infants, as well as thoſe of riper Years are in common and alike involved; then the Apoſtle had put no Difference between *Adam* and them: For concerning that Sin it might be ſaid of Infants, that they have inherent Corruption in their Perſons, *after the Similitude that* Adam had it in his Perſon; for it is expreſly ſaid of it, *Gen.* 5. 3. that Adam *begat a Son in his own Image or Likeneſs.* And thoſe (with whom in this Point I have now to do) all grant that ſame Corruption to have been the Puniſhment of that firſt Act of *Adam*'s, as well in *Adam* himſelf as in us; and ſo in all theſe reſpects bearing the very Similitude of that ſinful Corruption that was in *Adam*; but it is not ſo in reſpect of the Guilt of that firſt Act; we are not Sinners in reſpect thereof, after the Similitude of *Adam*'s Tranſgreſſion therein. So then having firſt ſaid, that *all had ſinned*, and yet of ſome of that *all*, namely Infants, that they ſinned not after the Similitude of *Adam*'s Tranſgreſſion; it is an Explication or Correction, that they are to be underſtood to have ſinned, not in their own Perſons as *Adam* did, but that only by way of Imputation it is yet reckoned to them, which is the only way whereby it can be imagined they ſhould be ſaid to have ſinned therein.

And 7. After he had thus connected theſe two, the firſt Man's *Sin* and *Death*, as Cauſe and Effect; he plainly ſends us to that firſt Curſe directed againſt that very Fact, *That Day thou eateſt* (which was the firſt Sin) *thou ſhalt die the Death:* And this the Scope of his enſuing Argumentation clearly ſhews, that his meaning is, that *Death* (then threatned) had, according to the Tenor of that threatning, upon that Man's firſt Sin ſeized on all the World: His Words that follow are theſe; *ver.* 13, 14. *For until the Law, Sin was in the World*; *but Sin is not imputed where there is no Law. Neverthelеſs, Death reigned from* Adam *to* Moſes, *even over them that had not ſinned after the Similitude of* Adam'*s Tranſgreſſion, who is the Figure of him that was to come.* He lays his Foundation of arguing thus; Children and all Men die, and Death is but for ſome Sin, and all Sin muſt have ſome Law it is committed againſt; now what Law ſhould that be, ſays he? He removes any kind of Sins forbidden in *Moſes*'s Law, or contained therein, to have been the cauſe of that Death of Mankind, yea, of Children, and yet it muſt be a Sin againſt ſome Law that was in the World, which muſt be the Cauſe of that Death; *for Sin is not imputed where there is no Law:* Now what Law is it (that was no part of *Moſes*'s Law, nor contained therein) againſt which all, even Children ſhould be ſuppoſed to have ſinned, and by Virtue of which Death ſhould paſs upon them and all, but that which was given to *Adam* over and above any other Command that is in *Moſes*'s Law, which ſo expreſly threatneth Death in it. That Law which he firſt ſinned againſt, namely, in eating the forbidden Fruit, and therefore it muſt be the Sin againſt that Law which brought in Death upon the World; in which Law or Command this Curſe was *in terminis*, and expreſly annexed, *That Day thou eateſt, thou ſhalt die.* It is certain then that it muſt be by Virtue of this Law that Children die, or by none, for they died when *Moſes*'s Law was not yet given: So then, when you read that even Children died afore *Moſes*, as well as others; you know what Curſe and what Law to attribute it unto, even to the firſt Law, and that firſt Curſe given to *Adam*, *That day thou eateſt, thou ſhalt die.*

Faius *the Geneva Preacher, together with* Calvin, *in his Comment on theſe Words, reſolves the Apoſtle's Argument thus.* Si eſt tranſgreſſio in Infantibus, eſt legis alicujus tranſgreſſio; non eſt tranſgreſſio legis actualia prohibentis, ergo eſt tranſgreſſio legis alterius. *Lex autem illa nulla alia eſt præter eam quæ violata eſt ab Adamo, QUA ſcilicet prohibitus eſt Adamus Eden de fructu.* Faius in locum.

8. If it prove that the Words, *ver.* 12. are to be read thus, *In whom all have ſinned:* then the matter is plain, that the Guilt of that his firſt Act, is the Sin conveyed by Imputation, and that we ſinned in him. But thoſe that are oppoſite to this great Truth, catch hold of this, that the Words ſhould be read, *In*

that all have ſinned, and not *in whom*; and ſo our Tranſlators were pleaſed to read, although in the Margent they alſo vary it, and ſay *in whom*, as knowing that this latter might ſtand as well as the former. Now yet,

1ſt. If it be in that all have ſinned, as taking ἐφ ᾧ [in that] as a cauſal Particle, yet ſtill it implies that all have ſinned, and were guilty of an act of ſinning, as was argued.

2dly. Know that *Pelagius* was the firſt who brought up that other Interpretation, *In that*, or *for that all have ſinned.* But *Auguſtin*, and all the Fathers, but *Theodoret*, ſay, *in whom*, as meaning *Adam*, ſpoken of in the words before.

3dly. The Apoſtle's Speech ſeems an *Hyperbaton*; for whereas the Apoſtle in the beginning of the Verſe had ſaid, *As by one Man Sin entred*, and then ſhould in the next Sentence have repeated thoſe words [*by one Man*,] and ſo have gone on to have ſaid, That thus or ſo Death paſſed on all Men *by that one Man*; he omits the inſertion of it there, becauſe of making a repetition; yet ſo as in this his Cloſe he emphatically brings it in, and with more advantage, in adding this as the reaſon or ground thereof, *in whom all have ſinned:* and ſo that ἐφ' ᾧ comes in fully referring to that one Man, and to that his Sin; as by whom, he had ſaid, Sin entred into the World, and Death with it, as the reaſon of both.

See Cornelius à Lapide in loc.

Then *4thly*, compare this Senſe given, but with that Speech 1 *Cor.* 15. 22. *In Adam all die.* This Place, *Rom.* 5. 12. *In whom all have ſinned*, and they are parallel: for look as he plainly there affirms, that *in Adam*, as a common Perſon, all did die; the ſame he affirms here of his Sin, the cauſe of Death, *in whom all ſinned.* If therefore in the one place we are ſaid to die in him, as the conſequent of that firſt Sin, (and actually in him we did not die, when he died, for we are alive long after him) then much more it may be judged, that the Apoſtle intended to ſay here, that *we ſinned in him* then, when with the ſame breath he is proving, that Death entred upon all Men upon the entrance of his firſt Sin: ſo that the one Place doth interpret the other: And although this here is put laſt in order of Sentences, *In whom all have ſinned*, yet it is ſuppoſed firſt in order of Cauſation thus, *In whom all having ſinned, Death hath by that paſſed on all*; that is, *All died in him, becauſe they all ſinned in him:* For the Law given him had ſaid, *That day thou eateſt, thou ſhalt die:* For theſe words there *(in Adam all die)* do refer evidently to that Curſe in *Gen.* 2. 17. *(That day thou eateſt, thou ſhalt die the Death)* even that very ſame Curſe and Law, which in the ſeventh Conſideration I ſhewed *Paul* pointed us unto. And if it were, that by that Law it came to paſs they then died in *Adam*, then they muſt be conſidered in *Adam* when that was ſpoken unto him; and ſo this muſt have been by the Apoſtle's Application and Interpretation of it, God's Intention, that when he ſaid, *Thou ſhalt die*, that he included all Mankind as conſidered in him, when he ſpake it of and unto him.

To conclude this, conſider but this further parallel of theſe two Places, 1 *Cor.* 15. and this *Rom.* 5.

1. *Adam* is in both held forth as Chriſt's Type, as I have in another Diſcourſe proved; ſo in the *Romans* expreſly, *ver.* 14. *Nevertheleſs, Death reigned from* Adam *to* Moſes, *even over them that had not ſinned after the ſimilitude of* Adam'*s Tranſgreſſion, who is the Figure of him that was to come:* and as expreſly, 1 *Cor.* 15. 45. *And ſo it is written, The firſt Man* Adam *was made a living Soul, the laſt* Adam *was made a quickning Spirit.*

See the Diſcourſe of the Creatures, and the Condition of their State by Creation, *chap* 8, & 9. *in* Vol. II. *of his Works.*

And 2. *Adam* and Chriſt are held forth as publick Perſons in both; firſt, in that 1 *Cor.* 15. 45. where he is therefore called the *firſt Man*, not in reſpect of *Exiſtence* but *Repreſentation:* For in what reſpect is *Chriſt* there called *the ſecond Man*, and *Adam the firſt Man*, but in the ſame ſenſe that Chriſt is termed the ſecond? For they are ſet together as *Type* and *Antitype:* Otherwiſe *Cain* was in order the firſt after *Adam.* So then it is ſpoken in reſpect of his repreſenting all Mankind; and ſo it is of *Adam* here in this *Rom.* 5. for all along the Emphaſis is put upon this *one Man*, ver. 19. it is ſaid, *by the Sin of one Man*, not *one Sin:* and *ver.* 12. *By one Man Sin entred.* I ask, ſeeing *Eve* ſinned, and ſinned firſt, was *firſt in the Tranſgreſſion*, why was it not her Sin? Yea, and ſhe was a Root of Propagation as well as *Adam*; why by that *one Man Adam*, and not *Eve*? No reaſon can be given, but becauſe *Adam* was the publick

Perſon that repreſented us, and not ſhe: So alſo why are not other Parents as well? ſo why not *Adam* afterwards, but only in his firſt Sin committed? Yet let me add this; that Chriſt and *Adam* are made publick Perſons in a differing Reſpect in theſe two places: In 1 *Cor.* 15. 47, 48. in reſpect of Qualifications; *Such as is the firſt Man earthy, ſuch are they that are earthy of him.* But here in the *Romans* in Reſpect of Acts, or what the one and the other did: and therefore *the Sin of this one Man is made the Sin of all in him*; as the *Obedience of the other is made the Righteouſneſs of all in him:* As the one *for Juſtification of Life,* ſo the other *for Condemnation of Death*; *In whom all have ſinned,* and *in whom all died.* And indeed it is the Law of all Nations, that the Acts of a publick Perſon are accounted theirs whom they perſonate: The Heads of the People of *Iſrael* ſacrificed for a Murder in the Name of a Nation: The Females were circumciſed in the Males.

Laſtly, The Scope of *Paul* in this Chapter, is to ſet Chriſt out by the Illuſtration of *Adam* his Type, in reſpect of his conveying the Righteouſneſs of Juſtification; ſo *ver.* 16, 17, 18. expreſly; *And not as it was by one that ſinned, ſo is the Gift: for the Judgment was by one to Condemnation; but the free Gift is of many Offences unto Juſtification. For if by one Man's Offence, Death reigned by one, much more they which receive abundance of Grace and of the Gift of Righteouſneſs, ſhall reign in Life by one, Jeſus Chriſt. Therefore as by the Offence of one, Judgment came upon all Men to Condemnation: even ſo by the Righteouſneſs of one, the free Gift came upon all Men unto Juſtification of Life.* And his conveying *Sanctification to us,* is made a new and diſtinct Buſineſs from this, which upon occaſion of this he enters upon *Chap.* 6. *ver.* 15, to 20. and this we argue againſt the Papiſts. Now therefore if *Adam*'s Type, in reſpect of conveying Sin, be brought to ſet out Chriſt's juſtifying of us by his Righteouſneſs, then the Imputation or charging of *Adam*'s Diſobedience, and ſo the Guilt of the Act muſt be intended, or it had not ſerved *Paul*'s purpoſe; for if *Paul* ſhould have intended how *Adam* conveyed the Sin of Corruption of Nature to us, to ſet forth how Chriſt conveys Righteouſneſs to juſtify us; it would have been foreign to his Deſign, for theſe are *things heterogeneal,* and of *differing Nature,* and no way parallel: But the Apoſtle's Words in *Rom.* 5. 19. are expreſs, that in one and the ſame parallel Reſpect it is, that we are made Sinners in *Adam,* and Righteous in Chriſt; *For as by one Man's Diſobedience many were made Sinners, ſo by the Obedience of one ſhall many be made Righteous:* And the Word κατεστάθησαν, and κατασταθήσονται, made Righteous, and made Sinners, there uſed, is a word noting an Act of forinſical or outward Authority, applied therefore to the conſtituting of Elders; *Acts* 6. 3. *Wherefore, Brethren, look you out among you ſeven Men of honeſt Report, full of the Holy Ghoſt, and Wiſdom, whom ye may appoint over this Buſineſs,* καταστήσωμεν, the word is; and ſo *Titus* 1. 3. *But hath in due time manifeſted his Word through Preaching, which is committed unto me according to the Commandment of God our Saviour.* Καταστήσης is the Word there too; and ſo the Juſtification of us by Chriſt's Righteouſneſs is an Act of Power; as when a King makes a Man a Noble-Man by Patent, conſtituting him ſuch: And thus it is that *Adam*'s Sin makes us by Nature's Letters Patents, ſinful, even by deriving down the Guilt of that Act, which in *Rom.* 5. 16. is thus expreſſed, *The Judgment was by one to Condemnation:* That the Judgment or Sentence charging the Crime, the Guilt of the Fact upon us, redounds to our Condemnation. And ſo much for this great Point.

The next *Query* may be, How and by what Law *Adam* came to be a publick Perſon, repreſenting us? for it will be objected, That there only it holds, that the Act of a publick Perſon is reckoned or imputed, when he is choſen by the Conſent of thoſe to whom it is imputed, which *Adam* was not by any of us. To which I anſwer;

Firſt, Adam being, as was ſaid, Chriſt's Type, I might ask, How came Chriſt to be a publick Perſon? and who choſe him to be ſo? To be ſure he was not choſen by any of us Believers; and yet 'tis ſaid, that *Sin is not imputed to us, becauſe Chriſt was made Sin for us:* By God's Choice, and his own Undertaking; 2 *Cor.* 5. 21. Chriſt was appointed by God; and that by Virtue of a Covenant made with him for all Believers, that what he did, ſhould be theirs;

Iſa. 49. from *ver.* 1, to 8. *Liſten, O Iſles, unto me, and hearken ye People from far, the Lord hath called me from the Womb, from the Bowels of my Mother hath he made mention of my Name. And he hath made my Mouth like a ſharp Sword, in the Shadow of his Hand hath he hid me, and made me a poliſhed Shaft: in his Quiver hath he hid me, and ſaid unto me, Thou art my Servant,* O Iſrael, *in whom I will be glorified. Then I ſaid, I have laboured in vain, I have ſpent my Strength for nought, and in vain, yet ſurely my Judgment is with the Lord, and my Work with my God. And now, ſaith the Lord that formed me from the Womb to be his Servant, to bring* Jacob *again to him, Though* Iſrael *be not gathered, yet ſhall I be glorious in the Eyes of the Lord, and my God ſhall be my Strength. And he ſaid, It is a light thing that thou ſhouldeſt be my Servant, to raiſe up the Tribes of* Jacob, *and to reſtore the Preſerved of* Iſrael. *I will alſo give thee for a Light to the Gentiles, that thou mayeſt be my Salvation unto the end of the Earth. Thus ſaith the Lord, the Redeemer of* Iſrael, *and his holy One, to him whom Man deſpiſeth, to him whom the Nation abhorreth, to a Servant of Rulers, Kings ſhall ſee and ariſe, Princes alſo ſhall worſhip, becauſe of the Lord, that is faithful, and the holy One of* Iſrael, *and he ſhall chuſe thee.* Why may it not ſatisfy us then, that by the like reaſon God ſhould chooſe *Adam*, being the firſt that was created, as perfect as ever any after could have been, as the firſt Man, the chief? and ſo God made as good a choice in it, as Men could have done for themſelves: And further, who being to be the Father of all the reſt, had the Law of Nature, as well as that of Love and Conſcience (which Parents have generally towards their Childrens Good as to their own) to poiſe and oblige *him* unto Faithfulneſs, to *whom* God gave a Law, which did concern and bind his Poſterity in him, as well as himſelf; and this Covenant was expreſly told him and made with him: 1. That he ſhould be able to multiply and fill the Earth; *Gen.* 1. 28. *And God bleſſed them, and God ſaid unto them, Be fruitful, and multiply, and repleniſh the Earth, and ſubdue it, and have Dominion over the Fiſh of the Sea, and over the Fowls of the Air, and over every living thing that moveth upon the Earth.* And 2. That ſtanding obedient, he ſhould convey the ſame bleſſed Eſtate to that his Seed; and therefore that ſame which God ſpeaks, *Gen.* 1. 26. *Let us make Man according to our Image*, is expounded by *Solomon*, *Eccleſ.* 7. 29. of all Men in him; *God made Man righteous, but they*, &c. He ſpeaks generally of all, in the one and in the other. And therefore alſo, *Gen.* 1. 28. he bids him multiply, and have Dominion over all; that is, his Seed, as well as he ſhould have the ſame Priviledg. Yet ſo 3. As that if he diſobeyed God, his Seed ſhould die as well as he: So that [*That Day thou eateſt thou ſhalt die*] was underſtood by him, and ſpoken to him, as repreſenting all; for 1 *Cor.* 15. 22. it is ſo opened as the primitive Intent of it in 1 *Cor.* 15. 22. *For as in* Adam *all die, even ſo in Chriſt ſhall all be made alive. All* (are ſaid there) *to die in him*, which could not have been unleſs they had firſt *all* lived *in him*.

But *Secondly*, To clear this the more; there are three ways by which it may be conceived or underſtood, that he was made a publick Perſon.

1. By the abſolute Prerogative of God, reſolving it wholly into his own ſecret Ordination and Appointment of him ſo to be. Thus ſome. But this cuts the Knot indeed, but unties it not: And I dare not wholly put it on that account. The Covenant with *Adam*, both for himſelf and us, was *the Covenant of Nature*, as I have ſhewn: And it were hard to ſay, that in ſuch a Covenant he ſhould uſe his Prerogative alone; and in ſome Reſpects, this was higher (if we ſuppoſe it ſuch) than that with Chriſt, with whom he dealt diſtinctly, fully making known to him all things that concern'd that Covenant, which he alſo voluntarily undertook for to his Father, as in that place cited in *Iſaiah*, and alſo here appears.

2. A ſecond way therefore is when it is by a Covenant, and that ſo as though God's Will to have it ſo, that he ſhould repreſent us, was the main Foundation it ſhould be reſolved into, yet ſo as withal, God ſhould plainly utter this, and declare it aforehand to him, as he did to Chriſt, in that Place of *Iſaiah*, *I will give thee for a Covenant to the Gentiles*, &c. Now there is no ſuch Record of this, more than what hath been mentioned in the former Anſwer, now extant I know of, whereby God declared, he would conſtitute him ſuch, or laid it ex-

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explicitely upon him, otherwiſe than in thoſe Particulars which yet I confeſs by juſt and like reaſon do infer it; ſo as I would not wholly put it upon that account neither; for we read not of God's ſaying this to him in diſtinct Words, nor of his accepting or undertaking ſo to be, namely, a publick Perſon, that if he ſinned, his Poſterity ſhould ſin in him. Therefore,

3. I ſhould think it to be mix'd of the two latter; both that God made him or appointed him to be a publick Perſon, as 1 *Cor.* 15. 45. (ſee my Expoſition on thoſe Words) yet not ſo out of mere Will, but that it alſo had for its Foundation ſo natural and ſo neceſſary a ground, as it was rather a natural than a voluntary thing. And neceſſary it was he ſhould be ſo appointed, if the Law of Nature were attainted. And to aſſert this, I am induced among other grounds, by that which in handling the State of *Adam* in Innocency, I then purſued. That his Covenant was a natural Covenant, and ſuch as according to the Law of his Creation was due and requiſite, and founded upon, and conſonant to the Principles of Nature, and therefore I judg this Law concerning the Propagation of Man's Nature to his Poſterity to be ſuch, and that God did not put forth his Prerogative in giving forth this alone; but that it being a part of his Covenant by the Law of Nature, it was therefore ſo well known to him by the Light and Law of Nature, that he needed not have it given him by word of Mouth; though in thoſe forementioned Charters, common to him and his Poſterity, of having Dominion over the Creatures, and begetting in his Likeneſs or Kind, it was ſufficiently held forth; and ſo as that threatning was to be underſtood in the ſame manner by him, *That day thou eateſt thou ſhalt die*; wherein all Mankind are not only meant, but expreſſed by the ſame Law that they are in thoſe Words, *Subdue the Earth*, Gen. 1. 28. *And God bleſſed them, and God ſaid unto them, Be fruitful, and multiply, and repleniſh the Earth, and ſubdue it, and have Dominion over the Fiſh of the Sea, and over the Fowls of the Air, and over every living thing that moveth upon the Earth:* which are ſpoken to *Adam* immediately, and yet meant of his Poſterity. And it is certain, that in reſpect of conveying all that which was good, he was a common Perſon; as in that of conveying a Lordſhip over the Creatures, a Covenant of Life to them, *&c.* and by the ſame reaſon he was a common Perſon to convey Sin too. And truly thoſe Words, that we are ſaid to be *Children of Wrath* by Nature, I underſtand not only (though ſo too) *by Birth*, but even to extend to this ſenſe, by *the Law of Nature:* See my Expoſition on thoſe Words.

In the Diſcourſe of the Creatures, Chap. 8, 9. *in* Vol. II. *of his Works.*

Ibid.

In Comment on Epheſ. Part 2.

Now the natural neceſſity upon which this Deſignation of him to be a publick Perſon was made, is this; God had, as Author of Nature, made this the Law of Nature, *That Man ſhould beget in his own Image or Likeneſs*; look what it ſhould prove to be either through his ſtanding or falling afore he puts this Nature out of his Hands; and this Law is in their kind common to Beaſts: So then in this firſt Man the whole Nature of Man being repoſited as a common Receptacle or Ciſtern of it, from whence it was to flow to others; therefore what befals this Nature in him by any Action of his, that Nature is ſo to be propagated from him. God's Ordinance in the Law of Nature being, that all *ſhould be made of one Blood*, which could not have been ſaid of any other Man than of him, (no not of *Noah*, becauſe of the Mixture of Marriages afore with the Poſterity of *Cain.*) And thus alſo *Man's Condition* differed from that of the Angels, of whom each ſtood as ſingle Perſons by themſelves, being all and each of them created by God, immediately, as even *Adam* the firſt Man himſelf was: But all Men univerſally by the Law of Nature were to receive their Nature from him in his Likeneſs, that is, if he ſtood and obeyed, then the Image of Holineſs had been conveyed as it was at firſt created. If he fell by Sin, then ſeeing he ſhould thereby corrupt that Nature, and that that Corruption of Nature was alſo to be his Sin in Relation to, and as the Conſequent of that Act of Sin that cauſed it; therefore if the Law of Nature were ever fulfilled ſo as to convey his own Image as ſinful, (ſuppoſe he ſhould ſin) ſo as it ſhould be reckoned Sin in his Children, as it was in himſelf, this could not take place, but they muſt be guilty of that Act that cauſed it, ſo far as it caſt it, as well as himſelf. If indeed any way could have been ſuppoſed how he might have been bereft of that Holineſs he was created in, without a precedaneous act of ſinning as the Cauſe; Then indeed we might have ſaid, that privation of Holineſs ſhould not have been reckoned Sin either to himſelf nor his Poſterity in that caſe. This Corruption of Nature, or want of original Righteouſneſs, in ſuch caſe would not have been, nor could not have been accounted a Sin, (a Puniſhment it might) but it comes only to be a Sin, as it referreth to, and is connected with the guilt of an act of Sin that cauſed that Corruption of Nature: If therefore that Corruption became truly and properly a Sin in them as well as in him, (and elſe it hath not the *Formale* of his Image) he muſt neceſſarily be conſtituted a publick Perſon, repreſenting them even in reſpect of that act of Sin, which ſhould thus firſt infect and pollute their Nature in him; or elſe the *Law of Nature* will not in this reſpect *have its due effect*: For that which makes it a Sin, is not the want of it ſimply, but as relating to a forſeiture and loſing of it by ſome Act thoſe are firſt guilty of who loſe it. Hence therefore (I repeat the force of my Reaſon again) if he will convey this *Image* acquired *by his Sin as ſinful*, there muſt be a Guilt of that act of his Sin, which was the cauſe of it; and therefore he muſt be a publick Perſon in that firſt act of Sin; ſo as without this, as the Caſe ſtood, the Law of Nature could not have had its courſe. See more of this in my Sermons on *Epheſ.* 2. 3. *Children of Wrath by Nature.*

Two Objections clog this.

1. Aſſertion. Why ſhould not for the ſame reaſon his actual Righteouſneſs be conveyed?

I anſwer, There is a differing Reaſon: for his Acts of Righteouſneſs they were only Means of preſerving Holineſs in him, as Cauſes without which he ſhould elſe loſe it, (for Omiſſion would have loſt it as well as Commiſſion) yet he had it not given him at firſt from Acts of Righteouſneſs, but by Creation and free Donation. But this ſinful Image, conſidered as ſinful, was to come in wholly and merely from a ſinful Act, as the ſole efficient or meritorious Cauſe of it; and that was it alone could bereave him of it, and which alone could make the want of that Righteouſneſs to be Sin.

2. The ſecond Objection is, Why was not *Adam* in others of his Sins (which alſo corrupted his Nature) a publick Perſon, to convey the guilt of them with that Corruption, as well as this firſt; ſeeing the Law of Nature is to beget in his Image? Yea, why are not other Parents publick Perſons alſo, ſeeing this Law to beget in their Likeneſs is theirs as well as *Adam*'s?

Anſw. 1. It was the firſt act of Sin in *Adam* that firſt caſt his Condition, that is, himſelf and all his Poſterity, into that utter privation of all Righteouſneſs, which was equally (for the Subſtance of it, if I may uſe ſuch an expreſſion of Sin) to be communicated to all Mankind. And as in the being of Man it is in the integral ſubſtantial Image, not the gradual, that the Law of Nature ſeizeth on, as to beget an intire whole Man, not of ſuch a Stature, *&c.* ſo it is in Corruption the integral Body of Sin, the integral Subſtance of that Corruption, which is equally to be derived to all, was at firſt caſt and cauſed by that firſt act of his, and therefore upon that he ceaſeth to be a publick Perſon; for there was wrought in him thereby an utter privation of all Righteouſneſs. It was a Privation total and integral, that had all Sin in it: and therefore though he by other Acts might afterwards corrupt himſelf more by degrees, yet the Law of Nature for begetting in his Likeneſs extends not to degrees in any kind, but *Integralitas*, a wholeneſs of Parts; as to beget a whole Man, a Soul that hath all Faculties, a Body that hath all Members; but the degrees of Abilities or Stature, that is not in the common Law of Nature: for elſe *Seth* ſhould have been more corrupted than *Cain*, and the latter Children of a wicked Man than the elder; and that is a ſtrong Argument that it is not by mere Propagation, but as conveying with it the guilt of the firſt Sin.

And 2. for other Parents; they, though are means to derive down this Image from him, yet they are not publick Perſons; nor was it neceſſary, for the Condition of all *Adam*'s Acts being caſt by that firſt Act, and a total entire privation of all Righteouſneſs, as the common Standard of all Mens original Sinfulneſs, being caſt by *Adam* and his firſt act of ſinning, there needed not ſuch conſtituting other Parents as publick Perſons, but only as bare Inſtruments by Generation (which is but the Channel of it) to convey it down: For the full ſcope and extent of the Law of Nature to convey the whole Image of Sin, for the ſubſtantial and integral parts of it, was by his Sin enough attained; and therefore himſelf ceaſed upon it to be a publick Perſon; and other Parents are never put into that Office: And the ſcope of the Law of Nature is not to convey more or leſs degrees of ſinning, according to the degrees of Corruption in the Parents that beget, as it is not to beget Children as great or wiſe as themſelves.

The next thing to be ſpoken unto, is the Juſtice and Equity of the Imputation of this firſt act of Sin unto us by God.

The difference of this our firſt Parent, and that of other Parents, why he, and not they, were ſingled out to repreſent us, and ſtand for us, having ſpoken to, even now in anſwer to an Objection, and alſo afore; and ſo ſuppoſing the juſtneſs of that Difference, I ſhall now come to the clearing of the Juſtneſs of this Imputation of his firſt Sin to us, and the Corruption of it.

Now for this general Ground which the Text holds out, that he was that one Man, as hath been ſhewn, as no Father elſe is ſaid to be. There are ſeveral ways by which a Multitude are reckoned as one Man, as included in one other Man that ſtands for them.

Firſt, One that is Head of many; and *Adam* was the firſt Head and Father of Mankind. Now the Elders and firſt Heads of any Tribe did ſtill appear as publick Perſons in the ſtead of the reſt: as our Knights in Parliament do for a Shire, and for Kingdoms or Nations; only they are choſen by the Multitude they repreſent. But by the Law of Nature, the firſt had that Priviledg by Nature, and ſo all the reſt of that Tribe were looked at as one Man, in that Man that repreſented them. And this holds good to this day in Nations, namely, that ſome one repreſents a Multitude, and ſtands for a whole Corporation in matters of greateſt Moment: what ſuch an one paſſeth, they are ſaid to enact. 'Tis *Ariſtotle*'s Maxim, *Quod facit Princeps Civitatis, id tota facit Civitas.* Now in this ſenſe all Mankind were (upon the Principles we have given) but as one Man in this one Man: and therefore the Scripture puts it upon this firſt Man *Adam*, as from whom we receive the Image which was in him, and by him left in our Nature: 1 *Cor.* 15. 47, 48, 49. *The firſt Man is of the Earth, earthy: the ſecond Man is the Lord from Heaven. As is the earthy, ſuch are they alſo that are earthy: and as is the heavenly, ſuch are they alſo that are heavenly. And as we have born the Image of the earthy, we ſhall alſo bear the Image of the heavenly.* And he was alſo thereto ordained and made by God in his firſt Creation to repreſent us: and ſo what this the Head did, is reckoned to us the Parts and Members of him. His Will was *Voluntas totius generis humani*; his Will was the Will of us all; as the Will of the Head or Chief is of the whole Corporation. The Scripture declareth him the firſt Man, to have all Men in him; why elſe is Chriſt termed *the laſt Man?* And ſo all ſinned in him, as in that one Man. And this juſtly derives the ſecond.

Secondly, We were all as one Man in him, *tanquam in origine:* ſo the Buds or Branches are one with the Root, and receive their tincture or kind from it; and alſo may be reckoned to be in it long before they ſprout forth. *Rebeka* having two Sons in her Womb, is ſaid to have two Nations, which were to ſpring out of each of them, as the reſpective Roots of them; *Gen.* 25. 23. *And the Lord ſaid unto her, Two Nations are in thy Womb, and two manner of People ſhall be ſeparated from thy Bowels.* This is ſpoken of them long afore theſe Nations came forth out from them. And *Adam* was the Root of all the World, and had the whole of Man's-Nature in him, *tanquam in origine*; and was as all other things; even as Plants to bring forth in their kinds, ſo he in his kind. We were all made of one Blood, *Acts* 17. 26. *And hath made of one Blood all Nations of Men, for to dwell on all the face of the Earth.* And if that Blood were tainted in him, the Law of Nature and Nations juſtifies this Attainder. And if the Apoſtle *Paul* makes uſe of a Law of Nature, in the Caſe of God's Election by Grace, to ſay, *If the Root be holy, ſo are the Branches*, Rom. 11. 16.

(God having in his Ordinations of Grace often taken in the Rules and ordinary Laws of Nature, as I have elſe-where ſhewn) this Maxim muſt needs juſtly hold much more here. If the Root be ſinful and corrupted, ſo are the Branches; and therefore it is, *Gen.* 5. 3. remarkably ſaid of *Adam*, when faln, *He begat a Son in his own Likeneſs*; and ſo 1 *Cor.* 15. 47, 48, 49. he calls *Adam* the Earthy Man, of whom are all earthy Men; and as he is, (ſays he) ſuch are they for Qualities as well as for Subſtance; and by that common Law is that which the Apoſtle there adds, *We have born the Image of the earthy Man*; which though ſpoken in reſpect of the Subſtance of Fleſh and Blood, yet when faln, it holds good by the ſame common Law to both Subſtance of our Nature and Qualities of our Nature; and becauſe that Generation is the means by which we ſpring out of this Root, therefore this is the means of Propagation: And therefore though *Adam*'s Nature perſonally was afterwards ſanctified, and ſo are many of his Sons, that beget Children, as *Abraham*, &c. yet all are ſtill begotten in *Adam*'s ſinful Image, becauſe a Man begets not his like in Perſon, but in the common Nature; and the common Nature of Man, whilſt betruſted as in common for us in him and with him, having been in him corrupted therefore, though in his own Perſon, his Nature was afterward ſanctified again, and in others alſo; yet Men beget their like in Corruption of Nature; as a Grain caſt into the Ground without Chaff, comes up without Chaff, for that it is the common Nature of it to do ſo; and a Man circumciſed, begets a Son with Uncircumciſion, becauſe it is according to the common Nature of all to be born ſo; ſo it is here.

In the Diſcourſe of Election, Book. 5. *cap.* 7. *in Vol.* II. *of his Works.*

I further add, *Thirdly*, Suppoſe that a King ſhould raiſe up a Man out of nothing, to a great and noble Condition, which he alſo gave him not for his own Perſon only, but for his Seed for ever; might he not make this Covenant with him, that if he ever turn'd Traytor, he ſhould forfeit all for himſelf, and his Poſterity likewiſe to be made Slaves? And would not this Law juſtly take hold of them, though they were not born then? Yes, God will juſtify his Proceedings by this Courſe in the World generally in all Kingdoms, which ſhews it is the Law of Nature, and there is a Juſtice in it, for the Law makes the Blood of a Noble-man a Traytor, tainted till reſtored; 'tis all the World over, 'twas ſo in other Ages alſo; therefore alſo *Eſther* a godly Woman, made it a Requeſt that not *Haman* only, who was advanced by the King, but that his Sons alſo ſhould be hang'd, and they were ſo, *Eſth.* 9. 12, 13, 14.

Fourthly, It is an equal Rule, that by the ſame Law, by Virtue of which one may come to receive Good freely; he ſhould upon the ſame terms receive the contrary evil deſervedly, upon offending; as *Job* ſaid, *Shall we receive Good from God and not Evil?* Job. 2. 10. ſo ſay I; Shouldeſt thou have received the Fruit of *Adam*'s Obedience, in having an holy Image conveyed to thee, if thou hadſt ſtood; and ſhouldſt thou not receive the contrary, if he fell through the Guilt of his Sin? If God had made the Law only to have received Evil upon his offending, who could have found fault? Much leſs when he put him into an Eſtate which would have proved ſo happy for us if he had not offended?

Again, *Fifthly*, It was equal, for 'twas indeed the beſt way; for elſe all Men ſhould have ſtood on their own Bottom, and after never ſo long ſtanding, have been ſubject to have faln; and ſo by the Pole every Man might have faln off from God; whereas this is put upon one Man's Obedience, who was as good as any of them.

Sixthly, If this Courſe yet ſeem Severity, then conſider the Goodneſs of God making uſe of the ſame Rule for the Salvation of Multitudes of Mankind, in ordaining Chriſt in our Nature, a ſecond *Adam* in like manner ſuſtaining the Perſons of Multitudes of Mankind, undertaking to be a common Perſon, repreſenting them to effect a *common Salvation*, as *Jude* terms it for them, *Jude* 3. that whereas all of Mankind, if they had their Eſtate to caſt in their own Hands, would certainly Man by Man have periſhed; God according to the ſame Law, whereby Man was thus even by the Law of Nature caſt and condemned, by the very ſame Law and the Equity of it ſav'd us in our Mediator; *who was made Sin, that knew no Sin, that we might be made the Righteouſneſs of God in him*; without which all Mankind would have periſhed as *Sodom*

2 Cor. 5. 21.

and *Gomorrah*. But in this very way by Grace comes a mighty Remnant of them (take them firſt and laſt) to be ſaved by imputed Righteouſneſs, ſo as God hath turn'd Juſtice into Mercy; *By Grace we are ſaved* this very way.

Add to theſe, *Seventhly*, That if all the Creatures then upon the Earth, and the Earth it ſelf, was accurſed for Man's ſake, as it is, *Gen.* 3. 17.——*Curſed is the Ground for thy ſake: in Sorrow ſhalt thou eat of it all the Days of thy Life:* and *Rom.* 8. 20. *For the Creature was made ſubject to Vanity, not willingly, but by reaſon of him who hath ſubjected the ſame in hope:* And if theſe Creatures were not willingly ſubject to Vanity; and if not only the Creatures then alive, but ever after to this day were thus accurſed for Man's ſake: Then much more juſtly is this Sin, and the Guilt and heavy Puniſhment of it derived to his Poſterity, that came out of his Loins, that have a nearer Relation to him than thoſe Creatures had.

And *Laſtly*, If *Heb.* 7. 9, 10. *Paul* ſays he might truly ſay, that *Levi* and all his Poſterity paid Tithes in *Abraham*, for that he was yet in the Loins of his Father, when *Melchiſedech* met him; then may all *Adam*'s Poſterity be as truly ſaid to have committed Sin in *Adam*, for that yet they were in his Loins, when he did eat the forbidden Fruit.

CHAP. IV.

How great every Man's Sinfulneſs is in having the Guilt of Adam's *firſt Tranſgreſſion imputed to him. How far we are all guilty of his Sin. What the Aggravations of* Adam's *firſt Sin were. Whether they alſo, as well as the Sin, are charged upon us.*

ROM. V. 19, 20.

For as by one Man's Diſobedience many were made Sinners: ſo by the Obedience of one, ſhall many be made righteous.

Moreover, the Law entred, that the Offence might abound: But where Sin abounded, Grace did much more abound.

BEfore I come to what I mean to ſpeak of out of theſe Verſes, I will briefly recapitulate what I delivered out of *ver.* 12. concerning the Derivation of the Guilt of *Adam*'s firſt Sin, and that Corruption of Nature following thereupon.

1. I ſhewed you that the Conduit-Pipe, or means and way of conveying both theſe, was only this, coming from him by natural Generation; for to this Condition the conveying of Sin is limited, for otherwiſe Chriſt who came from *Adam*, was his Son, had his matter from him, ſhould have Sin propagated to him, as well as we. Yet,

2. Underſtand this ſo, as though it be the Conduit-Pipe, and Means and Condition to carry to all from him, yet not ſufficient Ground, or full Reaſon alone why it ſhould; for then, why ſhould not other Parents, from whom we are thus naturally generated, as well as from him, convey their Sin alſo, which God hath ſaid ſhould not be? *Ezek.* 18. 20. *The Soul that ſinneth, it ſhall die: the Son ſhall not bear the Iniquity of the Father, neither ſhall the Father bear the Iniquity of the Son; the Righteouſneſs of the Righteous ſhall be upon him, and the Wickedneſs of the Wicked ſhall be upon him.*

Therefore 3. There is ſome further ground of this, which holds peculiarly in *Adam*, not in them, which is a Covenant ſtruck with him, he being the firſt Man, the common Ciſtern, or rather Spring of humane Nature: ſuch a like Covenant, (in reſpect of being a common Head and Fountain of *Derivation)* as was made with Chriſt for thoſe that ſhould come of him by a ſecond Birth; the fifteenth Verſe telling us, *Adam* was therein a Type of Chriſt. By virtue of which Covenant,

4. We were all *one in him*, (as alſo Chriſt's Members are in him) and that two ways, which in other Parents holds not.

(1.) Repreſentative: As the Tribes in the Heads of them; or as one Burgeſs in Parliament repreſents all the Borough; ſo did *Adam* all Men, as Chriſt alſo all his Members; therefore ſtiled in 1 *Cor.* 15. 47. the one, the *firſt*; the other, the *ſecond Man:* God looking upon all as ſeverally repreſented in theſe two, as if there had been no more Men in the World: As Chriſt was the Head of his Body, and they *one Man* in him; ſo were all as one Man in *Adam*, the Type of Chriſt therein.

(2.) We were one in him, *tanquam in primâ origine & radice*; in the ſame ſenſe that two whole Nations are ſaid to be in *Jacob* and *Eſau* whilſt in the Womb, *Gen*. 25. 23. Even as the Root and the Branches make one Tree; ſo he the Root, we the Branches, one Man; as Chriſt alſo is, *John* 15. 1. *Rom.* 6. 5.

By virtue of which Union, thus made by Covenant, and that founded in Nature,

5. It comes to paſs, that moſt juſtly, and by the right of all kind of Law, ordinarily in force with Men, and the Law of Nature, both the Guilt of his Sin, and the Corruption of his Nature ſhould be derived unto us.

(1.) The Guilt of his Diſobedience, by virtue of the firſt ways of our being one with him, is derived. For it is a Law in force with us, and in all Nations, that what a Perſon repreſenting doth, the Perſons repreſented are likewiſe ſaid to do. It is alſo the Law of Nations and Nature, that if the Head doth plot, or the Tongue ſpeak Treaſon, the whole Man is truly ſaid to do it alſo. And,

(2.) The Corruption of his Nature is derived by virtue of the latter way of our being one with him, and that even by the general Law of Nature: For every Root brings forth according to its kind; ſo *Adam* in his Image; *Gen.* 5. 3.

Only 6. This Covenant comes to be examined, whether juſtly ſtruck and impoſed or no? And for that I anſwered:

(1.) That God out of his Soveraignty might make it, and impoſe it without Injuſtice, eſpecially Man being innocent; when as God impoſed the like in the caſe of ſinful *Achan*, upon the whole Nation of the Jews; *Achan*'s Sin becoming the Sin of the whole Camp; *Joſh.* 7. 1. *But the Children of* Iſrael *committed a Treſpaſs in the accurſed thing: for* Achan *the Son of* Carmi, *the Son of* Zabdi, *the Son of* Zerah, *of the Tribe of* Judah, *took of the accurſed thing: and the Anger of the Lord was kindled againſt the Children of* Iſrael. And this was by virtue of a Covenant made with every one for them all, *Joſh.* 6. 18. *And you in any wiſe keep your ſelves from the accurſed thing, leſt ye make your ſelves accurſed when ye take of the accurſed thing, and make the Camp of* Iſrael *a Curſe, and trouble it.*

(2.) Yet here is a further Equity: for it is an equal condition, that if we ſhould *have received Good from him* if he obeyed, we ſhould *receive Evil* alſo if he diſobeyed, eſpecially when all the Good it ſelf was given by God himſelf the Maker of this Covenant, and the Obedience he required was due in it ſelf. If a King ſhould raiſe a Favourite out of nothing, give him all his Honours for himſelf upon condition of Obedience, yet ſo, as if he rebelled, not only he, but his Houſe ſhould periſh, he dealt not only equally in this, but bountifully both with him and his.

And yet (3.) There was a farther Conveniency in it, and a good Proviſion made; for better it was that all our Eſtates ſhould be ventured into a Father's Hands, the moſt perfect Man that ever was to come, he himſelf being a Venturer alſo; and ſo after a while of Obedience, (*viz.* after he had put our Nature once out of his hands, as is probable) then all to be confirmed in Grace, than for every Man to be left to himſelf, and after many years Obedience left to a poſſibility of falling away by the leaſt Error and Swerving.

7. And laſtly, If you think much that your ſelves did not chooſe him that ſhould thus ſtand for you. I anſwer you, 1. That God made as good a choice as you could have done, took the beſt and perfecteſt of Men. And 2. I ask, Who choſe Jeſus Chriſt to be a Covenant for his People? Why might not God chooſe in the one as well as the other? And if you yet think it harſh, that another's Sin ſhould thus be put upon you. I anſwer you, God offers the Righteouſneſs of another to be imputed to you, which you never performed; and leſt all Men ſhould periſh, hath ordained Chriſt to be in like manner a common Perſon for Multitudes of Mankind, and *Adam* was his Type herein.

You ſee how *Adam*'s Sin becomes all ours: We cannot deny the Debt we inherit from him; God hath a Bond, a Covenant to ſhew for it at the latter Day.

It is fit now we ſearch what the Debt is, how much it comes to, how far we are liable to pay it. Now the abounding greatneſs this Sum ſwells to, the Apoſtle intimates in this 20*th* Verſe, and ſhews us the Arithmetick we muſt uſe to caſt it up by, the Law; which God taught Man to this end, and brought this new Art into the World, that Man might by the Rules thereof ſee the greatneſs and multitude of his Sins: *The Law enters, that the Offence might abound.* Now in that he ſays the Offence, (τὸ παράπτωμα, that Offence) though he means generally the ſinfulneſs of Man, yet eſpecially as by the coherence ſeems evidently to me, he points at that firſt Sin of *Adam*, which he had ſpoken ſo often of in the 15*th*, 16*th*, 17*th*, 18*th*, 19*th* Verſes, under the ſame name. And having ſhewed how *by that Offence*, and *by that one only*, which ſeems, and hath ſeemed to many ſo ſmall a matter, *that God ſhould condemn all the World for eating of an Apple*, as one of the Popes blaſphemouſly ſaid. To prevent this, and to ſhew the end of the Law alſo, he brings in theſe Words in this Senſe, if we did but know what an aboundingly hainous and evil Sin, even the leaſt is, and in particular what an abounding Offence that was, we would not think ſo. Now that Men might ſee it, and acknowledg, and be humbled under it, therefore God ſent the Law into the World, not to make Sin to abound the more in it ſelf, but to diſcover the abounding ſinfulneſs of it, and of that particular Offence as well as of others: as a Glaſs that diſcovers Spots and Deformities, in it ſelf cauſeth none.

I deſign to ſhew what an abounding Sin that one Offence of *Adam* was, whereof we are all guilty.

In the Enquiry now into old *Adam*'s Debt, three Queſtions are to be diſcuſſed.

1. Whether only that Offence be imputed, and no more, and why? for we would be charged with as few as we can; the guilt of the leaſt Circumſtance in a Sin being more than ever we ſhall be able to pay.

2. How far we are guilty of it, whether of all Aggravations conſiderable in it?

3. How great the Guilt of it was, as it extends to us? *It abounds*, the Text ſays. And this latter is the main thing in the Text; the former makes but way for it.

For the firſt: We are guilty only of that firſt Diſobedience in eating of the forbidden Fruit, and not of his other Sins afterwards committed, though never ſo great or many. For ſtill in *ver.* 15, 16, *&c.* it is called *the Offence, the Diſobedience*; and in *ver.* 16. it is expreſly ſaid, *That Judgment came by one to Condemnation, but the free Gift is of many Offences to Juſtification*: where *by one* he means not *one Man*, but *one Offence*, as the oppoſition, *many Offences*, in the next words ſhew: His Scope being to ſhew the abounding of the Gift of Grace through and above *Adam*'s Sin: He compares not Perſons only, but Things conveyed: But *one Offence* God lays to our charge, no more; but in *Chriſt*, *abundance of Righteouſneſs* for many Sins: But the guilt of one Sin is conveyed by *Adam*; but through Chriſt there is a Juſtification of us from multitude of

Offences. And ſo in *ver.* 17. alſo; *For if by one Man's Offence, Death reigned by one; much more they which receive abundance of Grace and of the Gift of Righteouſneſs, ſhall reign in Life by one, Jeſus Chriſt.* And there is this Demonſtration to confirm it; for he could convey Sin for no longer time, than he ſtood a publick Perſon, and when that Office and Relation was laid down, then he became a private Perſon again, and then ſinned for himſelf alone. Now when the ſecond Covenant and Promiſe of the ſecond *Adam* was publiſhed, which was preſently after the Fall, then it is evident he was put out of Office, for otherwiſe his Faith in the Promiſe muſt have been imputed alſo to his Seed; now God ſays, *Hab.* 2. 4. *The Juſt ſhall live by Faith.*

And withal, mark the reaſon why he remained no longer a publick Perſon, after the firſt Sin accompliſhed: For the end of his being appointed thus a publick Perſon for us, was but to caſt our Condition either into an Eſtate of Sin or Righteouſneſs; for our Eſtate was laid as it were at the ſtake in him, and he was to caſt the Dice, as I may ſo ſay, either for the winning or loſing of all; and though indeed to have won all, many righteous Throws were required, it may be, yet one bad Throw loſt the Game as well as twenty, caſt it which way it ſhould go; and therefore God look'd at no more, the Covenant then ended. And if Men think that unequal, being to caſt but one bad Throw, ſo to loſe all; we muſt conſider this too, that he had an Inclination to what was Good, none to Evil, only a Poſſibility, or, *potentia remota.* And to give another Similitude; As he was made the Fountain of natural Life for us, 1 *Cor.* 15. 45, *&c.* ſo alſo of our ſpiritual: Now for him to have conveyed natural Life to us, it was neceſſary he ſhould not live one or two days, but perform the continued Actions of Life, even till he ſhould beget a Seed; for had his natural Life been extinguiſhed before by one Death, we had all died in him; one Death would have been enough: So for the conveying our ſpiritual Life, and preſerving and continuing the Life of Grace to us, it was neceſſary he ſhould go on in all the Actions of Righteouſneſs and Obedience; but one ſinful deadly Blow of Sin, was enough to extinguiſh all, and ſo cauſe us to be born dead in Sin, as we all are; ſo that it is clear, that though he ſhould have ſtood longer as a publick Perſon if he had continued Righteous, yet this ceaſed upon the firſt Sin.

To the ſecond Queſtion, How far we are guilty of it: I anſwer, That tho the Guilt of the whole Act be imputed to us, and we accounted Sinners by it, as truly guilty of the whole Act as he, yet not with ſo much Guiltineſs as doth ariſe to him himſelf, and his Share who was the Actor. Something there is that doth redound to *Adam*'s Perſon therein more than to us. For,

1. There is a perſonal Guiltineſs, in that he did the Fact, which is more than barely to have it imputed, and to be accounted to have done it; though we be as truly guilty of the whole Act, yet the manner leſſens the Blame: There in *ver.* 14. ſpeaking of Children, who die only for the imputed Guilt of that Sin, and Corruption of Nature inherent, he ſpeaks as diminutively of their Guilt in Compariſon of his; *For,* ſays he, *Death reigned over thoſe who ſinned not after the Similitude of* Adam'*s Tranſgreſſion,* though as truly guilty as he; for *they died,* yet not like to him, which is a Diminution and a leſſening as it were; as if he had ſaid, Though they actually and perſonally did it not, or any other Sin, ſinned not like to him, yet they died. For Example; To clear this by the ſecond *Adam,* of whom this was a Type, though we have his whole Righteouſneſs, active and paſſive, as truly accounted ours as it is his; yet it is ſaid to be his with this peculiar Prerogative, that it is perſonally his, as Light is the Sun's, the Stars but borrow it; ſo as in all things he retains a Preeminence; *Col.* 1. 18. *And he is the Head of the Body, the Church: who is the beginning, the firſt born from the Dead, that in all things he might have the Preeminence.*

2. There is this Difference, as in the manner which makes it, as hath been ſaid, a deeper Guiltineſs in him, ſo in this peculiar Aggravation, that he may be ſaid to be guilty of the Overthrow of the whole World by it, and this is peculiarly his; for none of us, though we be truly guilty of the Act, yet not of this Circumſtance, can be ſaid to be the Overthrowers of the World, as he

might. This alſo may be cleared from the former Inſtance of the ſecond *Adam*: for though a Believer hath all Chriſt's Righteouſneſs communicated to him, and enjoys the Fruits of it, yet this Glory he gives to none, that they ſhould be Saviours of the World, that is his alone.

That Diſtinction in Logick, concerning the *Genus*, communicating its whole Nature to the *Species*, illuſtrates both theſe to Scholars; for it is truly ſaid, that *tota natura generis communicatur ſingulæ ſpeciei*, but not *natura generica*; it makes not the Species a Genus as it ſelf.

Now the third thing follows, namely, what a great Sin that firſt Sin was, as the Guilt of it is extended to us, that ſo we may be humbled under it.

In all great Sins there are two things to be conſidered:

Firſt, The Subſtance, } of the Act.
Secondly, The Circumſtance, }

Firſt, For the Subſtance of the Act, it hath inwards and outwards, an inſide and an outſide: There was an outward Act committed, and inward Acts as the Principles of it.

The outward Act ſeems ſmall, As it hath uſually been ſaid, it was but the eating of an Apple, ſtealing of a little Fruit. Yet conſider,

1. The Smallneſs of the matter or thing forbidden, often aggravates the Offence. To dare to offend the great God in a ſmall matter, is not a ſmall Diſobedience: I may allude in this to the Speech of *Naaman*'s Servant to him, 2 *Kings* 5. 13. *And his Servants came near and ſpake unto him, and ſaid, My Father, if the Prophet had bid thee to do ſome great thing, wouldeſt thou not have done it? how much rather then, when he ſaith to thee, Waſh and be clean?* So in this caſe; If God had forbidden doing ſome great thing, ſhould he be obeyed? how much more when he forbids ſo ſmall a thing? *Cogita* (ſays *Auguſtine*) *quanta fuit iniquitas in peccando, cum tanta facilitas non peccandi.* He gave them leave to eat of all the Trees in the Garden, forbad them but that one, even by *Evah*'s Confeſſion, *Gen.* 3. 2, 3. *And the Woman ſaid unto the Serpent, We may eat of the Fruit of the Trees of the Garden: But of the Fruit of the Tree, which is in the midſt of the Garden, God hath ſaid, Ye ſhall not eat of it, neither ſhall ye touch it, leſt ye die.* Thus *Nathan* aggravated *David*'s Sin, 2 *Sam.* 12. 3, 4. *But the poor Man had nothing ſave one little Ewe-Lamb which he had bought and nouriſhed up: and it grew up together with him, and with his Children, it did eat of his own Meat, and drank of his own Cup, and lay in his Boſom, and was unto him as a Daughter. And there came a Traveller unto the rich Man, and he ſpared to take of his own Flock, and of his own Herd, to dreſs for the wayfaring Man that was come unto him, but took the poor Man's Lamb, and dreſſed it for the Man that was come to him.* He had many Lambs of his own Flock, and yet took that one of anothers. *Adam* had Fruit enough, yet theſe would not content him, but he muſt be taſting forbidden Fruit.

2. Sin is to be meaſured by the Law that is given; for Sin being in the Nature of it, *tranſgreſſio legis*, the more urgent or greater the Law is, the greater the Tranſgreſſion: Now that ſome Laws are greater than others, Chriſt implies, when he ſaith, *Matth.* 23. 23. *Wo unto you, Scribes and Phariſees Hypocrites; for ye pay Tithe of Mint, and Anniſe, and Cummin, and have omitted the weightier matters of the Law, Judgment, Mercy, and Faith: theſe ought you to have done, and not to leave the other undone.*

Now of all Laws, this was the greateſt given to *Adam*.

1ſt. It being given only as a Trial and Teſtimony of his Obedience in all the reſt; called therefore, *ſymbolicum Preceptum*, as being a Profeſſion of his Subjection to God in all the reſt; ſuch as is doing Homage by a Vaſſal to the Lord of the Soil, which though it conſiſts in ſome petty ſmall Rite or Acknowledgment, the Neglect of which (though the leaſt of all to perform) or denying to do it, is the Loſs of what they hold of him, as being the Breach and higheſt kind of more than other Acts, and greater neglect in other things.

2dly. The more expreſly the Will of the Law-giver is manifeſted in a Law, the greater the Enforcement and Obligation is to that Law. Now God's Will was more expreſly manifeſt in that than any other written in his Heart.

1. *His Will was more in it*, in that there was no reaſon for it, but the Will of the Law-giver only; *ſtetit pro ratione voluntas*: Other Laws *Adam* might ſee a Reaſon for; of this none but God's Will, trying his Obedience.

2. *More expreſly*; for none elſe were delivered *vivâ voce*, but this, as being an eſpecial charge above all the reſt. Other Inſtructions he had only written in his Heart, but this was given by Mouth as an eſpecial Charge.

3. None elſe ſo expreſly threatned with Death but it; yea, that other Law had its Sanction in that Threatning given to this: So God's Will appeared to be more in it, becauſe back'd with ſo ſevere a Threatning, a ſign he was more earneſt in it.

Secondly, Let us look to the inſide of *Adam*'s Sin. Now though the Laws of Men examine not the inwards of an Action, as not in Murder, not how much or little Malice or Cruelty was in the fact, ſo it be proved by Circumſtances it was in any degree wilful Murder: but the Law of God looks moſt hereto. And ſo a Sin which for the outward act is ſmall, may in regard of the inwards of it be a great one. As that act of the Man gathering Sticks on the Sabbath-day, a ſmall thing in appearance, to get a few Sticks to make a Fire; but he doing it in contempt to *Moſes*, ſo as to put *Moſes* into a ſtrait, ſince if for ſo ſmall a thing he executed or inflicted any Puniſhment, he would have been thought a cruel Governour by all the People: but on the other ſide, if he ſhould paſs it by, he opened a way to have the Sabbath broken; ſo as it was done in high contempt both of God and *Moſes*: and this God took notice of eſpecially. And it is in Sins as in Duties; a Man then performs Duties beſt, when God is moſt ſanctified in his Heart: If you would know when you pray beſt, it is then when you ſanctify God in your Hearts moſt, with moſt ſanctified Apprehenſions of him, his Greatneſs, Goodneſs, Allſufficiency, working a ſenſe of what it is to offend him: ſo a Man then ſins moſt, when he diſhonours God moſt in his Heart.

Now then for the Inwards of this Action, the ſinful Acts of his Mind in it; they were principally ill Opinions of God, which were the Principles of it, which provoke moſt, and diſhonour moſt. *1ſt.* Ill Opinions of a Perſon *provoke moſt*: For we ſee Men then moſt provoked, when they ſee they are meanly or badly thought of: this incites, and inflames, and blows Anger up to its height; and Men are angry at ill Words given them by other Men, but ſo far as they are expreſſions of their evil Opinions of them in their Hearts. *2dly.* And ill Opinions of a Perſon *diſhonour moſt*; *for all true Honour lies in Opinion*: ſo much greater is the Honour, as the Opinion is greater. *Honos* therefore is ſaid to be *in honorante*; and ſo on the contrary it is as to Diſhonour. And God is therefore then diſhonoured moſt, when we have diſhonourable Thoughts of him. Now they were low and mean Under-conceits of God, that firſt crept into *Adam*'s Heart, and are neceſſarily to be ſuppoſed to have been the foundation of this Sin in his Heart.

1. He undervalued the Lord in his Heart, ceaſing to think him any longer to be the chiefeſt Good. He would never have done it, had he not thought he could better his Condition without God, and better his Condition by that means, by the virtue of an Apple, whereby he ſhould come better to know what was good and evil, than by keeping God's Command, which is only true Wiſdom; and ſo he thought to be as Gods therein. The Text expreſly affirms this was the main Motive, and is ſet down therefore laſt, which the Woman had, *Gen.* 3. 6. She thought it to be deſired to make one wiſe, which but that the Scripture affirms, a Man would ſcarcely have imagined, much leſs believed of our firſt Parents: for no wiſe Man now would think an Apple to have, or that it could have any Virtue in it, ſuch as to make a Man wiſe, to better the Temper of his Body: One might imagine it to have a Virtue, but it was *extra ſpheram*, the capacity of ſuch a Creature to give Wiſdom to the Mind. Beſides, they might eaſily think, that if it had any ſuch Virtue in it, God had

put it in, and then that all Wiſdom *comes from him alone*, as *James* ſays, *chap.* 1. 5, 17. *If any of you lack Wiſdom, let him ask of God*, &c. And beſides, (which aggravates their Sin) they had already taſted of the Goodneſs and Excellency of God, having had ſome Communion with him. Now then, to leave a certain infinite Good now enjoyed, for ſo uncertain, ſo unlikely an one; this aggravates his Sin above what is in our own Sins now in our natural Condition: for alas, we never knew, or at leaſt never taſted better; therefore no wonder if we go after the Creatures: but he knew and had taſted. And this aggravates in like manner a regenerate Man's Sin, becauſe he hath had Communion with God; and then to forſake him, and go after the Creature, how ſinful is it!

2. Another ill Opinion they had of God, was, that God *was not faithful and true.* God had ſaid, *Ye ſhall die the Death*: the Devil had ſaid, *No*; and to hear a Creature affirm this confidently, and to be, and exiſt, and ſtill to reaſon the caſe; they thought there might be ſomething in it, and this ſtaggered their Faith. Now to conceive thus of God, of all other was the worſt, fouleſt, and moſt diſhonourable Conceit: For is God ſuch *an one, that he ſhould lie*, (ſaith *Samuel*, 1 Sam. 15. 29.) *or as a Man, to repent?* Nay even Men, who are all themſelves but a Lie, and deceitful, yet value their Truth and Faithfulneſs as their greateſt Jewel; and though they acknowledg want of Excellency otherways, yet they will ſay, they are true, *&c.* Therefore to call God's Truth into queſtion, was worſe than undervaluing his other Excellencies. Yea, Men that are prophane, will wipe off the diſgrace of a Lie given them with their deareſt Blood. And then add to this, their believing the Devil, contradicting the Lord merely by his own Authority, ſo as his Word ſhould ſway more than God's. This was greater than the Prophet's Sin in believing the old Prophet, (for which yet God ſlew him by a Lion, 1 *Kings* 13.) for the old Prophet pretended he had a contrary Revelation himſelf, having the reputation of a Prophet, as well as himſelf; he oppoſed not his bare Word and Authority to God's, as the Devil in this, but pretended a new Commiſſion, bearing date ſince, from God himſelf.

3. There were Jealouſies engendred in their Hearts, of unworthy deſigns and ends, that God had in prohibiting them; for ſo the Devil ſuggeſted, *God knows that in the day ye eat thereof, your Eyes ſhall be opened, and you ſhall be as Gods*: As if he ſhould have ſaid, God knowing what virtue there is in the Apple, hath purpoſely forbidden it, becauſe he would not have you be ſo happy: Which believed, muſt needs engender theſe Thoughts; That God loved them not ſo well as they imagined, for he prevented their Preferment, and ſo far hated his Creature, in not only not wiſhing it, but keeping it from that Good it was capable of: Which muſt needs engender hatred of God in their Hearts again; or that perhaps they ſhould imagine he envied their Happineſs, which muſt argue that they thought that God feared to be equalled or matched by them, if they ſhould know as much as he, and be as God in the knowledg of Good and Evil. All which Thoughts, or any one of them to entertain of God, what more diſhonourable? Whilſt they ſeek to be as Gods, they would make God as baſe as the Devil, for Malice and Envy are his two Sins.

4. He ſinned againſt the Soveraignty of God: For what was the thing that hooked him in? it was, to be as Gods; nothing elſe could have moved them; and ſo they thought to be independent of God no longer under him; and though they ſhould ſin againſt him, that they ſhould yet be able to make their Party good with him. Theſe to have been the Thoughts that drew on the Sin, is argued from the Temptation which ſuggeſted theſe things, and did engender them, and in the iſſue prevailed.

CHAP. V.

The practical Improvements which we ſhould make of theſe Truths, delivered. That we ſhould charge our ſelves with the Guilt of Adam*'s firſt Sin, and be humbled in the ſenſe of our Guilt of it, as well as for the Sins which we actually commit our ſelves. That ſince our firſt Father fail'd in the Truſt committed to him, we ſhould not put Confidence in any Creature, though moſt noble and excellent. From* Adam*'s Example, who thus betrayed the Truſt placed in him, we ſhould be awaken'd to be more watchful, and more faithful to any Truſt repoſed in us for our ſelves, and Poſterity. If the State from which* Adam *fell, was a State of Holineſs, then no Man ſhould be aſhamed of being converted and regenerated, ſince it is but a returning to that Primitive Condition again. Since* Adam *obtain'd Mercy after having ſo highly and hainouſly ſinned, the greateſt Sinners ſhould be encouraged to hope, and to come to God for Mercy.*

THE firſt Uſe you ought to make of this, is, to take upon you the guilt of the firſt Act ſo far as you have heard it belonged unto you, that ſo you may be humbled before God for your ſhare of Guilt in it. And indeed till the guilt of *Adam*'s Sin be acknowledged as truly as any of your own, and your Hearts reſt ſatisfied in it, you will not be humbled before God, but will have ſomething to plead; for ſtill it will be ſaid, how came I thus? who made me thus? And therefore the Apoſtle endeavouring to humble Men in this Epiſtle to the *Romans*, convinceth them in the firſt and ſecond Chapters, of evil Works; then in the third Chapter, of the Evil of their Natures; then of the firſt entrance of Sin by *Adam*'s Sin, in the fifth Chapter; the Ignorance of which made the Gentiles complain of Nature, that is, the God of Nature, for bringing Man into the World prone to Evil, void of Good. And this likewiſe makes many People think God made no Creatures to deſtroy them, and on that falſe Principle hope to be ſaved: both theſe being alike ignorant, how that this World of Mankind was once righteous, as it fell out of God's Hands; and that God looking on you now can ſay, They are not as I made them. As therefore a Potter breaks a Veſſel that hath Poiſon put into it by another, though it be his own Veſſel; ſo God juſtly deſtroys his own Creature, when corrupted by the Devil: Let him therefore be juſtified, and the Creature condemned; which cannot be but by the acknowledgment of this: for if we go from Works to Nature, it will be asked, How came my Nature thus? I anſwer, by the guilt of this Sin. So *David* in acknowledging his Sin, *Pſal.* 51. 4, 5. *Againſt thee, thee only have I ſinned, and done this Evil in thy ſight: that thou mighteſt be juſtified when thou ſpeakeſt, and be clear when thou judgeſt. Behold, I was ſhapen in Iniquity, and in Sin did my Mother conceive me.* He hath recourſe to this, and profeſſedly to this end, that *God might be juſtified*. It is the Speech of a godly Divine, That the firſt Step to the heavenly Paradiſe, is to ſee and acknowledg that which caſt us out of the earthly; and that ſtriking one of the laſt Stroaks, is humbling the Creature.

Now for this let me give you two Directions.

1. If you cannot ſee reaſon for it, bring Faith with you to believe it; for by Faith we believe the World was made of nothing, which yet we ſee, *Heb.* 11. 3. *By Faith* Abel *offered unto God a more excellent Sacrifice than* Cain, *by which he obtained Witneſs that he was Righteous, God teſtifying of his Gifts: and by it he being dead, yet ſpeaketh.* Why then we are to believe by the ſame Reaſon that God made Man righteous, and that he fell, and we all in him; for Faith is the Evidence of things not ſeen. And as one ſaid on his Death-bed, in acknowledging his Sin, The oldeſt Man alive, that we uſe to bring to know Land-marks, knows not of this: So we may ſay of *Adam*'s Sin committed ſo many Ages paſt. Now to help your Faith, reſolve all into the Wiſdom, Holineſs, and Juſtice of God, who therefore muſt needs make Man holy, and juſtly impute his Fall to all his Poſterity: And if his Wiſdom cannot clear it at the latter Day, when this very thing ſhall be ſcann'd the firſt of any thing; if God cannot make his Party good againſt all the World in this, and ſtop all their Mouths, ſo as you ſhall not be able to plead Not guilty; he muſt ſhut up his Books, and go no further. Cuſtom indeed will not carry it, unleſs the Entrance was juſt; though it doth ſo with Tyrants, but God is none. And as in the believing Chriſt's Righteouſneſs to be ours, Believers uſe to have Recourſe to inherent Righteouſneſs, which is the Fruit of it, to help their Faith; ſo have you to help in this, *viz.* as to that Unrighteouſneſs of Nature you found in you from the Beginning, think ſome or other caſt Poiſon in at the beginning, and that you are guilty of ſome Sin or other, whereof this is the Fruit.

2. Let not the Commonneſs hinder your ſenſible acknowledgment of it: Men think, becauſe all are guilty, it concerns them little: Indeed if the Debt were ſo common as divided amongſt you, then it might be ſlighted, (if the leaſt part of the Guilt of a Sin might be) but the whole reſides upon every Man, as if none elſe were guilty of it but he: *Adam* communicating his Sin, as *genus communicat totam naturam cuilibet ſpeciei*, that is, as a general Nature communicates the whole of its Nature to all the kinds which are under it.

Uſe 2. Did *Adam*, who, as he was created and fell out of God's Hands, was the moſt compleatly accompliſhed Man with all Habiliments of Wiſdom and Righteouſneſs that ever was, inſomuch as God choſe him, and thought him fully fit to be the ſole Burgeſs, Head, and Root of all Mankind; yet did he (I ſay) thus perfect, ſo foully miſcarry and overthrow himſelf and us, and that for ſo ſmall a Trifle, two Toys, an Apple and a Woman? Then hence learn, not to put Confidence any more in Men, or any thing in Man, be it never ſo excellent. For my part, would I ever have choſen a Man (go through the Bead-Roll of them) ſince Men were upon the Face of the Earth, (Chriſt only excepted, that was more than Man) to whom I would betruſt my Life, my Goods, my Portion in Eternity, and into whoſe Hands I would have put all the Good I look for in this World or World to come, it ſhould have been none but *Adam*; but by woful and lamentable Experience we all find it, that he when he had the Lives and Riches of all Mankind ventured in him, yea and himſelf, the greateſt Venturer of all the reſt; a Man judg'd able to have performed what was committed to him, to have ſteered and brought in ſafe this great Cargo into the Haven of Life and Happineſs; yet he, even he, deceived us all, foully and fooliſhly ſplit himſelf upon a Rock he might have avoided, and caſt away himſelf and all. Hereafter truſt not in any Creature, much leſs in Man, but truſt only in the Lord, who is *Jehovah, and changeth not*, for all the good you look for to you and yours. 'Tis a Meditation *David* hath, *Pſal.* 62. 7, 8, 9. *In God is my Salvation, and my Glory: the Rock of my Strength, and my Refuge is in God. Truſt in him at all times, ye People, pour out your Heart before him: God is a Refuge for us. Surely Men of low Degree are Vanity, and Men of high Degree are a Lie: to be laid in the Ballance, they are altogether lighter than Vanity.* At *ver.* 9. he concludes, that all Men high and low are vain; *Men of low Degree*, which for their Multitude and Number might be relied on, are yet Vanity: *Men of high Degree*, who have the Government of States committed to their Charge and Truſt for their Wiſdom and Authori-

This was preached at St. Andrews *in* Cambridge, 1626. *when a Parliament was called.*

ty, yet they are a Lie, deceitful if leaned on. Remember *Adam* deceived you all: Lay then all Men in one Ballance, and Vanity in the other; they are overſwayed even by Trifles, often moved this way and that way, as our firſt Parents with an Apple: Therefore, ſaith *David, ver.* 7. *In God is my Salvation, the Rock of my Strength and my Refuge is in God*: Truſt to none but to him, to him only, *ver.* 6. *And truſt in him at all times,* ver. 8. Whatſoever your Princes be, your great Men, your Parliaments, all which, as *Adam*, are betruſted with your Lives and Liberties, and the Goſpel; be they never ſo wiſe, never ſo holy, leave them not to themſelves with theſe, no more than you would let out a brittle Bark to Sea, that had all your Lives and Goods in her, and leave her to her ſelf, to be carried whither every Billow and Wind would toſs her; but go to God to be the Pilot, pour out your Hearts before him; *God is a Refuge for us,* ver. 8. Deſire him to have an Hand upon the Stern, to guide the Hearts of Princes; ſay not, they are wiſe and Venturers themſelves; remember *Adam*, ſo was he; yet how miſcarried he, when left to himſelf! O ſee what need there is to pray for publick Perſons, or any to whom publick Good is betruſted. As you are not to truſt them, ſo not to truſt to your ſelves, your own Graces, your Hearts, go not in your own Strength, *Jer.* 17. 5. *Thus ſaith the Lord, Curſed be the Man that truſteth in Man, and maketh Fleſh his Arm, and whoſe Heart departeth from the Lord.* Tremble to put your ſelves upon the Occaſions of Evil: Are you ſtronger than *Adam*, who had no Inclination to Evil, nothing but the contrary, and yet miſcarried, held not out the firſt brunt? Thus *Nehemiah* argues in the Caſe of marrying ſtrange Wives, when he would diſſwade the Jews from it, as being Occaſions of Evil, *Nehem.* 13. 26. *Did not* Solomon *King of* Iſrael *ſin by theſe things? yet among many Nations was there no King like him, who was beloved of his God, and God made him King over all* Iſrael: *nevertheleſs, even him did outlandiſh Women cauſe to ſin.* Did not *Solomon* King of *Iſrael* ſin by theſe things? a Man ſo wiſe, and one who was beloved of his God, nevertheleſs, *even him did outlandiſh Women cauſe to ſin*: Are you more holy than he? I add more, Did not *Adam* tranſgreſs, whom God made King over all the World, and thought him fit to betruſt all you had with? yea he, even he, tranſgreſſed. See *Eliphaz* his Collection, *Job* 15. 15. *Behold, he putteth no Truſt in his Saints; yea, the Heavens are not clean in his Sight.* God puts no Truſt in his Saints, his Angels whom he created righteous, deceived him; ſo did Man: How much leſs Confidence is there to be put in vain Man, which drinketh Iniquity like Water? *Job* 15. 16. *How much more abominable and filthy is Man, which drinketh Iniquity like Water?* Truſt your own Hearts no more than you would do the verieſt Thief or Adulterer in the World.

Uſe 3. Did *Adam*, being betruſted with all our Inheritances, thus foully and fearfully by one ſinful Act overthrow the World? Then learn we, whenſoever we are betruſted with any thing which concerns the good of Succeſſion and Poſterity, (as *Adam*'s was) to be more faithful, more wary by this his Example. How doth all the World rue that one Act of his? Had God lengthened his Days through all Generations, what Curſes think we, would he have had thrown at him by his Offſpring, made miſerable by him, ſtill as he rode through? There is none here but will ſay; Were I to be in his Caſe, I would never undo my ſelf and them as he hid. Why, my Brethren, let me tell you, you that live in this Kingdom have many things, yea as great things committed to your Truſt for the Good of your Poſterity, as he had for his: If you ask me what? I anſwer, Beſides many outward Liberties and Priviledges, the glorious Goſpel; this Book which is all the Evidence you and yours have to ſhew for that glorious Inheritance in Heaven, and the only means to attain it, which is ſo rich a Casket as it contains the Revenues of Chriſt's Blood: This, as to the Jews of old, is committed unto you as yet; *Rom.* 3. 1, 2. *What Advantage then hath the Jew? or what Profit is there of Circumciſion? Much every way; chiefly, becauſe that unto them were committed the Oracles of God*: To them were committed the Oracles of God, committed as a matter of Truſt to be tranſmitted to Poſterity; for whilſt Men walk in any meaſure anſwerable unto the Light of it, they are not only converted by it, but they whet it on their own and their Childrens Hearts, as *Deut.* 11. 18, 19, 21. *Therefore ſhall ye lay up theſe my Words in your Heart, and in your Soul, and bind them for a Sign upon your Hand, that they may be as Frontlets between your Eyes. And ye ſhall teach them your Children, ſpeaking of them, when thou ſitteſt in thine Houſe, and when thou walkeſt by the way, when thou lieſt down, and when thou riſeſt up. That your Days may be multiplied, and the Days of your Children, in the Land which the Lord ſware unto your Fathers to give them, as the Days of Heaven upon the Earth.* And as for God's part, ſee what a Covenant he makes with them, that truly turn in *Jacob*, *Iſa.* 59. 20. *And the Redeemer ſhall come to* Zion, *and unto them that turn from Tranſgreſſion in* Jacob, *ſaith the Lord.* As for me, for my part, ſays he, This I will make good, if Men turn in *Jacob*. The Goſpel, my Brethren, is as good as your Free-hold for you and yours; and God will not take it from you, till you baſely ſell it, and carry your ſelves unworthy of it: what elſe doth that place import, *Prov.* 23. 23. *Buy the Truth, and ſell it not?* God takes it away from no People, or no Man, till he ſell it, as *Eſau* did his Birthright, or as *Adam* did his primitive Condition for an Apple, till they lay it to pledg for baſe Luſts: Why elſe doth he exhort them to buy, and ſell it not? ſee this in that Example of the Jews, *Acts* 13. 46. *Then* Paul *and* Barnabas *waxed bold, and ſaid, It was neceſſary that the Word of God ſhould firſt have been ſpoken to you; but ſeeing ye put it from you, and judg your ſelves unworthy of everlaſting Life, lo, we turn to the Gentiles.* The Jews having been the Pillar of the Truth of God, that had kept it and preſerved it for many Ages, when the Goſpel came to be preach'd, and more Grace and Truth diſcovered, new Mines digg'd up, which never ſaw Light before; ſee what *Paul* and *Barnabas* ſay, *Acts* 13. 46. *It was neceſſary,* (mark it) *neceſſary the Word of God ſhould firſt have been ſpoken to you:* Neceſſary that it ſhould have been firſt ſpoken to them, in regard of Covenant; but ſay they, ſeeing ye put it from you, and *judg your ſelves unworthy of everlaſting Life, lo, we turn to the Gentiles,* and ſo their Seed are left in Darkneſs unto this day. God put them out of his Will, and put the Gentiles in, and hath given them all: God doth as a good Chapman doth with his old Cuſtomers, they ſhall have the firſt Offer of it; but if they refuſe, and by their Contempt of it, ſhew themſelves unworthy of it, he goes to ſome other Market that will give more than they. Conſider alſo that one place, *Rom.* 11. 20, 22. *Well, becauſe of Unbelief they were broken off, and thou ſtandeſt by Faith: Be not high minded, but fear. Behold therefore the Goodneſs and Severity of God: on them which fell, Severity; but towards thee, Goodneſs, if thou continue in his Goodneſs; otherwiſe thou ſhalt be cut off: Becauſe of Unbelief, they are broken off.* Mark, *If thou continue.* My Brethren, let me ſpeak freely to you: The Truth hath been purchaſed for you, and tranſmitted to you at a dear rate; it coſt Chriſt his Blood at firſt, and it hath coſt your Fore-fathers ſomething: In Queen *Mary*'s Days they bought it with their deareſt Blood; ſince it hath coſt many a Preacher his beſt Blood, ſpent, though not ſpilt for it; it coſt many a Prayer; it coſt many a converted Soul amongſt us all their Sins; it hath coſt God himſelf much Patience, the Riches of his Forbearance (notwithſtanding our Unworthineſs) ſpent in great Deliverances; and thus you have it yet for you and yours. Murtherers! will you undo your Children, will you ſell it away from you by Unbelief, by remaining ſtill in your Sins? by corrupting the Doctrine of the Church, bringing in this more corrupt Tenet, than that of Popery and Arminianiſm; ſell it away as Spendthrifts do their Lands, now a piece and then a piece; run ſo far behind hand by unworthy walking in it, till it fall mortgaged, and then you and yours be undone? Do, Cut-Throats, do, and let your Childrens Blood, that ſhall be ſtarv'd for want of Bread, lie upon your Heads.

Uſe 4. Was the State of Man, as he fell out of God's Hands, an Eſtate of Holineſs and Righteouſneſs? Then to turn from Sin and become a Saint again, is not a thing Men ſhould be aſhamed of, or mocked for, for 'twas your primitive and firſt Condition, that which you were all created in; 'tis but a returning to that which all once were in *Adam*, and which we ought to be in ſtill; and Men are damned becauſe they are not found to be ſo. Remember, Holineſs is older than Sin: *God made Man righteous; but they ſought out many Inventions,* Eccleſ. 7. 29. Sins are but new Inventions, and new Faſhions, which though univerſally receiv'd, and ſo have obtained; yet Grace and Holineſs is the ancient Faſhion and Apparel our Forefather was arrayed with, which till he loſt, he never met with Shame: and though he was naked, he never knew what it was to be miſerable. In *Coloſſ.* 3. 10. the Apoſtle uſeth this Motive, and in a manner this Reſemblance; *Put on the new Man, which is created in Knowledg, after the Image of him that created him.* He calls it indeed a *new Man* to be put on, in compariſon of this ſinful Habit, and old Rags of Sin we are now apparell'd with.

Uſe 5. Are all born into the World Sinners, and Enemies to God? You ſee then that the Devil's Kingdom is aforehand provided for the maintaining of it; his Faction is ſure to be encreaſed, his Army to have freſh Supplies in every Age; every one born into the World, is enroll'd into his Band, and at firſt fight under his Colours. But Chriſt hath none but who turn from the World, and ſeparate from it. You then that are for Chriſt, and the advancement of his Kingdom, had need beſtir your ſelves for the encreaſing of his Kingdom, ſeeing all muſt be won off out of the Companies which are in the Devil's Empire. Suppoſe, that whereas there is in this Kingdom a ſtrict Law, that Jeſuits ſhould not come into the Land; there were a Statute, that none elſe but ſuch as are Jeſuited ſhould come over, were not this Church in danger? Now ſo is the caſe here; Every Man that cometh into this World, is for the Devil: how then ſhould we endeavour to continue a Seed to God of his Friends Children? otherwiſe the World will naturally be overgrown with Tares.

Uſe 6. You have heard what a fearful hideous Sin this firſt Sin was, on our Father *Adam*'s and *Evah*'s part, who were the perſonal Actors of it, and by which they overthrew all the World, which (as I then ſaid) was a peculiar Guilt reſiding in their Perſons. And if it was the aggravation of *Jeroboam*'s Sin, and ſtuck by him as a Brand, *that he made all* Iſrael *to ſin*, 1 Kings 14. 16. then muſt it much more hold in *Adam*'s Sin, and lie heavy on them, as thoſe that made all the World to ſin. We would all be ready to think now, that for theſe two, of all Men elſe, there ſhould nothing remain, but a certain looking for of Vengeance, and fiery Indignation to devour them; nothing but Damnation could certainly be the end of them, ſo abounding was their Offence.

But yet, my Brethren, behold and wonder, God offered theſe Two Mercy and Pardon; yea, and when there was none to be a Meſſenger, and an Ambaſſador to bring them the News of it, rather than they ſhould want it, God came himſelf to tell them the News of it, and to preach the Goſpel to them; *Gen.* 3. 8, 9. *And they heard the Voice of the Lord God walking in the Garden in the cool of the Day, and* Adam *and his Wife hid themſelves from the Preſence of the Lord God, amongſt the Trees of the Garden. And the Lord God called unto* Adam, *and ſaid unto him, Where art thou?* He calls them out when they ran away from him; he took the pains to examine them punctually, and all the Partakers in it; was content to put up an Affront given him by *Adam* to his Face, that the Woman that he gave him, had enſnared him: for ſo far was he from asking Mercy, as he obliquely, and afar off chargeth God with his Fall: Yet when their Conſcience was for all their ſhifting fill'd with Terror for their Sin, *ver.* 10. and he ſtood trembling by, and could not but look every minute when God ſhould fly upon them in Wrath, yet then God lets drop a word of Promiſe of a ſecond *Adam*, of whom he was a Type, that ſhould deſtroy the Kingdom of Sin, and curſed Works of the Devil, *ver.* 15. *And I will put Enmity between thee and the Woman, and between thy Seed and her Seed: it ſhall bruiſe thy Head, and thou ſhalt bruiſe his Heel.* Yea, and undoubtedly they laid hold upon it by Faith, and were ſaved notwithſtanding this Sin, which hath abounded ſo in Sinfulneſs: Of the Woman it is expreſly ſaid, that God *put Enmity between her and the Devil*, ſuch as between wicked Men, and Chriſt, and his Saints. And therefore ſhe (who yet was firſt in the Tranſgreſſion, and is put in the greateſt blame, 1 *Tim.* 2. 14.) was ſaved, and pluck'd out of the Kingdom of

Satan;

Chap. 5.

Satan; and ſo likewiſe *Adam*: For God preaching the Goſpel himſelf to them both, having firſt prepared them for Mercy, by examining their Sin; ſurely this his firſt Sermon was not in vain, himſelf being the Preacher. And a Church was to be called from the beginning of the World, and God's Worſhip ſet up, and Kingdom erected in Mens Hearts, through the preaching of Man's Fall, and the Promiſe of a Mediator; which none but theſe two knew, and of which therefore it muſt be ſuppoſed that *Adam*, as a Prieſt and Prophet, inſtructed his Children in, as appears from *Gen.* 4. 3, 4. The firſt news we hear of his two Children, is their Offerings to God, and God's accepting *Abel's*: ſo as they were inſtructed both in the knowledg of the true God, and of the ſecond Covenant, and Chriſt revealed therein, of whom Sacrifice was a Figure. And in that *Cain* a wicked Man was brought to it as well as *Abel*, it argues it was the force of his Education, and his Parents Authority and Inſtruction brought him to it; yea, and when *Abel* was dead, the Puniſhment God inflicted on *Cain*, argues this, for it was an external Excommunication, and caſting him out of the Church, which was a real ſign to him of God's caſting him from his Favour and Kingdom, which fill'd his Heart with Terror, as it doth excommunicated Perſons often: I ſay, he was excommunicated out of the Church, which could be no other than *Adam's* Family; for ſo the *16th* Verſe of *chap.* 4. evidently implies; for it is ſaid, Cain *went out from the Preſence of the Lord, and dwelt in the Land of* Nod. And the oppoſition ſhews that he went from a Communion wherein God manifeſted his Preſence, to another Place where he did not. And the Face and Preſence of God is taken in Scripture for the Society of the Church, where his Ordinances are received, *Pſal.* 42. 1, 2. *As the Hart panteth after the Water-brooks, ſo panteth my Soul after thee,* O *God. My Soul thirſteth for God, for the living God: when ſhall I come and appear before God?* Now there was no Family in the World but *Adam's*, of which he was the Head and Guide.

Conſidering then with this the Greatneſs of their Sin, what Uſe ſhall we make of all that hath been ſpoken, but even to admire at the Greatneſs and Goodneſs of God's Grace; which is the next thing this Scripture in *Rom.* 5. 19, 20. ſuggeſts, *Where Sin hath abounded, Grace did much more abound.* From the beginning of the World to this Hour, there is not the like Inſtance of the Greatneſs and Freeneſs of God's Grace: For if you would go rifle the Heap of humane Offences committed from the firſt to the laſt, ſearch God's Debt-book wherein all Mens Sins are regiſtred, you ſhall find none like to this, the Sin againſt the Holy Ghoſt excepted; it being (beſides other Aggravations) the Mother-ſin of all Sins, as truly as *Evah* was the Mother of all the Living, as *Adam* calls her, *Gen.* 3. 20. *And* Adam *called his Wive's name* Eve, *becauſe ſhe was the Mother of all living.* For, as Luſt conceived, brings forth Sin; ſo this Sin thus conceived, brought forth the Mother of all Luſt: *cauſa cauſæ eſt cauſa cauſati.* And yet behold, Mercy and Pardon offered by God to theſe two for this Sin, and that unſought for by them. Kings uſe to hang up the general Ringleader in a Rebellion, even when they offer Pardon to all the reſt, as an Example of their Juſtice and Terror to them all. So one would have thought that though God might have after publiſhed his extent of ſaving others of Mankind through Chriſt, to the reſt of Men his Seed, as being but brought in by *Adam* to the Guilt of this Rebellion; that yet neither he nor *Eve* ſhould ever have had the leaſt hope of it: but behold, God inſtead of making them an Example of his Juſtice that way, hath made them (as he did *Paul*) a Pattern of the Riches of his Grace, to toll in the reſt of the Rebels, be their Sins never ſo great.

That which diſcourageth many a poor Soul from laying hold of Mercy, and to put off the Promiſe of Grace, as not made to them, is the guilt of ſome great and hideous Sin, which if they themſelves had never ſo and ſo committed, they would and do think that then they might have had Mercy. 'Twas the caſe of *Cain*, the next Man to *Adam*, who notwithſtanding this Inſtance of his Father before him, yet when he had murdered his Brother, he thought, *Gen.* 4. 13. *his Sin greater than could be forgiven*, for ſo Interpreters acknowledg it

Septuagint: Μείζων ἡ αἰτία μου τοῦ ἀφεθῆναί με.

it may be read; and thus the Greek and Chaldee Paraphraſe tranſlate it. And yet compare but *Cain*'s Sin with theirs; *Cain* murdered but one Man, his Brother, and but his Body was murdered by him, his Soul he could not kill: but *Adam* and *Evah* murdered all Men, who were their own Children, and murdered not their Bodies only, but their Souls; theſe being born dead in Treſpaſſes and Sins from their Guilt, and the Children of Wrath by reaſon of that Offence; *Epheſ.* 2. 1, 2, 3. *And you hath he quickned who were dead in Treſpaſſes and Sins, wherein in time paſt ye walked according to the courſe of this World, according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Diſobedience: Among whom alſo we all had our Converſation in times paſt, in the Luſts of our Fleſh, fulfilling the Deſires of the Fleſh, and of the Mind; and were by Nature the Children of Wrath, even as others.*

And tell me now, What can there be in any of thy Sins, whoſoever thou art, that was not in this of our firſt Parents, who yet found Mercy at God's Hands? If thou ſayeſt, thou haſt not offended one of the *little ones* only, (Commandments I mean) but againſt the great things of the Law; *Adam* did ſo in this, the Law of the forbidden Tree being the greateſt Commandment, (as I formerly ſhewed) that God gave to Man: yea, and his Sin was more alſo, as ſome Divines ſhew, even againſt all the Commandments. If thou replieſt again, that thou haſt ſinned againſt a great deal of Light, (which Ingredient aggravates Sin the moſt of any thing,) our firſt Parents had the Light of the Law recollected wholly and fully, gathered together in them, as all Light was in the Body of the Sun. For *Adam* was the great and common Taper God ſet up for us to light our Candles at. And the Mind of Man is thus called, *Prov.* 20. 27. He had alſo ſtrength enough to have withſtood it, had he uſed it, which we want often when we have Light enough. And evident it is, that *Evah* did diſtinctly conſider the Law given to the contrary; for before ſhe ate, ſhe her ſelf repeated the Commandment, with the Penalty annexed, to the Serpent, *Gen.* 3. 2, 3. She did it therefore wittingly, and not out of Ignorance; as *Paul* excuſeth his great Sins againſt the great things of the Law, 1 *Tim.* 1. 13. *I was a Perſecutor, and a Blaſphemer, but I did it ignorantly*; ſo did not ſhe. The weak Light of Nature, not joined with ſtrength to do what it enjoins, makes the Gentiles Sins ſo much more ſinful, *Rom.* 1. throughout: And therefore ſo much more Light, ſo much more Sin; then how doth their Light aggravate this of theirs? for Diſobedience againſt Light is more than Witchcraft.

If thou ſay, Thou haſt fallen into thy Sin, ſince thou haſt taſted of the good Word of God, and haſt been affected with it, and the Ways of God, which is a higher aggravation of a Sin than the former, as *Peter* makes it, 2 *Pet.* 2. 21. *It had been better not to have known the Way of Righteouſneſs, than after they have known it, to turn from the holy Commandment delivered unto them.* He ſpeaks of a taſting and affecting Knowledg there. Conſider, our firſt Parents was more; for they had enjoyed certainly ſweeter Communion and Fellowſhip with God then, being created perfect in his Image, and more near and intimate, than thou haſt done: and therefore as *David* takes it hainouſly, and much more hainouſly, an Injury done him from a familiar Friend, *Pſal.* 55. 12. *Had he been my Enemy,* &c. *but thou my Friend that had took ſweet Counſel together*: So might God much more reſent it of *Adam*, who had taſted of his Goodneſs, knew what Comfort and Happineſs was to be had in him, and yet did forſake him. If thou thinkeſt thou haſt turned the Grace of God into Wantonneſs, he did much more.

If thou ſayeſt, Thou haſt ſinned againſt abundance of Kindneſs and Mercy received from God; and yet that immediately after that ſome great Favour received, thou haſt fallen into ſome great Sin: So did he, and much more; for God had obliged him to him by all the higheſt Ties of Friendſhip. God had made *Adam* his Darling and eſpecial Favourite, at his firſt Creation; had raiſed him out of nothing but a little before, out of the ſame Duſt the reſt of the Creatures (which ſprang forth of the Earth) were taken out of; breathed into him an immortal Soul, reaſonable, which they want; ſet him next himſelf, over them all in his Throne; *Have dominion*, ſays he, *and ſubdue them*, Gen. 1. 28. So as God might ſay to him as he did to *David*, 2 Sam. 12. 7, 8. *Thus ſaith*

ſaith the Lord God of Iſrael, *I anointed thee King over* Iſrael, *and I delivered thee out of the Hand of* Saul. *And I gave thee thy Maſter's Houſe, and thy Maſter's Wives into thy Boſome; and gave thee the Houſe of* Iſrael, *and of* Judah; *and if that had been too little, I would moreover have given unto thee ſuch and ſuch things.* So God might have ſaid to *Adam*; Did I not anoint thee King, gave thee a large Dominion, and would have done much more alſo? Wherefore haſt thou deſpiſed the Commandment of the Lord, in doing Evil in his Sight? If thou ſayeſt, thou haſt in thy Sin made others ſin, and to fall with thee, and haſt carried others into the ſame Rebellion, which is a great Aggravation, as appears in *Jeroboam*'s Caſe, the great Aggravation of whoſe Sin was, that he made others to ſin, 1 *Kings* 14. 16. Why, the Sin of *Adam* was much more, for he made Men to ſin, not only by his Example, but he derived Sin down to them; and he did what in him lay to condemn all the World; and thouſands are gone to Hell for his Sin, which ſinned not ſo much as after the Similitude of his Tranſgreſſion, *Rom.* 5. 14.

Wilt thou ſay, *Laſtly*, thou didſt ſin willingly and wilfully? which is a great Aggravation of Sin alſo; for as the more God's Will is expreſſed againſt a Sin, the greater it is; ſo the more our Wills are expreſs'd in it, and for it, the greater the Sin is too; inſomuch as many make it eſſential to Sin, that it be voluntary, and therefore ſo much the more Sin, by how much more voluntary. Conſider that this Sin of *Adam*'s was moſt free, moſt voluntary, for the Devil and his Wife were but external means, could not have neceſſitated him to it; and the Devil could not have neceſſitated them unto it; and ſo much the more free it muſt needs be, by how much he had no Sin within to incline and ſway his Will to it, no Principle for Satan to work on, as we all now have; ſo that as *Paul*, being a regenerate Man, complains to the leſſening of his Sin, *Rom.* 7. 17. *It is not I, but Sin that dwelleth in me*: *Adam* on the contrary might truly ſay, *It was not Sin dwelling in me moved me to it, but mine own Will only.*

And yet thou ſeeſt, that immediately after the commiſſion of this great Sin, God offered him Mercy; and ſo he doth thee, if thou wilt lay hold on it, and turn to God, as indeed he did. Learn this, and remember it; that as you muſt not think you ſhall be received to Mercy the ſooner for the Smallneſs of your Sins, ſo neither be denied it the more for the Greatneſs of them: They are not ſimply your Sins, though aggravated with all theſe Circumſtances, that keep you from Mercy, but your Impenitency, Hardneſs of Heart, going on preſumptuouſly, and ſaying in your Hearts, as they in the beginning of the next Chapter, *Rom.* 6. 1. We may continue in Sin, for Grace will abound. And let me now turn my Speech and Work upon your Hearts, ſince the mere Guilt of your former Sins ſhall not hinder you from believing, and repenting even after *Adam*'s Example. Let me expoſtulate the matter with your Impenitence and Unbelief, and aggravate it by the Conſideration of his Example: You have gone on many Years in Hardneſs of Heart, and a Courſe of Rebellion, but ſo did not he: he immediately, after he had entred into that rebellious courſe, upon a Proclamation of Pardon, relented and came in, and laid his Weapons down. You have had thouſands of precious Promiſes of Mercy (he had but one) to win your Hearts; Proclamation of Pardon after Proclamation, that he that runs, may read and underſtand them; but ſo had not he. God let fall but one Promiſe, and that an obſcure one too; yet, as *Benhadad*'s Servants, 1 *Kings* 20. 33. watch'd when any Word ſhould fall from *Ahab*, that ſhould give them Intimation of the leaſt of his Inclination to pardon, they greedily catch'd at it; even ſo did he. *Adam* and *Evah* having but one Promiſe, and hearing it but once, yet believed and repented, though they had no other of Mankind before them that gave them Example or Hope that Sinners ſhould be received. Now great is the force of Examples, which as they illuſtrate Rules, ſo they confirm Precepts; *non minus docent, quam præcepta:* Therefore former Examples help to draw in the Heart, as well as Promiſes, as in *Paul*'s Converſion: But now you have not only the Example of your firſt Parents Faith, but Millions of Examples of as great Sinners as your ſelves, hung out by God, as Patterns and Flags of Mercy to toll you in: Neither need you to go to fetch them from former Ages; you have ſome walking in your Streets, who have been as great Sinners as you, who yet have obtained Mercy.

If you object and ſay, God himſelf preached to *Adam*, but ſo he doth not to me. I anſwer you, as *Peter* doth, 2 *Pet.* 1. 19. ſpeaking of the Scriptures and Salvation offered in them; though ſays he at *ver.* 17. ye heard not God's Voice from Heaven, which we heard, yet we have as ſure a Word of Prophecy; you have his Hand for it; and you that will not believe when *Moſes*, the Prophets, and Apoſtles, and Miniſters, call you to Repentance, would not, if Chriſt ſhould come down and preach to you.

What ſhall I ſay more to you? If you will not lay hold on Mercy thus offered, notwithſtanding your Sins, and repent as *Adam* did, you ſhall be damned, and ſo was not he; yea, and with a greater Condemnation than he ſhould have been condemned withal, becauſe your Means are greater.

AN

AN
Unregenerate Man's Guiltineſs
BEFORE
GOD
In Reſpect of SIN and PUNISHMENT.

BOOK II.

An unregenerate Man's Guiltineſs before God, in reſpect of that Corruption of Nature, with which all Mankind is infected, and the whole Nature of every Man is polluted and depraved.

John 3. 6. *That which is born of the Fleſh, is Fleſh.*

CHAP. I.

The Words of the Text explained. An Enumeration of the ſeveral Errors concerning Original Sin. Pelagius *denied that there was any ſuch thing.* Pighius, *and ſome of the Schoolmen, though they acknowledg ſome Guilt to accrue to us from* Adam's *firſt Sin, yet deny any Corruption of Nature to be derived from it. The Papiſts make it wholly to conſiſt in the want of original Righteouſneſs, excluding Concupiſcence from being any part, and conſequently deny what they call the* Motus primi, *to be Sins. Others ſay that this Corruption hath not infected all the Faculties of the Soul. To refute theſe Errors, ſeveral Propoſitions aſſerted and proved. 1. That to every Man born into the World, there is more derived than the Guilt of* Adam's *firſt Sin. That there is a Corruption inherent in his Nature. That this Corruption is the predominant Principle of all his Actions. That Man's Nature is thus totally corrupted, demonſtrated.*

MY Scope in chuſing this Text, is to proceed in diſcovering the abounding Sinfulneſs of Man by Nature, whereof already I have ſhewn you out of *Rom.* 5. 12. the Spring and Source at which Sin firſt entred upon all Mankind, *by one Man, and one Offence*; by *Adam* our firſt Father, whoſe firſt Sinfulneſs we, as his Heirs, appointed by a juſt and neceſſary Covenant, do inherit, as we ſhould have done his Righteouſneſs; the Particulars of whoſe Debts, and the immenſe Vaſtneſs of them, I have begun to ſearch into, out of the *20th* Verſe of the ſame Chapter, and ſhewing the abounding Sinfulneſs of that ſinful Act and Offence, whereof I proved we were all guilty, which was the Spring and Flood-gate, at which Sin entred.

The next thing which in order I am come to, is to ſound that abounding Gulf, bottomleſs Sea, and Lake of that Corruption and Sinfulneſs of Nature within all our Hearts, (the miſerable Veſſels and Ciſterns of it) this firſt Act of Sin, as the original Spring and Source through the Channel and Conduit-Pipe of natural Generation empties it ſelf into, and determines in.

For as I intimated before, and this Scripture will more fully inform us, we are arreſted not only as guilty of that firſt curſed Act which he perſonally performed, and ſo in regard of it are termed Sinners, and expoſed liable to God's Wrath; but alſo as guilty of an univerſal, total, ſinful Defilement, ſpread over all Faculties of Soul and Body, containing in it a Privation or Want of all Good, and an Inclination to all Evil, (which our Saviour Chriſt here, and the Scripture elſewhere calls Fleſh) which is traduced unto us by Birth and fleſhly Generation, [*That which is born of the Fleſh, is Fleſh*] and which infects all Mankind, even all that is ſaid to *be born of Fleſh*, all that is in Man; *That which is born of the Fleſh, is Fleſh.*

And that this is Chriſt's meaning here, appeareth by the Coherence of the Words; for his Scope is to convince *Nicodemus* of the Neceſſity of *Regeneration*, whereby a Man is to be made, and all in Man, *Spirit* or a *ſpiritual Man*, as the Word Spirit may be interpreted: 1 *Cor.* 2. 15. *But he that is ſpiritual, judgeth all things, yet he himſelf is judged of no Man*: and a Man is thus made ſpiritual by the Work of the *Holy Ghoſt*; *That which is born of the Spirit, is Spirit*: and he convinceth him by this reaſon, becauſe all that is born in Man by the firſt Birth, is nothing but *Fleſh*, that is, a thing contrary (as the Oppoſition to Spirit ſhews) to that which the Holy Ghoſt works. It is a meer Lump and Maſs of Sin inhering and ſticking in Man's Nature, as you ſhall hear afterwards, when I come to open what this Fleſh is.

Before I do that, let me preſent to your View a Link and Chain of the contrary Errors about Original Sin, with the Doctrines and Deductions I ſhall make hence, which will evidently refute thoſe Errors, as being diametrically oppoſed unto them.

All which Errors have not been ſo much in going too far, or in making too great a matter of it, but diminiſhing and extenuating it rather; thereby to make way for the extenuating withal more or leſs, according as this is extenuated, even of the ſuperabounding Grace of Chriſt; for as long as that ſtands true, that is ſaid, *Rom.* 5. 20. *That the more Man's Sinfulneſs abounds, the more God's Grace ſuperabounds*; Grace being but the Remedy or Medicine of Sin; ſo long it will be charged on thoſe that extenuate and leſſen Man's natural Sinfulneſs, that ſo far as they do extenuate it, they extenuate and make void, and take from the Grace of Chriſt: for he that leſſens the Diſeaſe, diſparageth the Virtue of the Medicine.

View but the Errors in their ſeveral Degrees of detracting from it, beginning at the loweſt Step or Stair.

Firſt; *Pelagius* at one Stroke, daſheth out all the Debt, and ſays that we ſtand bound to God for nothing, by reaſon of it: He denies any Communication of the Guilt of *Adam*'s Fact, or Corruption of Nature thence traduced; and ſays, that all the harm *Adam* did, was to bring in a bad Example, which we all follow, and in no other ſenſe did Sin enter upon the World. Suitable to which Conceit of Man's Sinfulneſs, is that of *Socinus*, concerning Chriſt's Righteouſneſs and Grace through him, that all that Chriſt did, was to give a good Example, and to ſhew the way to Heaven.

Secondly; *Pighius*, and ſome few of the Schoolmen, they further acknowledg Guilt and binding over all to Death, by reaſon of being guilty of the firſt ſinful Act indeed, but Corruption of Nature thence traduced, they acknowledg not. That look as the Papiſts do acknowledg Sanctification, or inherent

Righteouſneſs, but without Chriſt's Righteouſneſs imputed, and ſo diminiſh from the abounding of Grace: ſo on the contrary, theſe acknowledg Condemnation indeed for *Adam*'s Offence, but without inherent Corruption conveyed, and ſo detract from Man's Corruption and Sinfulneſs.

Thirdly; Some other more ſecret Entrenchments upon the boundleſs Limits of God's Grace, acknowledg indeed a true and real Imputation of the Guilt of *Adam*'s Sin, yea, and alſo a want of original Righteouſneſs, a Corruption alſo and Diſeaſe of Nature inherently derived, which is here called *Fleſh*; yet they circumciſe the Sinfulneſs of it, as you ſhall hear afterwards.

Fourthly; The Papiſts, though they further acknowledg in this Point more than thoſe others, *viz.* that that Corruption which is thus in us, is a Sin; yet half the Debt they ſtrike out of the Account, for making it only to conſiſt in the want of original Righteouſneſs; they cut off the groſſeſt and greateſt part of it, denying Concupiſcence to be a part of it.

Fifthly; Both they and others do exclude ſome of the Faculties of the Soul from being infected with it, making fewer Debtors in Man obliged to Death by reaſon of it, than indeed there are: So to maintain their Detraction from the ſanctifying Grace of Chriſt in Converſion in this, as in the former they did from the juſtifying Grace of Chriſt.

Againſt all which, in my following Diſcourſe, I ſhall (God aſſiſting) oppoſe and make good theſe ſeveral Propoſitions, diametrically oppoſite.

Againſt the firſt, that which hath been delivered out of *Rom.* 5. 12. may ſuffice.

Againſt the other, out of this Text, and other Scriptures compared with it, take theſe enſuing Concluſions.

I. That there is ſomething inherently derived to us by Birth, called here *Fleſh*, which is more than ſimply the Guilt of *Adam*'s ſinful Act committed by him.

II. Which I will prove to be a Corruption of our Nature, which put together with the former, contradicteth *Pighius* his Error.

III. That it is properly a Sin, which contradicts the third Error.

And in ſhewing the great Sinfulneſs of it, that it is,

IV. More than a want of Righteouſneſs, and alſo a poſitive Inclination to all Evil, which is againſt the fourth Error.

V. That alſo it is ſeated in each particular Faculty of Soul and Body; *That which is born of the Fleſh, is Fleſh*: There is not one thing in Man but is infected with it, which is oppoſite to the laſt Error.

Firſt, The firſt is that by Birth; there is more derived than the Guilt of *Adam*'s Sin, ſomething elſe that ſticks in our Natures: for it is here ſaid, *That which is born of the Fleſh, is Fleſh*: And for the meaning of the Words, when he ſays, *of Fleſh*, he means, of Man after a fleſhly manner; but by the latter, *is Fleſh*, he means not *Fleſh* and *Blood*, the Subſtance of Man, but inherent Corruption. For as in the next words, *That which is born of the Spirit, is Spirit*. *Spirit*, which is the thing begotten, and differs from the Spirit which is the Begetter, and notes out the new Creature of Holineſs wrought in the Soul, and inherent there; and therefore is called *the Seed of God remaining in him*, 1 John 3. 9. So likewiſe Fleſh notes out inherent Corruption, which is derived by Generation: which alſo is evident from *Gal.* 5. 17. *For the Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh; and theſe are contrary the one to the other. Fleſh and Spirit* there are put as two inherent Qualities, conveyed by theſe two ſeveral Births, and ſo are there oppoſed: I ſay, inherent Qualities, ſticking in Man's Nature; for the Fleſh is ſaid to have Works or Fruits, in *Gal.* 5. 19. *Now the Works of the Fleſh are manifeſt, which are theſe, Adultery, Fornication*, &c. Whence it appears, that this Fleſh is a rooted thing in Man's Nature, whence Operations flow, as Buds from a Root, which though they be tranſient, yet the Root ſticks in the Earth; and ſo it is as to this Fleſh in Man's Heart.

Secondly, The Scope of Chriſt ſhews it; for it is to ſhew what need, yea neceſſity, there is of Regeneration, which is nothing elſe but a working of new ſpiritual Diſpoſitions in the whole Man, called here *Spirit*, without which no Man ſhall enter into Heaven; for ſays Chriſt, *That which is born of the Fleſh, is Fleſh*; whereby therefore he muſt needs mean the clean contrary to the Spirit of Holineſs, which is to be wrought in the Soul. Now then, if only a Guilt from *Adam* was derived, and no Corruption inherent in the Soul, we ſhould need only *Juſtification*, which is properly a doing away of the guilt of Sin: but Chriſt ſays there is a Work of *Regeneration* alſo required, which is a renewing the Nature of Man, making it of *Fleſh, Spirit*: *Regeneration* being a Work upon the Soul, therefore *Fleſh* notes out a Corruption ſticking in the Soul.

Thirdly, The manner of the Predication here uſed, ſhews it: for Fleſh is predicated of Man (as he is firſt born) in the abſtract, which if it noted out only the act of *Adam*'s Sin, could not be.

So that the firſt Doctrine I propound in theſe Terms, which I will ſeverally explain, is this;

That in every Man's Nature, that is born into the World, there is a Maſs of Corruption that inheres or ſticks in him, which is the Principle of all his Actions, whence they proceed; yea, which is in ſome ſenſe the Nature of Man, as being the predominant Quality, which is in all, and guides all.

And this is directly contrary to the Error of thoſe, that ſay *Adam*'s Sin is only conveyed. This I will particularly explain.

1ſt. I ſay it is Corruption, for ſo this which is called here *Fleſh*, is called in *Epheſ*. 4. 22. *the old Man, which is corrupt*, &c. Now then, Corruption muſt needs be of ſomething, which was good before, and even ſo it is: God made Man righteous, now he is depraved and defiled, his Nature is corrupted, and inſtead of being a living Body, he is now become as a dead Body, that hath in it nothing but Corruption and Putrefaction. I firſt call it Corruption, becauſe it is a diſtinct thing to prove it to be a Sin, which I will ſhew afterwards, againſt ſuch as deny Concupiſcence to be a Sin.

2dly. It is a Corruption, which I ſay ſticks or cleaves to a Man's Nature, for ſo it is ſaid to do expreſly, *to dwell in a Man*, Rom. 7. 17, 18. *Now then, it is no more I that do it, but Sin that dwelleth in me. For I know, that in me (that is, in my Fleſh) dwelleth no good thing; for to will is preſent with me, but how to perform that which is good, I find not.* So a Man hath not only Acts of Sin which are tranſient, which but come from him and ſo away, but he hath a Root and Spring of Sin *dwelling* and reſiding in him, and not only adjacent to him, but *inhabitant* in him: It is not παρακείμενον, παράκειται, but ἡ οἰκοῦσα ἁμαρτία, *peccatum habitans*: and not only ſo, but encompaſſing about, and ſo to be reſiſted on all hands: *Heb*. 12. 1. *Wherefore ſeeing we alſo are compaſſed about with ſo great a Cloud of Witneſſes, let us lay aſide every weight, and the Sin which doth ſo eaſily beſet us.* It is εὐπερίστατον ἁμαρτίαν, *peccatum facile circumſtans*. Now all this implies more than Acts.

3dly. It is a Corruption which is the Principle, predominant of all his Actions, whence all his Works proceed; as appears from *Gal*. 5. 19. *Now the Works of the Fleſh are manifeſt, which are theſe, Adultery, Fornication*, &c. The Fleſh is ſaid to have Works and Fruits, as being a Root in Man's Nature, and ſo it is called, *Deut*. 29. 18. —*Leſt there ſhould be among you a Root that beareth Gall and Wormwood.* Heb. 12. 15. —*Leſt any Root of Bitterneſs ſpringing up, trouble you, and thereby many be defiled.* A Root it is which brings forth Gall and Wormwood, that is, bitter Fruits of Sin; and which is therefore ſaid to be an *energetical* thing, which works in our Members, and brings forth Fruit to Death, *Rom.* 7. 5. *For when we were in the Fleſh, the motions of Sins which were by the Law, did work in our Members, to bring forth Fruit unto Death.* Bitter Fruits, *Jer.* 2. 19. *Thine own Wickedneſs ſhall correct thee, and thy Back-ſlidings ſhall reprove thee: know therefore and ſee, that it is an evil thing and bitter, that thou haſt forſaken the Lord thy God,* &c. Grapes of Gall, and Cluſters that are bitter, *Deut.* 32. 32. *For their Vine is of the Vine of* Sodom, *and of the Fields of* Gomorrah: *their Grapes are Grapes of Gall, their Cluſters are bitter.*

4thly. I ſay, there is a Bundle or Maſs of this Corruption, and therefore it is called a Body that hath multitude of Members. *Coloſſ.* 2. 11. *In whom alſo ye are circumciſed with the Circumciſion made without Hands, in putting off the Body of the Sins of the Fleſh, by the Circumciſion of Chriſt.* It is *a Body of the Sins of the Fleſh*, of abounding Dimenſions, a Body that hath Inwards and Outwards, groſs and more ſenſible Diſpoſitions to fleſhly Luſts, that war in the Members, and alſo ſecret Entrails of Atheiſm, contempt of God, diſtruſt and hatred of God, not diſcernable to a Man, till God's Spirit doth cut this Anatomy up. And ſo alſo *Solomon* ſays of it, That there is a bundle *of Folly in the Heart of a Child, till the Rod fetch it out*, Prov. 22. 15. There is a pack or bundle wrapped up in his Heart, a pack of rotten and corrupt Wares which ſticketh there; for the Rod, through God's Spirit's working, is ſaid to *fetch it out*; and this in the Heart of a Child, even before the Pack be opened, and all the Wares be brought to Light by actual Sins; for they are ſaid to be bound up there till then: and therefore *Auguſtin* ſays, *Imbecillitas membrorum Infantium innocens eſt, non animus Infantium*; yea, and this in the very conception, therefore *David* ſays, Pſal. 51. 5. *Behold, I was ſhapen in Iniquity; and in Sin did my Mother conceive me*; he means more than barely a Guilt of *Adam*'s Sin, for he ſays, *he was conceived in Sin*, which notes out more than *Adam*'s one Sin, ſpoken of in *Rom.* 5. 18. And that he means Sin ſticking to his inward Parts, appears by the next words, *Thou requireſt Truth in the inward Parts*; as if he had ſaid, I have not only committed this ſinful Act of Adultery, but there is even in my inward Parts Sin ſticking from my very Conception; whereas *thou requireſt, O Lord*, ſays he, *in the inward Parts, Truth:* and *David*'s Scope is to confeſs the Spring from whence that his great Act of Sin ſprung, even from the Sin wherein he was conceived.

See Auguſt.Op.

5thly. This Corruption is, as it were, the very Nature of Man, and therefore is predicated in the Abſtract, and implies more than an ordinary Quality, even ſuch an one as doth explain what the very Nature and Definition of Man is; for it is not ſaid to be *fleſhly*, but *Fleſh*, as if it was a thing that doth *ingredi eſſentiam & definitionem:* as if Divinity had found out another and a further Definition of Man that Philoſophy falls ſhort of. Philoſophers define Man to be *animal rationale*; Chriſt defines him to be Fleſh, that is, Sin and Corruption, contrary to Grace, this being his very Nature; as Divinity conſiders him now as fallen: And in that it is made the Definition of Man's Nature, as it were in the Abſtract, it argues it is a thing inherent in us. But to enlarge a little on this Notion.

1. *Definitions* are taken from things which are *inſita Naturâ*, bred in Nature; none but eſſential Properties are Ingredients in Definitions.

And 2. *Definitions* are taken from the moſt predominant Qualities, where the Eſſence is unknown: So Fleſh or ſinful Corruption being a more predominant Principle in Man's Nature than Reaſon it ſelf, for it doth not only guide all, and even Reaſon it ſelf, (as Reaſon doth all in a Man by way of Influence) but which is more, it reſides in all of a Man, which Reaſon doth not: It is as it were another Form in Man's Nature, *tota in toto*; therefore ſays he, *That which is born of the Fleſh, is Fleſh.* It cleaves to all the Faculties, as the Seat and Subject of it; whereas Reaſon hath a Seat by it ſelf in the Soul, diſtinct from other Faculties, though it rules them.

Yea, and 3. which is more, This Corruption it is ſo eſſential and predominant, and ſo univerſally diffuſed and ſeated in the whole Man, that there is a mutual Predication, as it were, between Man and it, and both in the Abſtract. And as here you ſee Man's Nature, and all that is in it, is called Fleſh;

ſo *Epheſ.* 4. 22. this Corruption is called the Man, *Put off the old Man,* that is, not the Subſtance of Man's Nature, becauſe then Chriſt had not aſſumed the ſame Nature with us; and beſides, can a Man run away from himſelf, or put off himſelf as he doth his Clothes? No: therefore by the old Man is meant the Corruption that we have from *Adam,* called therefore *old, and the old Man,* becauſe it is ſeated in, and guides, and is the Nature of the whole Man, for ſo it follows, *which is corrupt,* &c. It is alſo a Corruption you ſee this old Man is, which is born by the firſt Birth, and therefore alſo a thing ſticking in a Man, elſe why is it ſaid to be put off, as being *res adjacens,* and hanging about him? Therefore alſo, 1 *Cor.* 3. 3. to be carnal, and to be a Man, is made the ſame thing, *Are ye not carnal and fleſhly, and walk as Men?* that is, according to your Kind and Nature, and thoſe carnal Properties that ſtick in you; not that this Corruption is the Subſtance of Man, for then Chriſt being without Sin, ſhould be ἑτερούσιος; ſo that this firſt Deduction is every way clear out of the Text.

Now that Man's Nature is become thus corrupt, and turned Fleſh, and a bundle of Folly and Corruption, and that it is their Nature.

I will give you firſt, ſome Demonſtrations of it; ſecondly, Reaſons.

I. The firſt Demonſtration is taken,

1. From Experience taken from all Mankind.

Firſt; All Men ſin from their Youth, the firſt Act that diſcovers Reaſon in a Child, hath Sin alſo mingled with it. Take any Child and obſerve him, and watch him when the firſt Springings forth and Dawnings of Reaſon begin to appear, and they are corrupt: they expreſs Reaſon only in Sinning, as in Readineſs to pleaſe themſelves by doing harm to others, or excuſing themſelves by Lying, and in Pride of Apparel; and alſo their natural Inclination to Revenge is ſeen, becauſe they are often quieted, by ſeeing the thing beaten that hath offended them; hence the Poet of the Child, *Iram colligit, & ponit temerè.*

And this the Scripture, upon God's general Obſervation, tells, *Gen.* 8. 21. *That they are evil from their Youth*; from the firſt Thought to the laſt: which argues it is Nature in them; if the Tree be known by the Fruit, much more by the firſt Fruits.

Secondly; All Men ſin continually; not only their firſt Actions are ſuch, but all are continually ſuch, which ſhews it is Nature, for *quod convenit, ſemper eſt naturale*; and this God upon the like Experience ſays, *Gen.* 6. 5. *That their Thoughts were evil continually.*

Thirdly; It is thus, not with a few, but with all Men, not one excepted, which argues it to be a Nature alſo, for *quod convenit omni, eſt naturale*; and ſo *Gen.* 6. 12. it is ſaid, *that all Fleſh hath corrupted their ways.*

Fourthly; They do all this of their own Accord, as the Devil is ſaid to ſin of his own; they ſlide into theſe Actions *ſine impulſore,* without Example or Precept: therefore *Solomon,* the wiſe Searcher into the Cauſe of things, found the Original of all Iniquity to be this, that they of their own accord, *ſought out many Inventions,* Eccleſ. 7. 29. So likewiſe in the Proverbs, *A Child left to himſelf, puts his Mother to ſhame,* Prov. 29. 15. You need not teach him to ſin, but only leave him to himſelf, and he will ſoon ſhame his Mother. Now things that are not natural, muſt have Teachers, and practiſe before we can learn them; as take a Man that did never ſwim in his Life, and he muſt be taught to ſwim before he can do it, though there is in Man ſome remote Power to it by Nature, yet Uſe muſt be added; but take a Beaſt, or take a little Whelp, and throw him into the Water, and he will ſwim preſently, becauſe Nature hath taught him: even ſo 'tis in the Soul to any thing which is more than Nature, it muſt have a Teacher.

Fifthly; And not only thus left to themſelves, do they run into Evil, but the *pondus & impetus Naturæ,* can hardly be reſtrained by the beſt means that Art or Education can afford: That which cannot be reſtrained, is natural; *Naturam expellas furca, licet uſque recurrit*; if it be bred in the Bone, it will never be got out of the Fleſh: Since you ſee alſo that Sin is natural, for it cannot be expelled, all good means of Education, Admonition, *&c.* will not keep your Children from Sinning: Though you ſhould bray a Fool in a Morter, yet he

Horatius.

would be a Fool ſtill. Indeed *Solomon* ſaith, *The Rod of Correction will drive it out*; but it is not in the means themſelves, but in the Bleſſing of God upon them, and ſanctifying them to that end; all which ſhews that it is natural, even as the natural Spring which is the Fountain of all theſe corrupt Actions.

2. This is confirmed alſo by Teſtimonies, that Man by Nature is corrupt.

1ſt. By the Teſtimonies of the *Gentiles* themſelves, who knew this out of Obſervation and Experience, and yet they wanted the Light of the *Law* and *Goſpel*, to tell them, that *whatſoever is born of the Fleſh, is Fleſh.*

So *Eſop* compared Nature to a Garden, that is *mater vitiis, virtutibus noverca*: and *Plato*, lib. 2. de Rep. *Homines naturâ malos eſſe & adduci, non poſſe, ut juſtitiam colant.*

See Plat. Op.

2dly. All the World do ſuppoſe ſo much, for there are ſeveral Offices in the World, that imply ſo much by general Appointment: for to what end are Magiſtrates appointed in all Kingdoms and in all Ages, if there had not been this Corruption of Nature to be bridled and reſtrained?

Again, upon this Suppoſition, that Nature is corrupt, all Nations made their Laws, which were not only to reſtrain the Corruptions then in act and raging, but to be left as *Legacies* to Poſterity, as Remedies and Medicines; which they would not have done, had they not conceived the Nature that they propagated unto them, to be hereditarily corrupted; *Medicina ſupponit morbum*, Phyſick was not found out before Diſeaſes; *Multitudo Legum & Medicorum ægrotam arguit Rempublicam, & immenſa illa volumina legum, quid niſi publica corruptionis tabulæ?*

If you ſhould come into a Town, and ſee many Phyſicians there, you would preſently conclude that it were a diſeaſed place, or elſe what ſhould ſo many *Phyſicians* do there? So if you ſee ſo many Laws and Offices to ſuppreſs Sin and Corruption, this argues, *ægrotam eſſe Rempublicam*, that the Government is ſickly. And in that they were made and appointed for after-times, it muſt needs ſhew, that they did preſuppoſe it ſhould be ſo to the end of the World.

Again, the calling of the *Miniſtry* doth argue, that Men are corrupt, and that they will be ſo to the end of the World, in that *Chriſt* hath ordained *Miniſters* to the end of the World. Now the calling of the *Miniſtry* is for no other end, but to watch over Mens Souls, to exhort them, *&c.* and by all means to keep them from Sin, and to beget Men to God by the *immortal Seed of the Word*, which argues that Men are corrupt, for in Heaven there ſhall need no Preaching.

3dly. The *Law of God* given to us by *God*, ſheweth us no leſs, for the Law is not given to a righteous Man, 1 *Tim.* 1. 9. for Man being righteous at firſt, was a Law to himſelf, he had no Law written, but only the Law written in his Heart, and therefore the Laws given to us are *Tabulæ noſtræ corruptionis*, Tables and Inſigns of our Corruption; and in that alſo the Law is given negatively, as that, *Thou ſhalt have none other Gods but me*; *Thou ſhalt not make to thy ſelf any graven Image*; *Thou ſhalt not take the Name of the Lord thy God in vain*, &c. This ſhews that Man's Nature falls croſs with the Law, and is oppoſite to it, for every Negative is founded upon an Affirmative; therefore becauſe Man's Nature is turned croſs to God's Law, therefore the Law is turned croſs to it; and the Lord ſaith, Thou ſhalt not do this or that, which argues that Man's Nature is wholly corrupt, and ſo apt to do contrary to that which the Law commands.

4thly. The Goſpel alſo tells us as much. For, 1. Chriſt was made like to us in all Infirmities but Sin, *Heb.* 4. 15. *For we have not an high Prieſt, which cannot be touched with the Feeling of our Infirmities: but was in all points tempted like as we are, yet without Sin*, (ſpeaking of his humane Nature.) 2. The Goſpel offers Chriſt to you, not only to juſtify, but alſo to ſanctify you; and therefore it is ſaid, 1 *Cor.* 1. 30. *But of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdom, and Righteouſneſs, and Sanctification, and Redemption.* From whence is plainly inferred, that all Men by Nature are corrupt; for if the Goſpel reveal *Chriſt*, not only to convey a bleſſed Righteouſneſs, whereby we may appear holy and righteous before the Lord, but alſo an inherent Righteouſneſs to ſanctify our Nature, then the firſt *Adam* brought upon us, not only the Guilt of his Sin, but alſo the Corruption of our Nature, and there is this Reaſon for it, becauſe as it is, *Rom.* 5. 13. the firſt *Adam* was a *Type of him that was to come*; ſo that if the ſecond *Adam* brought Righteouſneſs imputed and inherent, then the firſt *Adam* brought not only Guilt, but the Corruption of Nature alſo.

Again, in that *Chriſt* is made unto us *Sanctification*, it argues thus much; for if there were no Corruption, what needed Sanctification? and what need Infants, that cannot commit actual Sin, to be ſaid to be ſanctified from the Womb, as ſome are? what need it, I ſay, if there had been no Defilement?

Again, the Remedy muſt be proportioned to the Diſeaſe; and if only *Adam*'s Sin were conveyed to us, then our Juſtification only were ſufficient: but there muſt be Sanctification alſo, and therefore there is a Defilement of Nature alſo; and therefore the *Sacraments* of *Circumciſion* and *Baptiſm* were ordained even for *Infants*; and *Baptiſm* is called, *a waſhing away of the Filth of the Fleſh*, in reſpect of this natural Corruption, 1 *Pet.* 3. 21. All which argues that all Men by Nature are wholly corrupt.

Therefore we are hence to take notice, that we are all, as we came into the World, corrupt, and our Nature is defiled. What is Grace then? it is not only an Imputation of the Righteouſneſs of *Chriſt*, but as you look to be ſaved by *Chriſt's Righteouſneſs*, ſo you muſt look alſo to get *inherent Righteouſneſs from Chriſt*, for every Remedy muſt be proportioned to the Diſeaſe; and therefore if you look to be juſtified by Chriſt, you muſt be ſanctified alſo; and thou that lookeſt to be ſaved by thy good Works, I tell thee thou muſt have Grace within, a Root within, which the ſtony Ground wanted; thou muſt have Oil in thy Veſſels with thy Lamps, which the fooliſh Virgins had not. Therefore conſider whether thou haſt a new frame of Heart within, and art made a new Creature.

CHAP. II.

What are the Reaſons or Cauſes of the Corruption of Man's Nature. That Adam's *Nature was preſently deprav'd by the commiſſion of his firſt Sin. That if* Adam's *firſt Act of Sin had an Influence to corrupt his Nature, it hath the ſame Influence to deprave Ours, we being guilty of the firſt Sin, as well as* Adam *himſelf was. How Man's Soul, which proceeds not from the Parents, but is created by God, comes to be corrupted by Sin.*

NOW to ſhew you the Grounds why our Natures are thus corrupted, and not only the Guilt of *Adam*'s Offence conveyed.

Firſt; If *Adam*'s Nature was ſtained and corrupted with an inherent Corruption by the Act, then muſt ours alſo, if we be guilty of it as well as he, by an equal and neceſſary Covenant. The truth of this Conſequence I will prove anon. But *Adam* by the Commiſſion and Guilt of that firſt actual Sin, had, and that neceſſarily, his Nature thus ſtained and corrupted; which Propoſition I will firſt prove, the Truth of the other being built upon it.

1. *De facto*, That his Nature was thus thereby corrupted, and the Image of God extinguiſhed, it appears by what is ſpoken of him, as the Effect and immediate Conſequent following on it; and this by a ſenſible Alteration which *Adam* found in himſelf, for he found himſelf naked, and that not only in Body, to cover which he ſewed two Fig-tree Leaves, as *Gen.* 3. 7. *And the Eyes of them both were opened, and they knew that they were naked, and they ſewed Fig-leaves together, and made themſelves Aprons.* But he found himſelf naked in Soul alſo, *Verſ.* 10. *And he ſaid, I heard thy Voice in the Garden; and I was afraid, becauſe I was naked, and I hid my ſelf.* For it was ſuch a Nakedneſs as made him afraid of God's Wrath, expoſed him to it, which his bodily Nakedneſs did not; *I heard thy Voice in the Garden; and I was afraid, becauſe I was naked.* Now Nakedneſs is the want of ſome Garment which a Man ſhould be clothed with: Now if you would know what Garment it was he wanted, ſee *Coloſſ.* 3. 10. *Put on the new Man, which is renewed in Knowledg, after the Image of him that created him.* He ſpeaks here expreſly of the Image of God, wherein Man was firſt created; and likens it to a Garment, as the Phraſe *putting on* implieth. Now in *Gen.* 1. 26. it is ſaid indeed of *Adam*, That he was created in God's Image, clothed with it as with a Garment: and now you ſee he is ſtript of it, he is become naked, naked in Soul, and therefore afraid of God; and ſo Nakedneſs is uſed for the want of God's Image we were at firſt created in; 2 Cor. 5. 2, 3. *For in this we groan, earneſtly deſiring to be clothed upon with our Houſe which is from Heaven: If ſo be that being clothed, we ſhall not be found naked.* We ſhall be clothed with Glory, if we be found clothed, *viz.* with Grace, and not naked. Nakedneſs is taken for the want of the Image of God. Neither was *Adam* only naked, as ſtript of this Robe of God's Image; but, *Gen.* 5. 3. you ſhall find him clothed with an Image; which in oppoſition to God's (wherein at firſt he was created) is called his *own* twice; and in the ſame words, as in the other place, *Gen.* 1. 26. ſays God twice, *Let us create Man according to our own Image, our Likeneſs*; there in *Gen.* 5. 3. it is ſaid of *Adam*, as in oppoſition, that he begat *Seth* in his *Image, his Likeneſs.* Which Image of his therefore, is differenced from Chriſt's Image, 1 *Cor.* 15. 47, 48, 49. *The firſt Man is of the Earth, earthy; the ſecond Man is the Lord from Heaven. As is the Earthy, ſuch are they that are Earthy; and as is the Heavenly, ſuch are they alſo that are Heavenly. And as we have born the*

Image of the Earthy, we ſhall alſo bear the Image of the Heavenly. *Adam's* Image is here diſtinguiſhed from the Image of Chriſt as a differing thing, as much differing as Earth and Heaven: Whereas otherwiſe, the Image which God created *Adam* in at firſt, is the ſame which we have from Chriſt, as appears by *Coloſſ.* 3. 10. for the *New Man* is called the Image which God created Man in at firſt. This you ſee, *de facto*, was the immediate Conſequent of the firſt Sin in him.

2. In Reaſon it could not be otherwiſe, but that that firſt Offence ſhould corrupt his Nature thus, and deprive him of God's Image; for an Act of Sin, or Tranſgreſſion of the Law, though it be a tranſient thing, yet by whomſoever it be committed, it hath a permanent Effect and Conſequent, and leaves behind it a depravation of God's Image, and an inherent Defilement and Corruption; and though it comes out from the Soul, yet it caſts Defilement into it. Mat. 15. 18, 19, 20. *But thoſe things which proceed out of the Mouth, come forth from the Heart, and they defile the Man. For out of the Heart proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, Falſe-witneſs, Blaſphemies. Theſe are the things which defile a Man; but to eat with unwaſhen Hands, defileth not a Man.* Thoſe evil Thoughts which come from the Heart, do defile the Man, Chriſt ſays, do leave a ſtain, a corruption, a defilement behind them. And this I take to be the evident meaning of that place, *Rom.* 6. 19, 20. *As ye have yielded your Members Servants to Uncleanneſs, and to Iniquity, unto Iniquity; even ſo now yield your Members Servants to Righteouſneſs, unto Holineſs.* The Apoſtle here brings a moſt effectual Motive why Men ſhould not ſerve Sin; for, ſays he, the more you ſerve it, the more you are brought into Bondage by it; for every Act of Service you do to it, makes your Natures more prone to it, fills them with all Iniquity, (for that is the meaning, neither can there be any other of ſerving *Iniquity unto Iniquity*) a new and further Stain, and Impreſſion, and Defilement being left upon the Soul by every Act, as the Fruit, Conſequent, and Effect that every ſinful Act ends in; whereas in ſerving Righteouſneſs, as the contrary, you do not only thereby do that whereof the End is eternal Life, but increaſe Holineſs ſtill in your Hearts, every Act making the Heart more Holy, and ſo every Sin the Heart more ſinful: Therefore, *Verſ.* 22. he ſays, *the Fruit is Holineſs*, beſides, *the End everlaſting Life.* So that *Adam* committing that Act of Iniquity, he did not barely commit that ſingle Act, and there to be an end, but Iniquity was the Fruit of it, Iniquity defiling, corrupting his Heart, and bringing the whole Man in Bondage into Sin, by ſtaining his Nature with a proneneſs to all Iniquity. ſo 2 *Pet.* 2. 19. *While they promiſe themſelves Liberty, they themſelves are the Servants of Corruption; for of whom a Man is overcome, of the ſame is he brought in Bondage.* This is a Rule which all Victors obſerve, that if they overcome, they bring in Bondage, clap Irons and Bolts upon a Man; ſo, ſays he there, doth Sin and Corruption; when a Man's Heart hath been overcome and foiled by one Act of it, it brings all into Bondage, caſts out that which ruled before, and chains the Heart to ſinful Practices for ever after, by evil Diſpoſitions which it engenders in it: So that *Adam's* Heart being overcome by that Act, his Nature was corrupted thereby, and chained to all manner of Luſts and Pleaſures.

But you will ſay, Though indeed cuſtom in Sinning may thus change *Adam's* Heart, expel Grace out, and defile it, as the Prophet ſays, *Jer.* 13. 23. that being accuſtomed to do Evil, makes the Heart defiled as the Blackmoor's Skin, ſpotted as the Leopard's: But will one Act do it?

I anſwer; Yes, One Act of Sin expels all Grace, and leaves a Proneneſs or Bondage to all Sin in the Heart.

1. Becauſe the Puniſhment of the leaſt Sin is, that a Man ſhall loſe all Grace, and that his Nature ſhall be brought into Bondage by it, as *Gen.* 2. 17. *That day thou eateſt, thou ſhalt die the Death,* all manner of Deaths; not Death Temporal only, that was not then fulfilled, nor of Eternal in Hell, for that follows upon the Temporal, but Death Spiritual, whereby the Soul is deprived of Spiritual Life, and become dead in Sin. As a Man that commits a Murder, or an Act of High-Treaſon againſt the King, hath his Goods and

Life taken from him; ſo *Adam* for that one Act of Rebellion, wherein he committed High-Treaſon againſt God, deſerved to have all Grace taken from him; as indeed he had, *Rom.* 3. 23. *For all have ſinned, and come ſhort of the Glory of God.*

But, 2. this is not all: For this one Act of ſinning did not only deſerve to have Grace taken away, and to have Nature corrupted, and ſo taken away as a Puniſhment, but it did alſo, by a Phyſical Energy, expel it; not only by a penal political Conſequence, but by a phyſical cauſal Conſequence, even as a Stab a Man gives himſelf cauſally, ſeparates the Soul and Body, and leaves the Carcaſs a dead thing; or, as Cold in Water expels Heat in Fire.

For, (1.) it ſeparates betwixt God and a Man. Now as the Soul is the Life of the Body, ſo was God the Life of *Adam*'s Soul; and Grace in him, was but the Light of God, as the Sun ſhining in his Heart, as the Beams of the Sun do in the Air, and as *Lumen eſt Imago Lucis*; ſo Grace in *Adam*'s Heart was the Image of God. Now as whatſoever comes but between the Sun and the Air, may be ſaid truly to extinguiſh the Light in the Air, by cutting the Beams off from their Head out of which they vaniſh; ſo Sin coming between God and *Adam*, extinguiſhed the Light and Life of Grace in his Heart, and left it nothing but Sin and a lump of Darkneſs.

(2.) It was not only the Cauſe interpoſing, and ſo depriving him of God's Image, but expulſive, as one contrary expels another; for, *contraria mutuò ſe expellunt.* Now every Act of Sin is contrary to Holineſs, and it is ſaid to be enmity againſt God and his Law: *Rom.* 8. 7. *Becauſe the carnal Mind is Enmity againſt God; for it is not ſubject to the Law of God, neither indeed can be.* If Sin be contrary to God's Law, ſo by conſequence it is to his Image; for the Image of God was the Law written in *Adam*'s Heart. And to the ſame intent it is ſaid, *Rom.* 7. 23. *But I ſee another Law in my Members, warring againſt the Law of my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members.* It wars againſt the Law of the Mind, that is, the Image of the Law in the Mind; the leaſt Act of Sin doth ſo, and the Habit but by the Acts: And ſo *Gal.* 5. 17. *For the Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would*; The one and the other, and their Acts, are ſaid to be contrary.

But you will ſay, One Contrary expels not another, unleſs it be ſtronger, as Chriſt ſays, *The ſtrong Man yields not up the Houſe, unleſs a ſtronger than he comes.*

Anſw. 'Tis true; but know, that one Act of Sin is ſtronger than all created Grace and Holineſs in it ſelf, and therefore overcoming the Heart; the Will in which Grace was, expels it. Take all other contrary Acts, and they weaken their contrary Habits, but do not expel them; but one Act of Sin not only weakens Grace, but expels it, for it is ſtronger. See the ſtrength of the Power of Sin above Grace in it ſelf, in the accuſing Power: Suppoſe *Adam* had lived in the State of Holineſs thouſands of Years, and ſerved God perfectly all that while, one Act of Sin would have marred all his Service, and condemned him; he had loſt all as if it had never been. Now upon the ſame Ground it hath as much power to expel Grace, and therefore it is called *the old Leaven*, whereof a little leavens the whole; 1 Cor. 5. 6, 7. *Your glorying is not good: Know ye not that a little Leaven leaveneth the whole Lump? Purge out therefore the old Leaven, that ye may be a new Lump, as ye are unleavened.* It is called the *old Leaven*, becauſe it was that which leavened *Adam*'s Heart, and ours from him, expelling Grace out.

If you ask, Whence hath Sin this Power?

I anſwer, From the Law, 1 *Cor.* 15. 55. *O Death, where is thy Sting? O Grave, where is thy Victory?* From which Law Grace too in him had its ſtrength to juſtify; and which Law, whilſt *Adam* kept in every part, he kept Grace in his Heart: but if a Man breaks it in one, he breaks it in all, and ſo that original Conformity to the Law in a Man's Nature is expelled, and he made prone to offend in all: *James* 2. 10. *For whoſoever ſhall keep the whole Law, and yet*

yet offend in one Point, he is guilty of all. For as Grace was held by keeping it, Grace muſt be loſt therefore by the breach.

But you will ſay, According to this, Grace in a regenerate Man's Heart would be extinguiſhed by every Act of Sin, whenas it is called the Seed that remains, 1 *John* 3. 9. *Whoſoever is born of God, doth not commit Sin; for his Seed remaineth in him: and he cannot ſin, becauſe he is born of God.*

I anſwer, There is not the ſame Caſe of *Adam*'s Grace, and a regenerate Man's; for the Strength of *Adam*'s Grace was only the Law, and a legal Covenant; and one Breach of it is ſtronger than all Grace given and held by that Covenant: But the Strength of a regenerate Man's Grace is the Goſpel, a new Covenant, back'd with the Strength of Chriſt, the Power of God; 2 *Cor.* 12. 9. *And he ſaid unto me, My Grace is ſufficient for thee; for my Strength is made perfect in Weakneſs. Moſt gladly therefore will I rather glory in my Infirmities, that the Power of Chriſt may reſt upon me.* Grace is therefore made ſufficient and ſtrong enough in time to overcome Sin, and all Thorns in the Fleſh, not becauſe in it ſelf it is ſtronger, but becauſe God's Power joins with Grace, which Grace is there called Weakneſs; and this Power which joins with Grace, Sin cuts us not off from the derivation of it, becauſe it cuts not off a Man from Chriſt that is the Spring and Fountain of Grace; *Rom.* 8. 38, 39. *For I am perſwaded, that neither Death, nor Life, nor Angels,* &c. *ſhall be able to ſeparate us from the Love of God which is in Chriſt Jeſus our Lord.* Nothing is able to ſeparate us from the Love of God and Chriſt.

For that other Propoſition, That if *Adam*'s Nature was thus corrupted by that Act, then muſt ours, we being guilty of it as well as he: the Conſequence ſtands upon a treble Reaſon, the one of which is a degree to the other, and either enough to prove it.

Firſt, If it were no more, than that *Adam* was the Perſon repreſenting all Mankind, what befel him by virtue of any thing done by him wherein he repreſented us, muſt befal all as well: now in that Act (as I formerly ſhewed) he repreſented us all. To give you an Inſtance of this; They ſay, that when the Devil appears in any Shape, repreſenting the Perſon of the Witch with whom the Covenant is made, look what either Miſchief the Devil then doth, the Witch is ſaid to do it; and look what Hurt ſeems to befal the Shape, he takes on him, cutting off a Member, *&c.* the ſame Miſchief he hath power to execute on the Witch her ſelf: This hath been related by the Confeſſions of Witches, and this is done by a Covenant. So now *Adam* being by a juſt Covenant the repreſentative Perſon of all Mankind, look what he doth, they are ſaid to do; and what Hurt he ſuſtains by any Act he repreſents us in, we ſuſtain alſo: As your Burgeſſes in Parliament-Houſe, if they will do ſuch Acts whereby the Priviledges of Subjects are infringed and loſt, they loſe not their own Rights only, but thoſe of the Countries they repreſent alſo: ſo *Adam* being the Repreſentative of all Mankind, had the Priviledg and great Charter by which we all hold our Grace, and he doing this Act, whereby he loſt his own, loſt ours alſo. And this Reaſon will hold; Suppoſe we had been all alive then, and never in his Loins, but had been immediately created with him, and had perſonally all ſeverally had Grace in our Hearts; yet he repreſenting us thus, and having broke the great Charter, the Law, though but in one thing, all had been void, all the rich Endowments of Grace we held by it, might and would have been taken from us.

But add to this, *Secondly*, That our Nature was in him, that he had all our Stock committed to him, and we to have it payed and derived to us at the Day of our Births; Then ſince he by this Act loſt all Grace, loſt all at one bad Throw, ſuppoſe in that Throw he had not repreſented us, yet his Loſs had been our Loſs: As the ſpending of a prodigal Father, or Feoffee in Truſt for ſome under Age, is the Loſs of the Children and young ones alſo, and they are undone by it; for, *Nihil dare poteſt, quod in ſe non habet*; Nothing can give what it hath not: We might have ſued him indeed, but recover nothing we could; for as *ex nihilo nihil fit*, in Philoſophy, out of nothing comes nothing; ſo where nothing is, nothing can be had in Law, but the King himſelf loſeth his Right.

Add to this, *Thirdly,* That we were to have our Natures from him by natural Generation, concerning which God had given this eſpecial Law, *That every thing ſhall bring forth according to its kind*; and God had given this Power to *Adam* before he fell, *Encreaſe and multiply*; in all which Multiplication of his the Law of Nature would have taken place, *Simile generat ſimile*, like begets its like: As his Nature before that Act had God's Image on it, ſo we ſhould have had it conveyed by virtue of that Law; ſo now on the contrary, he having contracted a corrupt Nature deprived of Grace, and filled with Sin, we muſt have the ſame Image by the Law of Nature, though we ſuppoſe the other Conſiderations cut off; *John* 3. 6. *That which is born of the Fleſh, muſt be Fleſh:* and *Gen.* 5. 3. Adam *begat* Seth *in his Image and Likeneſs,* not only the Image of him for Subſtance, but for Qualities alſo, therefore both added; for, *Res dicuntur ſimiles vel diſſimiles à qualitatibus, & earum privationibus*; Things are called like or unlike from their Qualities, and the privations of their Qualities: And therefore, 1 *Cor.* 15. 48. ſuch as was the earthly Man *Adam*, ſuch are the earthly of him. He ſpeaks there not only of him as the Conveyer of the Guilt of the Fact, but alſo of the likeneſs of his Nature in regard of the Qualities of it, for he ſays [ſuch,] now that notes out and imports a likeneſs of Qualities: Things are denominated ſuch or ſuch from their Qualities, *res tales dicuntur à qualitatibus.* And to this the Scripture refers us, when it argues the Caſe even from the Law of Nature, *Job* 14. 4. *Who can bring a clean thing out of an unclean? not one.* Every Root bearing Fruit according to its kind; he ſpeaks it to this very purpoſe, that becauſe our Nature is derived to us from our Parents which are unclean, therefore ours muſt be ſo alſo.

So that now join all theſe Reaſons in one, and it is a threefold Cord to pull on this Conſequence; If it were no more than that we are born of him, it were enough, eſpecially ſeeing he received that Grace as a common Stock, but moſt of all, becauſe in that act of ſinning he repreſented us; for indeed that is the main principal radical Reaſon; and therefore ſeeing that Act extinguiſhed Grace, (as I have proved) we ſtill being guilty of it, and wrapp'd and involved in the guilt of that Diſobedience aſſoon as conceived, therefore that Effect which it had in *Adam*, it hath now in us.

And though indeed the Scripture aſcribes it to natural Generation often, as here in *John* 3. 6. it is therefore Fleſh, becauſe born of the Fleſh; yet that is but the inſtrumental, accidental Cauſe of it; *quod agit virtute principalis agentis*, which acts by the virtue of the principal Cauſe, namely *Adam*'s Sin, which carries in it, and conveys with it the Power of that Curſe which God gave againſt *Adam*, *The day thou eateſt, thou dieſt*; and on the Day we are born and become Sons of *Adam*, that Curſe ſeizeth on us, and is applied to us by natural Generation, which makes us Men. And therefore you ſhall find that it is the Guilt of that Sin which is that which corrupts all Mens Natures, and makes them ſinful to the end of the world; *Rom.* 5. 19. *By one Man's Diſobedience many were made ſinful.* By natural Generation you are made Men indeed, as by the principal Cauſe; for *vis prolifica* unites Soul and Body; yet 'tis the guilt of that one Offence that makes Men ſinful to the end of the World. For there he ſpeaks not only of conveying of it; for *being made Sinners*, ſignifies more, implies inherent Corruption: and by the Context it appears; for *ver.* 12, 13. ſays, *not only all had ſinned*, but Sin was in the World, that is, in all Mankind, as in a Subject. And then at the end of that Diſcourſe, comes in this general Concluſion, *Rom.* 5. 19. *For as by one Man's Diſobedience, many were made Sinners; ſo by the Obedience of one, ſhall many be made righteous.* So that 'tis *Adam*'s Sin that hath an Influence into all Mens Hearts at their Births, to make them ſinful, both to be Sinners, and Sin to be in them.

Generation indeed, I ſay, is a means to convey it, becauſe *Adam*'s Sin ſeizeth but upon us when we come to be Men; for it is ſaid to *have paſſed upon all Men*, Rom. 5. 12. and becauſe Generation makes Men Men, (ſo *Evah*, Gen. 4. 5. *I have gotten a Man from the Lord*) though God creates the Soul; and therefore the Man begotten is ſaid to be from the Lord in a more eſpecial manner than other Creatures, yet ſo as the Parents get the Man, *homo generat hominem*;

minem; for there is a Power of uniting and joining Soul and Body together *in ſemine*, which the Parents tranſmit. Therefore the Depravation of our Nature is aſcribed to Generation, becauſe it preſents a fit Subject for *Adam*'s Sin to work on, and to deprive of Righteouſneſs; yet ſtill ſo, as that it was the firſt of Sin extinguiſhed it in *Adam*, ſo it is the Guilt of it deprives us of Righteouſneſs, and it is that makes ſinful Men.

But you will ſay, Though indeed thus it deprived *Adam*, becauſe he perſonally then committed it, and it paſſed actually from him, and ſo might have ſuch an Effect; yet being long ſince paſt, how can it have the ſame Effect? We may conceive how *Cain* and *Iſhmael* might be poiſoned by it, being nigher the Fountain.

I anſwer; By a Similitude taken from the ſecond *Adam*, whoſe Righteouſneſs, though long ſince paſt, and his Death paſt but once for all, as in *Heb.* 9. 14, 26. *How much more ſhall the Blood of Chriſt, who through the eternal Spirit, offered himſelf without ſpot to God, purge your Conſcience from dead Works to ſerve the living God? ——But now once in the end of the World, hath he appeared to put away Sin by the ſacrifice of himſelf.* Yet the Power and Force of his Blood and Righteouſneſs, hath a real Influence for ever into Mens Hearts to ſanctify and regenerate: ſo alſo *Adam*'s Sin, though long ſince committed, hath an efficacy to make Men ſinful to the end of the World.

But you will ſay, As to Chriſt's Blood and Righteouſneſs, that hath ſuch an Effect, becauſe there is an applier of the Power, the Spirit, which works in Mens Hearts by virtue of Chriſt's Death purchaſing a Right for him to work, which Spirit hath real Power in him, and is exiſting to do it; *That which is born of the Spirit, is Spirit*, John 3. 6. But what then is the Applier, is the Agent that ſo works by virtue of *Adam*'s Sin?

I anſwer; There need none but only the Guilt of that Sin imputed, for that naturally cuts the Man off from God who is the Fountain of Grace, as the Sun is of Light, and comes as a Cloud between, ſo as Grace cannot be derived as otherwiſe it ſhould; it comes as an Impediment to hinder the glorious Influence of God's Image; as I ſhewed the Act did in *Adam*, ſo the Guilt of it doth the ſame thing in us: therefore it is ſaid, *Rom.* 3. 23. *All have ſinned, and come ſhort of the Glory of God.* By *Glory of God* is meant in general, but that Life of Glory which Sin cuts a Man off from; ſo as he cannot come to ſee the Glory of God, Sin ſeparating. And alſo the Image of God is called the Glory of the Lord, 2 *Cor.* 3. which Image God would make to ſhine into the Man aſſoon as he is born, but that this comes in, [*he hath ſinned,*] and that as a Bar keeps him ſhort of it. This then is the reaſon why we are not born in God's Image in Holineſs, *All have ſinned, and come ſhort of the Glory of God:* ſo that ſuppoſe the Soul was created holy, and then united, yet when it is united, this Sin ſeparates it from God, as it did *Adam*, and ſo it falls ſhort of his Glory, as the Air doth of Light when a Cloud comes: Or, conſider it created at the ſame inſtant when it is united, ſtill though God produceth the Soul, yet the Union making it guilty of Sin, bars that Influence of the Glory of God.

Neither is this depriving it of this Glory a Puniſhment, which God as an Agent inflicts, or hath any phyſical Influence in working, but it is *a coming ſhort*, as the Air doth of Light when a Cloud intercepts it; the Sun cauſeth not the Darkneſs, it *would give Light*, rather it cauſally doth that; ſo God works not this Privation of Original Righteouſneſs, but *Adam*'s Sin ſtops the paſſage of it, ſo as it works it as a Cauſe, which though it exiſt not in the Act of it, yet in the Guilt before God it ever remains, and therefore hath always this Effect to bring us out of his Favour, to ſeparate us from him, and upon that Separation neceſſarily follows this want *of Righteouſneſs*, as Death follows on the ſeparation of Soul and Body.

But you will ſay, Original Corruption is not only the want of Righteouſneſs, but a poſitive Pravity, a vicious Diſpoſition.

I anſwer; 'Tis true, it is ſo, yet ſo as that poſitive Pravity is a conſequent of that Privation. Look as when the Soul is ſeparated from the Body, then Death follows, which is a privation of Life; and the Corruption of the Body follows upon that, which ſends forth noiſom Stinks, (which Chriſt's Body, though it taſted of Death, doth not, for it ſaw no Corruption, *Pſal.* 16. 10.) ſo in the Death of the Soul, this want of Righteouſneſs is neceſſarily accompanied with poſitive corrupt Diſpoſitions, which put forth noiſom ſtinking Vapours, actual Sins, yet ſo as the Corruption is originally inherent there as the Cauſe, and as a part of Original Sin.

Laſtly, You will object, If Sin imputed, thus extinguiſheth Righteouſneſs, how came it that Chriſt that had *Adam*'s Sin, and all the Sins of the World layed on him, yet it had not this Effect? wherein lies the difference? and yet it ſeparated him, as appears from his crying out in that manner, *Mat.* 27. 46. *My God, my God, why haſt thou forſaken me?*

I anſwer:

1. You muſt diſtinguiſh between Imputation voluntarily taken, and in Obedience to God, (as Chriſt did, and therefore only underwent the Puniſhment of being made a Curſe, without Sin, to ſatiſfy for Sin) and the Guilt paſſing neceſſarily as this doth, which therefore works this Effect, *Rom.* 5. 12. *Sin paſſed upon all.*

2. Though Chriſt was made by Imputation, Sin, yet ſo as he could not be ſaid to have ſinned in us; but we having ſinned once, God layed on him the Iniquity of us all; *Iſa.* 53. 6. *All we like Sheep have gone aſtray: we have turned every one to his own way, and the Lord hath laid on him the Iniquity of us all.* But *Adam*'s Sin is therefore imputed, becauſe we were conſidered as thoſe that ſinned in him; *Rom.* 5. 12. *Wherefore, as by one Man Sin entred into the World, and Death by Sin; and ſo Death paſſed upon all Men, for that all have ſinned.* And therefore though this Imputation of Sin wrought a ſeparation of the Light of God's Countenance, the Light indeed, from Chriſt, yet not the Heat and Influence of Grace; as Metals under ground, though they are ſeparated from the Light of the Sun, yet not from its Influence.

CHAP. III.

This Corruption of Nature is not only a Miſery and a Puniſhment, but a Sin, which renders us guilty in the Sight of God; proved to be ſo by Scriptures. As alſo becauſe our corrupt Nature is contrary to God's Holineſs, and his Law; proved to be Sin alſo from the Effects of it.

I Come now in the next place to ſhew further, that what is meant by Fleſh in *John* 3.6. is not only a Corruption, but ſuch a Corruption as properly is a Sin which God looks upon as ſinful, and which makes him therefore to hate and loath us for it.

But you will ſay, What need there any ſuch diſtinct Queſtion be made of it? Is it not a granted old Truth, a Principle every Child learns, even acknowledged by the Papiſts, before Baptiſm, that it is a Sin?

But indeed the Truth is, there is a rotten Generation of Divines, ſprung up in this Age, which do flatly deny original Corruption to be a Sin: acknowledg they do a Guilt of *Adam*'s Sin, and a Corruption thence derived, but that Corruption they ſay, is only to be conſidered as the Puniſhment of the firſt Sin, but in it ſelf not properly a Sin; *malum triſte* indeed, but not *malum culpæ*; our Miſery, but not our Fault.

Now we will prove that it is properly a Sin, and ſo accounted by God.

Firſt; The Scriptures call it not only a Sin, *but a whole Body of Sins of the Fleſh, Col.* 2. 11. *In whom alſo ye are circumciſed with the Circumciſion made without hands, in putting off the Body of the Sins of the Fleſh, by the Circumciſion of Chriſt.* He ſpeaks there of Corruption of Nature, and he calls it a Body, that is, a Lump, a real ſubſiſtent thing, conſiſting not of one, but many ſinful Members, *a Body of Sins*; and he ſpeaks of this Fleſh which is ſpoken of in *John* 3.6. for he adds, *a Body of Sins of the Fleſh*, and of original Corruption too he ſpeaks, for it is that which was put off by *Circumciſion and Baptiſm*, Col. 2. 11, 12. *In whom alſo ye are circumciſed with the Circumciſion made without hands, in putting off the Body of the Sins of the Fleſh, by the Circumciſion of Chriſt: Buried with him in Baptiſm, wherein alſo you are riſen with him through the Faith of the Operation of God, who hath raiſed him from the dead.* Now both thoſe Sacraments were adminiſtred to Infants, in whom therefore this Body of Sins is.

Secondly; The Confeſſion of godly Men guided by the Spirit of God, in a ſenſe of their own Vileneſs, have acknowledged it to be ſo; we may take their Confeſſions in this Caſe for Truth, for they were from the Spirit.

St. *Paul* in *Rom.* 7. doth not only cry out of this *indwelling Corruption* in him as a Miſery, (though ſo he complains of it under that Expreſſion alſo, as at the laſt Verſe) but alſo cries out upon it as a Sin, *Rom.* 7. 17, 18. *Now then, it is no more I that do it, but Sin that dwelleth in me. For I know, that in me (that is, in my Fleſh) dwelleth no good thing: for to will is preſent with me, but how to perform that which is good, I find not.* And he ſpeaks of it as that which is the Cauſe of all the evil Actions he did; *It is not I*, (ſays he) *but Sin that dwells in me*; he means Corruption of Nature inherent in him. For,

1. He makes it the Root, whence actual Sins do ſpring; it is *Sin* that does it, ſays he. And the Fleſh is made ſuch a Root alſo, *Gal.* 5. 19. *Now the Works of the Fleſh are manifeſt, which are theſe, Adultery, Fornication, Uncleanneſs, Laſciviouſneſs:* for actual Sins are there called *Works*, *Works of the Fleſh*.

2. Becauſe he ſays, *Sin dwelling in him*; now an Act is a tranſient thing, Corruption only is that which dwells in and cleaves to the Heart.

Thirdly; In the next Words he calls it expreſly *Fleſh*; for giving the Reaſon of this, he ſays, *In my Fleſh dwell's no good thing*; ſo as that which he calls Sin dwelling in the former Verſe, he calls Fleſh here in this 18*th* Verſe.

Fourthly; He ſays, *there was no good in him*; a Privation therefore it is of all Good and Grace, and therefore a Sin; for, *privatio eſt carentia entitatis debita in-eſſe*, It is a want of ſomething in the Subject, which ought to be there: If therefore this Good ought to be there (elſe it is not a Privation of it) then it is a Sin, for it ought to be there by the *Law of God*.

Fifthly; Obſerve that St. *Paul* ſpeaks this confidently, not as a Man, being ſo far out of Conceit of himſelf, as he might ſpeak worſe of himſelf, than was cauſe, but he knew what he ſaid, *I know, ſays he*; he lets others alone to diſpute it, he knew it to be ſo, and this by woful Experience.

Laſtly; He ſpeaks it in a proper, not a metaphorical ſenſe, for he ſpake in the Bitterneſs of Spirit, in Bitterneſs of Heart, by way of Complaint, when Men uſe to ſpeak plainly, therefore his meaning is, that is properly a Sin.

Object. Ay, but you will ſay, St. *Paul* ſpake this of his Nature, as now corrupted, when he was now a grown Man; but the Queſtion is of our Nature, as it comes from the Womb.

Anſw. Let us therefore ſee what *David* ſays in his Confeſſions; you uſe to take Mens Confeſſions on the Rack, as he was now on the Rack, and therefore likely to ſpeak plainly, *Pſal.* 51. 5. *I was ſhapen in Iniquity, and in Sin did my Mother conceive me*; and ſpeaks he this of the Guilt of *Adam*'s Sin only, or of Corruption of Nature alſo? Sure of Corruption of Nature.

For 1. It is argued from his Scope and Deſign; for he being to humble himſelf the more for his Murder and Adultery, confeſſeth the Cauſe to be Sin, the Sea whence theſe Streams came to be original Corruption.

2. The next Words ſhew, by the Oppoſition that he ſpeaks of, inherent Corruption; for he adds, *ver.* 6. *Behold, thou deſireſt Truth in the inward Parts; and in the hidden Part thou ſhalt make me to know Wiſdom*: that is, whereas thou requireſt, that not only my Action, but that my Nature, *my inward Parts*, ſhould be ſincerely holy, *I was conceived in Sin*; and ſo my inward Parts were tainted with it from the Womb. And by Truth there he means Grace and Sincerity, as oppoſite to a corrupt Heart, as in 1 *Cor.* 5. 7. *Purge out therefore the old Leaven, that ye may be a new Lump, as ye are unleavened: for even Chriſt our Paſſover is ſacrificed for us*: Where Grace, the new Lump, is oppoſed *to the old Leaven of Wickedneſs*, that is, original Corruption, which is the ancient *Leaven*, which we have from the old Man, with which our Natures are ſowred and *leavened*.

3. And in the third Place, not only Confeſſion of godly Men, but the Law of God condemns it, which argues it to be a Sin. Now that which is contrary to what God requires, certainly is a Sin, that none will deny: for God's Law is juſt, and therefore the Unconformity to it is Unrighteouſneſs, but original Corruption is the contrary to what God requires; for God you ſee, *requires Truth in the inward Parts*; but this Corruption of Nature is the want of it, and therefore the contrary to what God requires ſhould be in our Nature, and therefore a Sin, and this is *David*'s Reaſon whereby he proves it to be a Sin.

Yea, 2*dly*, 'tis contrary to Grace, and therefore a Sin. For,

1*ſt*. One Contrary is known by another, *contraria contrariis cognoſcuntur*: Now that which is here called *Fleſh*, is contrary to Holineſs, and therefore truly and ſimply a Sin, *Gal.* 5. 17. *The Fleſh luſteth againſt the Spirit, for they are contrary.* By Spirit is meant Grace, and theſe are not ſo *efficienter*, as producing contrary Effects, but *formaliter*, in their very Nature and being ſo; for therefore *they laſt one againſt another*, ſays the Apoſtle, *becauſe contrary*; *ut ſe res habet in operari, ita in eſſe*, as things are in acting, ſo are they in their Eſſence: And is not Fleſh a Sin then?

2*dly*. If it be contrary to Holineſs and Grace, then it is contrary to the Law of God; for what is Holineſs but the Law of God written in the Heart, the *real living Law*? Rom. 7. 23. *But I ſee another Law in my Members, warring againſt the Law of my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members.* It is called *the Law of the Mind*, contrary unto which is that original Corruption, called therefore *the Law of the Members, warring againſt it*: It doth not only put forth contrary Acts, but it is in it ſelf a *contrary Law*: and therefore it is ſaid, *Rom.* 8. 7. *Becauſe the carnal Mind is Enmity againſt God: for it is not ſubject to the Law of God, neither indeed can be.* Here the Fleſh, or *carnal Mind*, is ſaid to be a thing which is *not ſubject to the Law of God*; for why? It is a flat Law warring againſt it, and yet the Mind of Man ought to be ſubject to it, elſe the Apoſtle would not challenge it, and blame it, for not being ſubject; and this he ſpeaks of in the Nature of it, not only in the Effects of it, for he ſays, it cannot be ſubject, which implies an Oppoſition in Nature, a Contrariety there. Now certainly whatſoever is contrary to the Law, and is not ſubject to it, and yet ought to be, is *ſinful*, for Sin is only a Tranſgreſſion of the Law, 1 *John* 3. 4. *Whoſoever committeth Sin, tranſgreſſeth alſo the Law; for Sin is the Tranſgreſſion of the Law.* Sin is *a not Subjection to the Law*; yea, and whatſoever Creature ſets up a contrary Law to the Law of God, is an Enemy to God. Now this Fleſh is a contrary Law, written in the Mind, which is more than ſimply an Act of Rebellion; and therefore the Heart of Man in which this Law is written, is an Enemy to God, becauſe there is a Kingdom of Sin, and Laws of Sin, ſet up within a Man againſt God and his Law, and therefore the Apoſtle ſays in the ſame *Rom.* 8. 7. *It is Enmity to God*; and then God muſt needs be an Enemy to it, and hate it; now God hates nothing but Sin.

Object. But you will ſay, A thing that ought to be ſubject to the Law, and is not, tranſgreſſeth the Law indeed: but how will you prove it ought to be ſubject?

Anſw. 1. Why doth elſe the Apoſtle blame it for not being ſubject?

2. Why elſe doth he call it *Enmity againſt God*, but becauſe it ought to be ſubject, and is not? That whereas there ought to be the Law of God, ſubduing the whole Nature of Man to God, there is a contrary Law ſubjecting it to Sin. Now for one to ſet up contrary Laws to thoſe of his Prince, and ſo not to be ſubject, is greater Enmity than ſimply to commit but an Act of Rebellion.

Object. But you will ſay, Doth the Law of God require and command that my Nature ſhould be holy?

Anſw. 1. Yes, he expreſly requires it, in *Levit.* 11. 44, 45. *Be Holy, for I am Holy*, ſays God; now his Nature is ſo, therefore ought ours to be ſo too.

2. The Law of God reacheth to all that is in Man: *Heb.* 4. 12. *For the Word of God is quick and powerful, and ſharper than any two-edged Sword, piercing even to the dividing aſunder of Soul and Spirit, and of the Joints and Marrow, and is a Diſcerner of the Thoughts and Intents of the Heart.* The Law of God reacheth to Soul, Spirit, and Underſtanding: ſo in 1 *Theſſ.* 5. 23. *And the very God of Peace ſanctify you wholly: and I pray God your whole Spirit, and Soul, and Body, be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt. God ſanctify you wholly*, that is, he works Grace in your whole Man, and keeps *your Spirit, Soul, and Body, blameleſs*; mark it, if Nature be not wholly ſanctified, it is *malum culpæ*, a thing blame-worthy, and therefore 'tis a Sin.

Object. But you will ſay, Upon what ground doth God command our Nature to be holy?

Anſw. God having made our Nature holy at firſt, commands it ſhould be preſerved ſo, and he might well do ſo, for Grace was a Talent given to keep and to encreaſe; now in *Matth.* 25. 24. we find that God exacts his Talents, and requires them with Advantage, much more the ſame again, *Matth.* 25. 24, 25, 26, 27. *Then he which had received the one Talent, came, and ſaid, Lord, I knew thee that thou art a hard Man, reaping where thou haſt not ſown, and gathering where thou haſt not ſtrewed: And I was afraid, and went and hid thy Talent in the Earth: lo, there thou haſt that is thine. His Lord anſwered and ſaid unto him, Thou wicked and ſlothful Servant, thou kneweſt that I reap where I ſowed not, and gather where I have not ſtrewed: Thou oughteſt therefore to have put my Money to the Exchangers; and then at my coming I ſhould have received mine own with Vſury.* So looking on the Grace he beſtowed on thee, he may ſay, Where is the Grace I beſtowed, *&c.* *Adam* cannot deny but that he loſt it, through his own Default, and therefore that Loſs was a Sin in him; and then of us, who are acknowledged guilty of his Act; for *Adam* in eating the forbidden Fruit, was as one that ſhould willingly eat a poiſoned Apple, forbidden him to eat, in which caſe he committed two diſtinct Sins.

1. In eating an Apple, forbidden him particularly, ſuppoſe not poiſoned. But,

2. In deſtroying himſelf alſo, knowing it would poiſon him.

Object. But they object, The Loſs of Grace was inflicted only by God, as a Puniſhment of his Fault, and therefore not a Sin; as if a Man for putting out one Eye himſelf, hath another Eye put out by the Judg; the Loſs of the latter is not his Fault that he is wholly blind.

Anſw. 1. It is falſe, that it is merely as a Puniſhment inflicted by God, as by an external Hand, as appears by the former Grounds laid. I have ſhewed you that Sin doth expel Grace after a natural manner, as one Contrary expels another; ſo as this Corruption was a natural Conſequent following the Act, as Death doth upon a Stabb, or ſtrangling a Man's ſelf; the Sin it ſelf did it, not God merely inflicting it as a Puniſhment.

2. If it were a Puniſhment, yet ſome Puniſhments are both Sins and Puniſhments.

Object. But they object, That every Sin is voluntary, but this Corruption of Nature (though indeed he committed the Act willingly) befel him not willing it.

So, I anſwer, That is was, *volitum in cauſâ*, will'd in its cauſe; as he that hates Wiſdom, is ſaid to love Death, he loves it in the cauſe of it, *Prov.* 8. 36. for ſimply of it ſelf no Man loves it, no more did *Adam* will this Corruption, or intended it in Sinning, but yet he willed that Sin which he knew would bring this upon him.

Laſtly; If Scripture, godly Men, Law, and all ſhould not hold Proof, the Effects would argue it to be a Sin.

See what the Apoſtle ſays of it, *Gal.* 5. 19. *That the Works of the Fleſh are manifeſt*; that is, that the Works of it are ſuch notorious Sins, as none can deny them but to be ſuch; and if the Fruits of it be ſuch, then Reaſon will tell us, though Chriſt had not told us, *That the Tree is known by the Fruit*, Matth. 12. 33, 34, 35. *Either make the Tree good, and his Fruit good; or elſe make the Tree corrupt, and his Fruit corrupt; for the Tree is known by his Fruit. O Generation of Vipers, how can ye, being evil, ſpeak good things? for out of the abundance of the Heart the Mouth ſpeaketh. A good Man out of the good Treaſure of the Heart, bringeth forth good things; and an evil Man out of the evil Treaſure, bringeth forth evil things.* This Corruption is called an evil Treaſure, out of which evil Actions are produced; and if they be evil, then the Tree is evil, and that *eodem genere*, in the ſame kind.

Object. But they object that of *James*, *Luſt conceived, brings forth Sin*, Jam. 1. 15. that is only called Sin (ſay they) which is brought forth by it, but it is not ſo in it ſelf.

Anſw. 1. Thence I argue the contrary, that it is a Sin, and *ejuſdem naturæ*, of the ſame Nature, with what is brought forth, for every thing begets in its own Likeneſs, and are *ejuſdem ſpeciei*, of the ſame kind; *ſimile generat ſimile*, like produceth like; if therefore that which is begotten, be a Sin, then the Luſt alſo.

2. That Luſt is made to be a Sin in *ver.* 14. in that it tempts Men to ſin; now what tempts to Sin is ſinful; therefore, *ver.* 13. it is denied of God, as abhorred of him, it being a Sin to tempt to evil, and it is made all one to tempt to Evil, and to be tempted to Evil.

CHAP. IV.

An inclination and proneneſs to all Sin is in every Man's Nature. What are the Cauſes which make every Man's Nature inclin'd to all Sins. The Impreſſion of Adam's *Sin on all equally. The Mind of Man having loſt the ſight of its true Happineſs, wanders, and ſeeks its Happineſs in a thouſand falſe Shapes. If all Men have all Luſts in them, what is the Reaſon that ſome Men are ſo far from being inclin'd to ſome kinds of Sin, that they have ſome contrariety in their Temper to them. And how it is, that a Man who hath all Luſts in his Nature, is inclin'd to one Sin more than another. The Reaſon why Men equally corrupt in their Natures, are not equally wicked in their Lives. Why all Men do not commit the Sin againſt the Holy Ghoſt.*

ROM. vii. 8.

Sin taking occaſion by the Commandment, wrought in me all manner of Concupiſcence.

THE general Parts of Man's inherent Corruption, thus diſpatch'd as a *Coronis* to the Second Part of this Diſcourſe: There is one thing to be added more to make this compleat. *Every Man is prone to all Sin, and hath all Sins in him.*

As a ground for this, I have choſen this Scripture, where you have an Inſtance without exception, of one of the beſt unregenerate Men that ever was in the World, *Paul*, who ſaith of himſelf, that *he was, as touching the Righteouſneſs of the Law, blameleſs*, Phil. 3. 6. and in whom, when regenerate, the Grace of God was more ſtrongly than in any other, mortifying his Luſts and Corruptions; and yet he tells us here, That he, by woful experience found, *That all Concupiſcence was wrought in him.* So that whether he ſpeaks of himſelf as Regenerate or Unregenerate, either is enough to convince us, that the beſt of both have all Luſts in them: But in this Verſe he ſeems to ſpeak of his former Eſtate, and Time paſt of Unregeneracy, theſe words being an Expoſition of his meaning of thoſe words, *Verſ.* 5. *Whilſt in the Fleſh*, that is, *whilſt Unregenerate*; as appears by *Rom.* 8. 9. *But ye are not in the Fleſh, but in the Spirit, if ſo be the Spirit of God dwell in you:* where, *being in the Fleſh*, and *in the Spirit*, are oppoſed. And it is all one Phraſe with being *in Drink*, and *in Love*, that is, overcome of both. *Whilſt in the Fleſh*, ſaith he, in *Rom.* 7. 5. *the Motions of Sins, which were by the Law*, &c. which is a Marriage-Phraſe, that is, evil Luſts ſtirr'd up and begotten by the Law, as Children by Husband and Wife; he comparing the Heart to a Woman, and the Law to an Husband, *Rom.* 7. 2, 3, 4. *For the Woman which hath an Husband, is bound by the Law to her Husband ſo long as he liveth: but if the Husband be dead, ſhe is looſed from the Law of her Husband. So then if while her Husband liveth, ſhe be* *married to another Man, ſhe ſhall be called an Adultereſs; but if her Husband be dead, ſhe is free from that Law; ſo that ſhe is no Adultereſs, tho ſhe be married to another Man. Wherefore, my Brethren, ye alſo are become dead to the Law by the Body of Chriſt; that ye ſhould be married to another, even to him who is raiſed from the Dead, that we ſhould bring forth Fruit unto God.* Which Law begets Motions to Sin: Which becauſe it would ſeem very harſh to lay ſuch a Baſtard-brood at the Law's Door, and ſo this Objection would ariſe, That then the Law is the Cauſe of Sin, therefore he denies it, *Verſ.* 7. *What ſhall we ſay then? is the Law Sin? God forbid. Nay, I had not known Sin, but by the Law: for I had not known Luſt, except the Law had ſaid, Thou ſhalt not covet.* Though he ſays withal, that it did diſcover Sin to him; *But*, ſaith he, *Verſ.* 8. *Sin taking occaſion by the Commandment, wrought in me all manner of Concupiſcence: For without the Law Sin was dead.* Which Diſtinction is the ſame with that which we uſe in Logick, *Cauſa per ſe, & cauſa per accidens.* Sin took occaſion by the Commandment, that is, the Law was but the occaſional accidental Cauſe, in the ſame ſenſe that the Sun ſhining upon a Dunghil elevates the Vapours, might be ſaid to be the Cauſe of all the ſtinking Vapours in it: The Sun is not the Cauſe, for the Vapours were there before, the Sun doth only ſtir them up, and it ſelf remains pure. Or elſe, look as Phyſick that ſtirs the Humours which lay in the Body, it puts in no New, for it is an Antidote againſt them, and would purge them out, if Nature were ſtrong. And in this ſenſe it is that the Law is ſaid to work all Concupiſcence, which yet was in the Heart afore.

The Point then which this Text affords, being thus opened, is, That All Concupiſcence is in every Man's Nature: Sin, he ſays, here, that is, Original Sin, wrought all Concupiſcence, and of that we are partakers all alike.

Even the very Heathens, the moſt Divine of them, the Stoicks, had ſome Light into the Truth. So *Seneca* out of them, * *Omnia in omnibus vitia ſunt.* And, *Lib.* 5. † *Et cupidi omnes, & maligni omnes, & ambitioſi & impii.* And they give this Reaſon, becauſe, *Vitia ſunt conjuncta*, they are tied of a Knot, and hang on a String; there is a concatenation of them. As in Falſhood, *Uno abſurdo dato, mille ſequuntur:* ſo in Practice, one Sin brings all with it, *James* 3. 16. *For where Envying and Strife is, there is Confuſion, and every evil Work:* It is his Rule, *where Envying and Strife is,* (he inſtanceth but in that one, yet) *there is Confuſion,* ἀκαταϛία, all out of order; *and every evil Work,* that is, his Mind is apt to run into every evil Work. And the Reaſon of that Aſſertion is, becauſe that which is the Cauſe of one Sin, is the Cauſe of all, namely, *Self-love*; that having the higheſt Room in the Heart, is advanced into the Throne of God's Glory in the Heart; being the next Heir, when Grace was depoſed, and became Lord-Paramount in the Heart; and that putting thee upon one Sin, puts thee upon another, as occaſion is to ſatisfy it ſelf: Firſt, ſets afloat one Luſt, *Pride*, and then another, *Envy*, &c. 2 *Tim.* 3. 1, 2, 3, 4. Men ſhall be lovers of themſelves: And what then? It is the *General*, and theſe that follow are its *Army*; *Covetous, Boaſters, Proud, Blaſphemers, diſobedient to Parents, Unthankful, Unholy, without natural Affection, Truce-breakers, falſe Accuſers, Incontinent, Fierce, deſpiſers of thoſe that are Good, Traitors, Heady, High-minded, lovers of Pleaſures more than lovers of God; having a Form of Godlineſs, but denying the Power thereof.* No one Sin can be, but where Self-love is predominant; and where it is, it will put us upon any Sin, break all Bonds *of Nature* to Parents, *diſobedient* to them; as it follows, and of Friendſhip, *unthankful*; and of Grace too unto God, *unholy*, &c. And thus Self-love, as gotten within the Throne, is the ground of all Luſts; as all Affection is ſeated in Love, ſo Sin in Self-love.

2. There are three Demonſtrations of the truth of it.

1. That which is univerſally contrary to every Branch of the Law of God, is univerſally prone to all Sin. Now whence is it that we oppoſe any thing, but becauſe we are deſirous of its Contrary, and look upon that as an hindrance to our Deſires? But the ſinfulneſs of Man's Nature, is in all things contrary to the Law; as the Text ſhews, that the Law wrought all Concupiſcence. So

as

* Seneca Benef. lib. 4. p. 320. Ed. Lipſii Antwerp. 1632.

† Ibid. Lib. 5. p. 338.

as, *Tam latè quam patet Lex in prohibendo, Concupiſcentia in appetendo*; Concupiſcence is of a large extent in deſiring, as the Law is in forbidding. No Duty commanded, but Man's Nature riſeth againſt it; no Law forbidding Sin, but our Nature oppoſeth it, and will not be ſubject; Rom. 8. 7. *Becauſe the carnal Mind is Enmity againſt God; for it is not ſubject to the Law of God, neither indeed can be.* It would be ſubject to nothing; yea, the Light of the Law is with-held in Unrighteouſneſs, becauſe it oppoſeth Man's Unrighteouſneſs, *Rom.* 1. 18. *For the Wrath of God is revealed from Heaven againſt all Ungodlineſs, and Unrighteouſneſs of Men, who hold the Truth in Unrighteouſneſs.*

2. That which is univerſally contrary to all Grace, and the Acts of it, is prone to all Sin. Now, *Gal.* 5. 17. it is ſaid, *The Fleſh luſteth againſt the Spirit, (viz.)* in all the luſtings of it; no good Motions come, but our Natures damp it; no good Duty we perform, but our Nature lames it and deads it, and fights againſt the exerciſe of the Heart in it. Enmity to Grace is ſtill founded on proneneſs to Sin, *Acts* 13. 10. *And ſaid, O full of all Subtilty and all Miſchief, thou Child of the Devil, thou Enemy of all Righteouſneſs, wilt thou not ceaſe to pervert the right ways of the Lord?* Full of all readineſs to Evil, and an Enemy of all Righteouſneſs are joined there; and ſo in *Coloſſ.* 1. 21. *And you that were ſometimes alienated, and Enemies in your Mind by wicked Works, yet now hath he reconciled. Enemies having their Minds ſet in evil Works*; ſo that Enmity to Grace proceeds from a proneneſs to Sin.

3. There is no Sin, but one Man or other hath been by Nature enclined to it; *Rom.* 1. 29, 30, 31, 32. *Being filled with all Unrighteouſneſs, Fornication, Wickedneſs, Covetouſneſs, Maliciousneſs; full of Envy, Murder, Debate, Deceit, Malignity, Whiſperers, Backbiters, haters of God, Deſpiteful, Proud, Boaſters, Inventers of evil Things, diſobedient to Parents, without Underſtanding, Covenant-breakers, without natural Affection, Implacable, Unmerciful: Who knowing the Judgment of God, (that they which commit ſuch things are worthy of Death) not only do the ſame, but have pleaſure in them that do them.* He ſays, *The Gentiles were fill'd with all Unrighteouſneſs*; filled, even as Trees with Fruit. If not every particular Man, with every one in ſome part or other of his Life. Yet there was no curſed Fruit of Unrighteouſneſs, but had appear'd in ſome one or other Man's Life among them. Now there can be no Reaſon given why any Man ſhould be naturally prone to any Sin, but the ſame Reaſon may be alledged why another Man muſt be alſo; for we have all the ſame Nature, we are all begotten in the ſame Image, *Gen.* 5. 3. And therefore, *Prov.* 27. 19. *As Face anſwers to Face in Water, ſo the Heart of Man to Man*; that is, as a Man looking in Water, (which was the Looking-glaſs of Elder-times) as the ſame Lineaments and Parts of the Face in Water anſwer to the real Face, ſo the Heart of Man to Man, there being the ſame Image we are all begotten in. And therefore the Word of God, which ſpeaks againſt all Sin, is reſembled to the common Looking-glaſs of Mankind, *James* 1. 23. that repreſents every Man's Face to him. And as the Parts of the Face in every Man are one and the ſame, ſo here in this Caſe too: and therefore you ſhall find, in *Rom.* 8. 9. where the Scripture ſpeaks of the general Corruption of all Mens Natures, and ſays, *All are under Sin.* To prove it, he quotes places where particular Corruptions of particular Men are but mentioned; as of *Doeg* out of *Pſal.* 140. 3. And what is ſpoken of the Jews, *Iſa.* 59. 7. which the Apoſtle brings as Inſtances to prove the common Corruption; and ſo manifeſtly implies, that the ſame Sins that are in one, are in the Nature of all, *Rom.* 7. 9, to 18.

Let us next proceed to the Grounds and Cauſes of it; for all Truths are more clearly repreſented, and more amiable, when we ſee them in their Cauſes, and growing on their own Stalks.

1. *Adam* and Chriſt are the only common Roots of all Sin and Grace, *Rom.* 5. from *Verſ.* 14, to 21. *Nevertheleſs Death reigned from* Adam *to* Moſes, *even over them that had not ſinned after the ſimilitude of* Adam's *Tranſgreſſion, who is the Figure of him that was to come: But not as the Offence, ſo alſo is the free Gift:*

For if through the Offence of one, many be dead; much more the Grace of God, and the Gift by Grace, which is by one Man, Jeſus Chriſt, hath abounded unto many. And not as it was by one that ſinned, ſo is the Gift: for the Judgment was by one to Condemnation; but the free Gift is of many Offences unto Juſtification. For if by one Man's Offence, Death reigned by one; much more they which receive abundance of Grace, and of the Gift of Righteouſneſs, ſhall reign in Life by one, Jeſus Chriſt. Therefore as by the Offence of one, Judgment came upon all Men to Condemnation: even ſo by the Righteouſneſs of one, the free Gift came upon all Men to Juſtification of Life. For as by one Man's Diſobedience, many were made Sinners: ſo by the Obedience of one, ſhall many be made righteous. Moreover, the Law entred, that the Offence might abound: But where Sin abounded, Grace did much more abound: That as Sin hath reigned unto Death, even ſo might Grace reign through Righteouſneſs unto eternal Life, by Jeſus Chriſt our Lord. And now in *ver.* 14. *Adam* the one is made the Type of the other. Therefore look as Jeſus Chriſt is the Fountain of all Grace, ſo is *Adam* the Fountain of all Sin: for *Adam* is made a Type of Chriſt in that reſpect, *Rom.* 5. 14. and in reſpect of conveying his Image, as Chriſt of his, 1 *Cor.* 15. 49. *And as we have born the Image of the Earthy, we ſhall alſo bear the Image of the Heavenly.* Which Maxim, as it ſhould have held of the pure State of *Adam*, ſo it doth of his corrupt State: And as Chriſt conveys all Grace to thoſe that are begotten of him, then if *Adam* be a Type of Chriſt, he muſt convey all Sin to thoſe that are of him. Now Chriſt hath all Fulneſs in him, *John* 1. 16. *And of his Fulneſs have we all received, and Grace for Grace.* And 2 *Pet.* 1. 3. *According as his Divine Power hath given unto us all things that pertain unto Life and Godlineſs, through the knowledg of him that hath called us to Glory and Vertue.* Here Chriſt is ſaid to give us all things belonging to Life and Godlineſs. Then for *Adam*, we in like manner receive of him Sin for Sin. And Jeſus Chriſt needed not to convey all Grace, except *Adam* had conveyed all Sin; for Grace is nothing but the Remedy for Sin: And if there were not ſo many Sores, there needed not ſo many Plaiſters: for every particular Grace heals but a particular Sin: The Remedy needs be no larger than the Diſeaſe. And therefore it is, that it is called a Body of Sin; *Adam*'s Image is ſo nam'd in *Col.* 3. 5. *Mortify therefore your Members which are upon the Earth; Fornication, Vncleanneſs,* &c. Rom. 6. 6. *Knowing this, that our old Man is crucified with him, that the Body of Sin might be deſtroyed, that henceforth we ſhould not ſerve Sin.* Why is it called a Body of Sin? becauſe it conſiſts of many parts, which in that place of the *Coloſſians* are called Members; and if any one Member were wanting, it could not be an Image entire, but imperfect.

2. If we examine the reaſon why our Nature is inclined to Sin? all is, and muſt be reſolv'd into this; That 'tis the Impreſſion of *Adam*'s firſt Sin, that made *Judas*'s Nature inclined to Covetouſneſs, the Diſciples to Preheminence. Now *Adam*'s Sin hath the ſame and like Impreſſion upon all Mens Hearts, and therefore they are all prone to all theſe: For the Influence of it is not as the Influence of a voluntary, but a natural Agent, which always works *ad ultimum potentiæ*; and therefore conveys the ſame Image to all that it doth to any, becauſe it works to the utmoſt of its power. And indeed, there is this difference between the firſt and ſecond *Adam*, that Chriſt though he conveys all Grace, yet not to all alike for degrees, nor to all at a certain time, becauſe his Spirit works it as a voluntary Agent, when and how far he will; *John* 3. 8. *The Wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit.* And it is communicated out of Grace as a Gift, *Rom.* 15. 15. —*Becauſe of the Grace that is given to me of God.* But with *Adam*'s Sin it is otherwiſe, for it is ſaid to enter upon the World (*Rom.* 5. 12.) *viâ neceſſitatis*, in a way of neceſſity, as a thing which cannot be kept out, and therefore hath equal and alike Impreſſion upon all Mens Hearts.

3. If we conſider the State every Man's Soul is left in by Nature, we ſhall find that it muſt needs be prone and apt and ready for every Sin. For,

1*ſt*. It hath loſt its right way to Happineſs, and can never find it, and hath loſt alſo its true Guide, and ſo now walks in Darkneſs, and knows not whither to go, and ſo is apt and expoſed to be led any whither: Therefore Converſion

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is call'd turning a Sinner from the error of his Way, *James* 5. 20. *Let him know, that he which converteth a Sinner from the error of his Way, ſhall ſave a Soul from Death, and ſhall hide a multitude of Sins.* And unregenerate Men are called Darkneſs, *Epheſ.* 5. 8. *For ye were ſometimes Darkneſs, but now are ye Light in the Lord.* And of ſuch it is ſaid, *John* 12. 35. *—That he that walks in Darkneſs, knows not whither he goes.* And yet ſtill the Soul is bound for Happineſs, and is enquiring the way: *Who will ſhew us any Good?* Pſal. 4. 6. Therefore being thus wildred, any Luſt that promiſeth to conduct it to Happineſs, (as all do, therefore call'd deceitful Luſts, *Epheſ.* 4. 22.) it is content to follow, willing to take any Guide, being like a wildred Man in the dark, apt to follow any falſe Fire, and to try every Path; if finding not true Happineſs in one, it tries another. Men by Nature are become Children, as in regard of the Doctrine of Truth, ſo in regard of the Way to Happineſs; and therefore apt and ready to be carried away, and toſſed to and fro with every wind of Temptation, as the Apoſtle intimates, *Epheſ.* 4. 14. For this ſee alſo 2 *Tim.* 3. 6. ſpeaking of *ſilly Women,* he ſays, *they are led away with divers Luſts,* that is, taking any Luſt to be their Guide: And becauſe they find that this or that Luſt leads not into the right way, therefore they try another; and when they find that brings them not to their Journey's end, therefore they take another, and ſo are led by divers Luſts, and indeed by any: And ſo in *Titus* 3. 3. *For we our ſelves alſo were ſometimes fooliſh, diſobedient,* &c. You ſhall find this reaſon I give now: Men (ſaith he) are Fools, ἀνόητοι, injudicious, not able to diſcern what is the Way to Happineſs; and if they do, yet are diſobedient and will not take it; and therefore are πλανόμενοι, Wanderers, and ſo therefore apt to take any Luſt for Guides, and ſo ſerve divers Luſts and Pleaſures. Now Man having loſt the right Courſe God ſet him in, (*Eccleſ.* 7. 29.) ſeeks out many Inventions; and every Luſt is a new Projector, the Heart not knowing whither to go, and being deceived by every one, is ſtill fit for any *new Invention* that ſhall be ſuggeſted to it.

2dly. As the Underſtanding hath loſt its true Guide, ſo Mens Luſts are become boundleſs, being once turn'd out of their right Channel, namely God, and the Pleaſures in him. When Man's Deſires did all run into God, then that Channel was big enough to hold them; but now they ſeek current in other Channels of Sin, and the Creatures, which are ſtill too ſhallow, and not able to bound them. The Pleaſure of no one Sin can do it, nor all Pleaſure of Sin can put bounds to our Deſires, but they will ſtill overflow: and ſo they ſtill are ſeeking new Currents, and are prone to any Wickedneſs: as Water you know is, which of all Elements is hardlieſt kept in bounds. It is *Iſaiah*'s Compariſon, *chap.* 57. 20. *But the Wicked are like the troubled Sea when it cannot reſt, whoſe Waters caſt up mire and dirt.* So as by reaſon of the vaſtneſs of Man's Deſires, he is ſtill apt to new things: ſo that the ſame reaſon that is given why *Materia prima appetit omnes formas,* why the firſt Matter deſires all Forms; namely, becauſe its Appetite can be ſatisfied with no one Form, but there is a privation and emptineſs ſtill; and therefore it ſtill ſeeks new, till it meets with the Form of the Heavens, as our Philoſophy doth inform us, (and I make but an alluſion of it) which fills and ſatiates it: By the ſame reaſon is the Soul of Man apt for the pleaſure of any Sin, becauſe ſtill none is able to fill it.

3dly. Whereas Mens Deſires are thus boundleſs, there is nothing but the Law, and Conſcience poſſeſs'd of that Law, left to keep them in compaſs, and keep them from overflowing, as a mighty Bank oppoſed againſt them. But ſo it is, that the Knowledg and Conſcience of this Law doth by accident make theſe Luſts ſwell higher, as a Dam doth a River; and Men having broke one part of the Law down, they are apt to break down another. For as it is in *James* 2. 10, 11. *For whoſoever ſhall keep the whole Law, and yet offend in one Point, he is guilty of all. For he that ſaid, Do not commit Adultery, ſaid alſo, Do not kill. Now if thou commit no Adultery, yet if thou kill, thou art become a Tranſgreſſor of the Law.* He that breaks the Law in one Point, is guilty of all, that is, by the ſame reaſon he will break all as one: ſo as, but that God ſays, as to the Sea, *Stay thy proud Waves,* ſtill Wickedneſs would in every Man's Heart and Life overflow, and fill the Earth with Violence.

But there are many Difficulties and Objections againſt this Truth, That *Adam*'s Sin ſhould convey his Image alike unto all, and that all ſhould have all Concupiſcence in them:

1. As that ſome Sins, ſome Men are not inclined unto; as ſome not to Drunkenneſs, yea, they have an Antipathy againſt it.
2. There are ſome Sins contrary one to another, as Prodigality and Covetouſneſs; and it is impoſſible a Man ſhould be inclined to Contraries at once.
3. There is ſome one Sin, which every Man is inclined unto more than to others, and therefore not to all alike.
4. Some Men are naturally more wicked than others.
5. Then all ſhould be prone to commit the Sin againſt the Holy Ghoſt.

For Anſwer to theſe: Though *Adam*'s Sin hath the ſame and alike Influence into all, yet it finds not the ſame Subject to work upon: It lights not upon alike Conſtitutions either of Body or Mind, and therefore accordingly hath not like Effects: for, *Quicquid recipitur, recipitur ad modum recipientis*; Whatever is received, is received according to the qualification of the Receiver: For neither are the Conſtitutions of Mens Bodies nor of their Souls alike; which two are the Weapons or Inſtruments of all Sin: *Rom.* 6. 13. *Neither yield ye your Members as Inſtruments of Unrighteouſneſs unto Sin: but yield your ſelves unto God, as thoſe that are alive from the dead; and your Members as Inſtruments of Righteouſneſs unto God.* And hence it comes to paſs that ſome Men are naturally more wicked than others; and that ſome are prone to ſome Sins, that others are not prone unto, or not ſo much as others.

1. The Conſtitution of Sinners Bodies is not alike. Which ſeveral Conſtitutions are the Tinder and Fuel for Sins to work in; as Choler for Anger, Melancholy for ſettled Wrath and Repinings; Sanguine for Uncleanneſs, Exceſs and Intemperance: ſo ſome are ſtrong to Drink, others are not. But now though the Soul muſt have Inſtruments and Organs, and a Temperament of the Body to which it is confined to work by; yet becauſe the firſt and original and chief Subject of all Sin is the Soul, therefore it is ſaid, *The Soul of Sinners ſhall die*: And for this cauſe therefore it is now apart in Hell puniſhed for all Sins, without the Body, till the Day of Judgment, for till then the Body is not. It is the In-dweller in the Houſe, that receives Luſt in at the Windows of the Eyes, at the Wickets of the Ears, *&c.* Therefore every Man is radically ſtill inclined to all theſe, be the Conſtitution of his Body what it will, ſuppoſe never ſo indiſpoſed to any of theſe Sins: ſo as put that Soul into another Body, it would be as notoriouſly inclined to them, as any other Man is. As Philoſophers ſay of a Man that is born blind, that there is in him a *Potentia prima*, a firſt Power of Seeing in his Soul, as well as of Hearing, only the Organ or Inſtrument of Sight is defective: There wants *Potentia ſecunda*, a ſecond Power. So the Devil, who is the Father of all Sin, 1 *John* 3. 8. *He that committeth Sin, is of the Devil; for the Devil ſinneth from the beginning.* John 8. 44. *Ye are of your Father the Devil, and the Luſts of your Father ye will do: he was a Murderer from the beginning, and abode not in the Truth, becauſe there is no Truth in him. When he ſpeaketh a Lie, he ſpeaketh of his own; for he is a Liar, and the Father of it.* Yet the Devil wanting a Body, he is not inclined to Intemperance and Uncleanneſs, as Men are; and yet he delights in our commiſſion of them, witneſs his *Incubi & Succubi.* So old Men, whoſe Bodies are dry, yet delight in unclean Fancies, and envy the Pleaſure of Adulterers: Their Hearts go with them, and they delight in thoſe who do ſuch things: *Rom.* 1. 32. *Who knowing the Judgment of God, (that they which commit ſuch things are worthy of Death) not only do the ſame, but have pleaſure in them that do them.* Which argues the Mind is that way diſpoſed, when the Body is not.

Again, 2. The ſize of Mens Souls is not alike for the ſtrength and largeneſs of their Parts. Some Mens Underſtandings are greater, and their Affections and Stomachs larger; and hence they naturally come to be more wicked, though Original Sin be alike in all. For the more Wit there is without Grace, the more Wickedneſs is there too; and accordingly, one Devil comes to be worſe than another, as they are ſaid to be, *Mat.* 12. 45. *Then goeth he, and taketh with himſelf ſeven other Spirits more wicked than himſelf, and they enter in and dwell there.* Put the ſame quantity of Poiſon into Wine and into Water, it will work more violently, and poiſon more ſpeedily in the Wine than the Water; though the Poiſon be the ſame, yet the Spirits that ſet the Poiſon a-work are more in the Wine.

Men of lower Underſtandings are given to Luſts of Body; but Men of higher Underſtandings to Civility and Formality, and a deſire of Honour and Applauſe: and ſtill the more excellent the Creature is, the finer Food it deſires. Camelions live upon Air; and ſome Mens Luſts live upon more ſublimated Objects, out of their Wiſdom contemning baſe Luſts, and ſeeking for Excellencies in other things of an higher nature. And hence comes that great diverſity that is in Mens Lives, though *Adam*'s Sin hath the ſame Influence upon all Mens Hearts.

3. Some Men have their Sins drawn out more than others. Thus there are many Luſts in Children, which do not ſhew themſelves whilſt they are Children, yet when they are elder they do. Some Mens Callings draw out their Sins more; and the Objects that they are converſant about, ſets their Luſts on working, which is call'd a Seaſon of Temptation, *Luke* 8. 13. —*And theſe have no root, which for a while believe, and in time of Temptation fall away*: Which is when there comes a fit Object to draw out their Heart. *John* 12. 4, 5, 6. *Then ſaith one of his Diſciples,* Judas Iſcariot, Simon's *Son, which ſhould betray him, Why was not this Ointment ſold for three hundred Pence, and given to the Poor? This he ſaid, not that he cared for the Poor, but becauſe he was a Thief, and had the Bag, and bare what was put therein.* The Ointment ſold for three hundred pence, was a fit Object to draw out *Judas* his Luſt. So *Joſh.* 7. 21. *Achan* ſaid, *When I ſaw among the Spoils a goodly Babyloniſh Garment, and two hundred Shekels of Silver, and a Wedg of Gold of fifty Shekels weight, then I coveted them, and took them, and behold, they are hid in the Earth in the midſt of my Tent, and the Silver under it*: And that drew out his Luſt. And it is for this reaſon holy *Agur* prays ſo, *Prov.* 30. 8, 9. *Remove far from me Vanity and Lies; give me neither Poverty nor Riches; feed me with Food convenient for me: Leſt I be full, and deny thee, and ſay, Who is the Lord? or leſt I be poor and ſteal, and take the Name of my God in vain.* So that ſeveral Diſpoſitions are drawn out according to our ſeveral Conditions. And hence it was, that *John* Baptiſt (*Luke* 3.) inſtanceth in this Particular, Sins of their Callings; and he ſays to the Souldiers, *Exact no more than your due.* And the People that were covetous, to them he ſaith, *He that hath two Coats,* &c. The Phariſees were Oppreſſors, and ſought Honour one of another. Now becauſe poor Men have a ſhorter Teddar and Compaſs than great Men, therefore it may be they have no occaſion to have their Luſts drawn out; whereas naturally they are as proud and as ambitious as other Men, as covetous as other Men, though their Luſts do not appear for want of opportunity: for, I ſay, uſually Mens Luſts are drawn out according to their Callings.

4. God reſtrains Mens Luſts, either by Wiſdom, as is ſaid of *Haman*, that he reſtrained his, *Eſth.* 5. 10. Yea, many times one Luſt reſtrains another, *Eccleſ.* 4. 8. He reſtrains himſelf, (ſpeaking of a covetous Man) and bereaves his Soul of Good. One Luſt eats up another: yea, ſometimes and often God doth reſtrain by the immediate Work of his own Spirit, by the Gift of Continence: For there is a Spirit put into every Man by Nature of moral Vertues, by which the Lord reſtrains the Corruption of Nature. And though naturally Men are fill'd with all Unrighteouſneſs, and every Luſt is as an Hole to let it out; yet God oftentimes ſtops and plugs up the Holes as he pleaſeth, that they may not run out at every Hole. God doth not broach every Luſt in every Man, yet ſo as in ſome Man or other all Corruption is broached, ſome in one, and ſome in another; and in all the Barrel is no leſs full. And though there be a Sluſe to keep in the Water, though there be a leſs Stream, yet there is never the leſs Water: Even ſo, though Luſts be reſtrained, yet there is nevertheleſs Corruption within. So that God's reſtraining of Mens Luſts, is no argument to prove, that therefore they have not all Sin in them.

5. God broacheth Sin in a methodical manner, making one Sin the Puniſhment of another: 2 *Theſſ.* 2. 9, 10, 11, 12. *Even him whoſe coming is after the working of Satan, with all Power; and Signs, and lying Wonders, and with all deceivableneſs of Vnrighteouſneſs, in them that periſh; becauſe they received not the love of the Truth, that they might be ſaved. And for this cauſe God ſhall ſend them ſtrong Deluſion, that they ſhould believe a Lie: That they all might be damned, who believed not the Truth, but had pleaſure in Vnrighteouſneſs.* Rom. 1. 21, 22, 23, 24, 28, 29, 30, 31, 32. *Becauſe that when they knew God, they glorified him not as God, but became vain in their Imaginations, and their fooliſh Heart was darkned. Profeſſing themſelves to be wiſe, they became Fools: and changed the Glory of the uncorruptible God, into an Image made like to corruptible Man, and to Birds, and four-footed Beaſts, and creeping Things. Wherefore God alſo gave them up to Vncleanneſs, through the Luſts of their own Hearts, to diſhonour their own Bodies between themſelves. And even as they did not like to retain God in their Knowledg, God gave them over to a reprobate Mind, to do thoſe things which are not convenient: Being filled with all Vnrighteouſneſs, Fornication, Wickedneſs, Covetouſneſs, Maliciousneſs; full of Envy, Murder, Debate, Deceit, Malignity, Whiſperers, Backbiters, haters of God, deſpiteful, proud, Boaſters, inventers of evil Things, diſobedient to Parents, without Vnderſtanding, Covenant-breakers, without natural Affection, implacable, unmerciful: Who knowing the Judgment of God, (that they which commit ſuch things are worthy of Death) not only do the ſame, but have pleaſure in them that do them.* And ſometimes when one Luſt is let out, and a Man gives his Heart full ſcope in that, then it may be God lets out another to reſtrain that.

6. Corrupt Nature is not in every Man capable of committing the Sin againſt the Holy Ghoſt, unleſs there hath been ſome further Qualification added that makes him capable of it, as enlightning, *&c.* yet there is the Seed of it in every Man's Nature: but a Man never commits that Sin without having firſt had ſupernatural Light, againſt which he hath ſinned; which Light therefore except a Man have, he is not capable of committing that Sin. For it is not bare Knowledg required to it, but Knowledg with Aſſent; not γνῶσις, but ἐπίγνωσις, Heb. 10. 26. *For if we ſin wilfully after that we have received the Knowledg of the Truth, there remaineth no more Sacrifice for Sins.* Therefore Chriſt ſays to the Phariſees, *John* 9. 41. *If ye were blind, ye ſhould have no Sin: but now ye ſay, We ſee; therefore your Sin remaineth*; that is, that great Sin againſt the Holy Ghoſt, which ſome of them did commit.

7. Whereas it is ſaid that one Luſt is contrary to another, and therefore Men are not prone to all Sin. I anſwer, That though Men are not inclined unto every Sin at all times, and on all occaſions, yet at ſeveral times they are drawn out to them. Oftentimes Men that have been moſt prodigal in their Youth, have proved moſt covetous in their old Age: and yet it may be ſaid of ſuch, that radically they are inclined to both at once. As now, take a Man that hath the Diſeaſe of an Ague upon him, or when his Fit begins, there is Heat and Cold rooted at the ſame time in the Diſeaſe; there is a radical Diſpoſition to violent Heat and violent Cold, which is rooted in the nature of the Diſeaſe, but yet they cannot be let out both together, but ſucceſſively, firſt the cold Fit, then the hot Fit. So take a Man inclined to Covetouſneſs and Prodigality, and they cannot both break out at once. So a Man that is ambitious, ſometimes he bows to the baſeſt of Men. And 'tis often ſeen that by Fits theſe Contraries are let looſe.

Laſtly, Whereas it is objected, In ſome Men there is an Antipathy againſt ſome Sins; as *Saul* hated Witches, and *Julian* the Apoſtate hated Drunkards and Plays, *&c.* and therefore all are not inclined to all Sins. I anſwer; This Antipathy is not moral but phyſical, either becauſe their Bodies will not bear it, or for ſome other Incommodity they find in it: for we ſee that *Saul* went to Witches in a ſtrait, whereby it appears that he did not hate the Sin as it was a Sin.

CHAP.

CHAP. V.

That ſince there is ſo great a Corruption in our Natures, we ſhould be very earneſt to have it purged out. What is the Way and Means by which we may be purified. If this Corruption be not only a Miſery, but a Sin, we muſt not think it enough to make ſad Complaints of it, but we muſt in a more ſpecial manner humble our ſelves for it in the Sight of God. Since all kinds of Sin are in our Nature, we ſhould watch and pray that we fall not into Temptation. All that are enlightned by the Goſpel, ſhould take care that they do not ſin againſt the Holy Ghoſt.

IF it be a Corruption which is inherent, ſticking in and cleaving unto our Natures, a Defilement made connatural to us, as all things are we have by Birth.

Uſe 1. The Uſe may be of Exhortation to purge and cleanſe our ſelves, and our Natures daily from it; and this concerns all, eſpecially regenerate Men. I ſay, to purge your ſelves, for if it were no more than that 'tis a Corruption and a Defilement that is in you, this naturally calls upon you to throw it out. What is there that belongs to thee that hath any Filth in it, but you purge and cleanſe daily, your Hands and outward Parts, becauſe they contract Dirt daily, you daily waſh and cleanſe them; your Clothes you wear about you, that do but hang on you, you daily waſh, bruſh, and rub them; your Houſes you live in, which are not ſo near you as your Clothes, you ſweep and garniſh daily; nay, your Streets you walk in, and that you tread upon, you yet cleanſe weekly; and all theſe becauſe they contract a Filthineſs and Defilement? Let me ſay to you all as our Saviour Chriſt doth, *Luke* 11. 39, 40. —*Now do ye Phariſees make clean the outſide of the Cup and Platter; but your inward Part is full of Ravening and Wickedneſs. Ye Fools, Did not he that made that which is without, make that which is within alſo?* Do you make clean the outſide of your Cups, *&c.* and ſuffer your inward Parts to remain full of Filthineſs and Corruption? The other are external things, and contract but an external Filthineſs, which yet Chriſt ſays defiles not a Man, *Matth.* 15. 20. But this which is in thy Nature is intrinſecal, and there by Birth, and a rooted Filthineſs in thee, which continually caſts out Mire and Dirt, *Matth.* 15. 18, 19, 20. *But thoſe things which proceed out of the Mouth, come forth from the Heart, and they defile the Man. For out of the Heart proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, falſe Witneſſes, Blaſphemies. Theſe are the things which defile a Man: But to eat with unwaſhen Hands defileth not a Man.* So that theſe Pollutions light not on you by Accident, and externally caſt on you, as Dirt on your Clothes, *&c.* but ſpring up in your Hearts, and theſe defile the Man indeed; as Chriſt ſays, Theſe make thee a filthy loathſom and abominable Perſon; theſe make your Minds and Conſciences defiled, *Titus* 1. 15. and theſe Luſts alſo make you abominable, *Titus* 1. 16. *They profeſs that they know God; but in Works they deny him, being abominable and diſobedient, and unto every good Work reprobate.* Will you not then purge them? This therefore is a Uſe proper to the firſt Doctrine which I have handled, and ſo the Scripture inforceth it, uſing that *Metaphor* of Purging, 1 *Cor.* 5. 7. as having Relation to the working out of that inward Corruption which ſticks in us by Nature: So *David* having acknowledged the Filthineſs of his Nature by Birth, and the Uncleanneſs of it, *Pſal.* 51. 5. *Behold, I was ſhapen in Iniquity; and in Sin did my Mother conceive me:* he cries out upon it, *Purge me with Hyſſop, and create a clean Heart within me*, ver. 7. And ſo *Paul* in the Place before cited, 1 *Cor.* 5. 7. *Purge out the old Leaven*, ſays he. Look, as Leaven is a corrupt Tainture and Sowrneſs in the Dough, ſo is there anſwerably a Corruption in the Soul, and this *ab origine*, from your Birth, from the old *Adam*, which becauſe it is a Corruption, therefore purges; for that is a *Metaphor* hath ſtill Reference to Corruption, mingled or blended with ſome thing which is good in it ſelf, but ſpoiled whilſt that is in it, becauſe it is the old Leaven that hath been there ſo long, and therefore there is ſo much of it, and is now ſo deeply rooted: Therefore go about ſpeedily to caſt it out, it is high time to begin; *Jer.* 4. 14. *Waſh thy Heart,* O Jeruſalem: *how long ſhall thy vain Thoughts be in thee?* Thy Filthineſs hath been there long enough; an old Sore that hath feſtred, and was from thy Nativity, and thou never didſt dreſs it yet, never purg'd or waſh'd it yet; and ſo after a long Expectation, God ſays, *Jer.* 13. 27. *I have ſeen thine Adulteries, and thy Neighings, the Lewdneſs of thy Whoredom, and thine Abominations on the Hills in the Field: Wo unto thee,* O Jeruſalem, *wilt thou not be made clean? when ſhall it once be?* God thinks it long that you ſhould all be filthy from the Womb, and never ſo much as once go about to cleanſe you: And therefore methinks you hearing this Doctrine, that there is ſuch a Corruption and Filthineſs in your Natures, the next Thought you ſhould have about it, ſhould be, I am indeed thus from my Birth; O when ſhall I begin to purge my ſelf?

And it being a Corruption of thy Nature, *a Filthineſs of Fleſh and Spirit*, as 'tis called, 2 *Cor.* 7. 1. which ſticks both in Soul and Body, ſeated principally in the Heart, out of which all defiled things come; therefore, I ſay, be ſure the thing thou principally laboureſt to cleanſe be thy Heart, and thy natural Diſpoſition. It is a Folly to purge the Streams of thy Life, and neglect the Fountain whence all ſprings; *Cleanſe that which is within*, ſays our Saviour Chriſt, *and then that which is without will be clean alſo,* Matth. 23. 26. *Thou blind Phariſee, cleanſe firſt that which is within the Cup and Platter, that the outſide of them may be clean alſo.* Take a Sow and cleanſe her from her Mire without, yet her ſwiniſh Diſpoſition remaining, ſhe cannot be ſaid to be clean, but a filthy Creature ſtill, becauſe 'tis her Nature again and again to wallow in the Mire, 2 *Pet.* 2. 22. There are a Generation of Men purge themſelves from the groſſer Filth of outward Evils, and think that is enough: But let them conſider, that this Corruption is inherent in their Natures, and though their outward Mire be waſhed off, and they leave groſs Sins, yet they may be filthy Swine ſtill: and therefore *Solomon* ſays, *There are a Generation that are pure in their own Eyes, who are not waſh'd from their Filthineſs,* Prov. 30. 12. Cleanſed they were from ſomething others are defiled with, how elſe could they be clean in their own Eyes, as groſs Sinners are not; but yet their original Corruption and filthy Nature ſtill remaining, from which they were not waſhed, they are not clean.

But you will ſay, If it be my Nature, how can I be purged of it?

I anſwer, It is not the Subſtance of thy Nature, but a corrupt Defilement cleaves to it; for in the phraſe of Purging, there is implied a Separation of ſome Filthineſs from ſomething that is good, for that which is nothing but Naughtineſs and Filthineſs, cannot be ſaid to be purged; for as Election is out of a Maſs, refuſed, ſo purging from a Maſs that is good: and ſo all the things which this Phraſe is drawn from, and alludes unto, implies thus much; as the *purging out of Leaven*, 1 Cor. 5. 7. The Leaven is one thing, and the Subſtance of the Dough another, which is good: ſo that Alluſion, *Mal.* 3. 3, 4. *And he ſhall ſit as a Refiner and Purifier of Silver; and he ſhall purify the Sons of* Levi, *and purge them as Gold and Silver, that they may offer unto the Lord an Offering in Righteouſneſs. Then ſhall the Offerings of* Judah *and* Jeruſalem *be pleaſant unto the Lord, as in the Days of old, and as in former Years.* There is ſomething which is naught, mingled with what is good; Droſs with the Subſtance of Gold, and the purging is the ſevering of theſe two; and as the Gold hath a *faces* mingled with it, which it hath from its Original, as it comes out of the

Womb of the Earth; ſo the Nature and Subſtance of Man, hath ſince the Fall a Droſs and inherent Defilement, which is mingled and incorporated with the Soul; I may ſay ſo without Abſurdity, for 'tis a Body of Sin and Death, *Rom.* 7. 24. *O wretched Man that I am! who ſhall deliver me from the Body of this Death?* Now therefore this Purging is not the taking away of any of the Subſtance, or what is created by God in the Soul, but only the Defilement. The Purges which Phyſicians give, carry away ſomething that is good with the bad Humours; and the Fire that conſumes the Droſs, cauſeth ſome of the Gold to periſh; and therefore, 1 *Pet.* 1. 7. Faith is ſaid to be much more precious than Gold which periſheth, when it is tried in the Fire; for ſome of the Gold periſheth, but not a Shred or Grain of thy Faith: And ſo this Purging takes nothing away but only the Corruption, not a Jot of the Subſtance which God created periſheth. *Iſa.* 27. 9. *By this therefore ſhall the Iniquity of* Jacob *be purged, and this is all the Fruit to take away his Sin: when he maketh all the Stones of the Altar as Chalk-Stones, that are beaten in ſunder, the Groves and Images ſhall not ſtand up.* The Prophet ſpeaks of this Purging which I now exhort to, as it is wrought by Affliction; *by this ſhall the Iniquity of* Jacob *be purged*; and this is all the Fruit to take away the Sin, that is, all it takes away, impairs not the Subſtance of thy Soul; ſo that when I ſay it is a purging of thy Nature, my meaning is, it is a ſevering the Corruption which now is in thee by Nature, from the Subſtance of thy Soul, which God made. I exhort you to purge out nothing elſe; for, my Brethren, you have a Subſtance made by God, endued with natural Faculties, all which are good, and Sin is the Spoil and Corruption of them, as the Droſs is the Spoil of the Gold and Silver, if it be not ſevered from it; as ill Humours are the Spoil and Corruption of the Body, if they be not ſevered from it, and purged out. And therefore that ſhould be a Motive to you, to purge your ſelves from this Filth, becauſe it is the Spoil of that which is good in thee; God loſeth a Creature, a noble Creature, by reaſon of it, and this is an Argument Chriſt uſeth, *Luke* 11. 39, 40. Why, they ſhould waſh their Hearts as well as their Cups; *Did not God that made that which is without, make that which is within alſo, namely, their Hearts?* Their Hearts were of God's making, and it is the Corruption which ſpoils the Creature that God made, and deſtroys it: Now therefore purge your ſelves, and waſh your Hearts as well as your Cups; for why ſhouldeſt thou ſuffer that which is naught, to ſpoil that which is good in thee, for want of purging it out? Thou haſt a good Wit, it may be, which God hath made a Wiſdom, and a large Underſtanding; is it not pity it ſhould be ſpoiled? Why, thou art born with a Corruption cleaving to it, which if thou ſevereſt it not, will be the Spoil of it, that it ſhall be good for nothing; but as Silver when the Droſs is in it, is fit to make nothing of, but crumbles and breaks. *Tit.* 1. 15. He having ſaid, that Mens Minds and Conſciences are defiled, he adds, *ver.* 16. *That they are reprobate to every good Work:* And therefore now God ſhall be forced to reject them, and to deſtroy the Creature that he hath made, if thou wilt not purge out thy Defilement from thee. *Jer.* 6. 30. when he laboured to purge them, and they would not, it is ſaid, *Reprobate Silver ſhall Men call them, for the Lord hath rejected them:* Though there was a Subſtance which was good in them, which God might regard as his Creature, yet their Droſs remaining, he could have no Uſe of them; they being reprobate in themſelves to every good Work, God would reject them alſo: As a Veſſel which a Man cannot get the Filth out of, he daſheth againſt the Walls and breaks; 2 *Tim.* 2. 21. *There are Veſſels of Honour, and Veſſels of Diſhonour; if a Man purge himſelf, he ſhall be a Veſſel unto Honour, ſanctified and meet for the Maſter's Uſe, and prepared to every good Work.*

Obſerve, firſt, That there are Veſſels of ſeveral ſorts, and the Clay and Faſhion is from God, the Potter: Now, how come ſome to be Veſſels of Diſhonour, that is, of Damnation, and Wrath, and Confuſion of Face? ſome of Honour and Glory, namely, Salvation? for ſo Honour is taken, *Rom.* 2. 10. Why, ſays the Apoſtle, *if a Man purge himſelf, then he ſhall become a Veſſel of Honour*; for all have Defilement in them by Nature, none become Veſſels of Honour but thoſe that purge themſelves: and why? becauſe none elſe can

God imploy in that honourable Imployment of his Service, for ſo a Man becomes ſanctified and meet for his Maſter's Uſe. God cannot uſe the other about his Buſineſs, no more than you can do with an unclean Veſſel to drink in; and ſo he is fain to lay you aſide as Veſſels wherein he hath no pleaſure; *Hoſea* 8. 8. Iſrael *is ſwallowed up, now ſhall they be among the Gentiles, as a Veſſel wherein is no pleaſure*: And not only ſo, but to break you *in pieces like a Potter's Veſſel, Pſal.* 2. 9. So that unleſs you mean to loſe all that is good in you, and loſe God a Creature, purge your ſelves from all Filthineſs of the Fleſh and Spirit; only be ſure to make thorow Work; and above all, endeavour to purge Corruption out of thy Heart and Nature, as well as out of thy Actions; for take what pains thou wilt to purge thy ſelf from groſs Actions, thou ſhalt ſtill be reckoned a filthy Perſon, as one that hath no part in Chriſt, *John* 13. 8. — *If I waſh thee not, thou haſt no part with me.* Thou art but an Out-ſide, as civil Men be who purge themſelves from Adultery, *&c.* but within are full of Uncleanneſs, *&c.* O *Jeruſalem*, (ſays God, *Jer.* 4. 14.) *waſh thy Heart,—How long ſhall thy vain Thoughts lodg within thee?* Not thy Hands only, and the outward Converſe, but thy Heart and the evil Thoughts muſt be purged; and therefore ſays *David*, Pſal. 51. 7. *Create a clean Heart within me*; apprehending his Corruption, it would not content him to be kept clean from wallowing any more in Uncleanneſs, but he reſts not till his Heart be waſhed from the Defilement he left behind in it, and from thoſe unclean Fancies, the impreſſion of that Sin renewed in him day by day. And therein lies the difference of Hypocrites and Believers, the fooliſh and wiſe Virgins, as they are called *Mat.* 25. 2. *Virgins* they are both called, as keeping themſelves undefiled from ſome Corruptions and adulterous Practices which others are given to. And ſo Virgin is uſed in oppoſition to the Romiſh Whore, *Rev.* 14. 4. *Theſe are they which were not defiled with Women, for they are Virgins; theſe are they which follow the Lamb whitherſoever he goeth; theſe were redeemed from among Men, being the Firſt-fruits unto God, and to the Lamb.* Only the wiſe Virgins purify their Hearts as well as their Hands; but the fooliſh, though Virgins in regard of being clear from common Whorings and Adulteries of the World, yet their Hearts were unclean within, their Folly lying in this, that they purged the Streams, and not the Fountains, which is a vain and fooliſh Labour; ſo therefore Chriſt calls Phariſees, *Fools*, Luke 11. 40. *Ye Fools, did not he that made that which is without, make that which is within alſo?* And therefore you ſhall find that difference between true Believers and Temporaries, in 2 *Pet.* 1. 4. *Whereby are given unto us exceeding great and precious Promiſes, that by theſe ye might be partakers of the Divine Nature, having eſcaped the Corruption that is in the World through Luſt.* And 2 *Pet.* 2. 20. *For if after they have eſcaped the Pollutions of the World, through the knowledg of the Lord and Saviour Jeſus Chriſt, they are again intangled therein, and overcome; the latter end is worſe than the beginning.* There is a riddance in both of Defilement, but the one is ſaid barely to eſcape Pollution, τα μιάσματα, the other Corruption though Luſt; the one inward, the other outward, the Mire external only; for ſo 2 *Pet.* 2. 22. interprets it, comparing them to Swine: But the other are cleared from internal Pollutions; for on the contrary, they are to be partakers of a Divine Nature.

Object. But you will ſay, How ſhall I get this Corruption out, ſeeing it is in my Nature: Jer. 13. 23. *Can a Blackmoor change his Skin?* This is my Skin, the natural Die which I brought with me into the World; or, *Can a Leopard change his Spots?* Though they be but Spots, yet how ſhall I be able to get them out?

Anſw. I indeed confeſs there is nothing in Nature can do it, there is no Creature, that is ſimply a Creature, can do it; a Toad cannot empty it ſelf of Poiſon, becauſe it is incorporated into it; ſo neither canſt thou empty thy ſelf of Sin, becauſe it is incorporated into thee, it is blended in thy Nature, and there is nothing but that which is contrary can expel a contrary. Now, there is nothing contrary to Sin in thee, yea, there is no Creature can do it for thee; Jer. 2. 22. *Though thou waſh thy ſelf with Nitre, and take much Sope, yet thine Iniquity is marked before thee,* &c. Take all the Sope in the World, ſuch as you uſe to waſh your Clothes with, and it will not do it; yea, take all your legal Sacrifices, with which they did uſe to purge and expiate Sin, and it will not do it; Heb. 10. 1, 2, 3, 4. *For the Law having a ſhadow of good things to come, and not the very Image of the things, can never with thoſe Sacrifices, which they offered Year by Year continually, make the Comers thereunto perfect. For then would they not have ceaſed to be offered; becauſe that the Worſhippers once purged, ſhould have had no more Conſcience of Sins. But in thoſe Sacrifices there is a remembrance again made of Sins every Year. For it is not poſſible that the Blood of Bulls and of Goats, ſhould take away Sins.* There the Apoſtle ſaith, *Sacrifices could not purge Sin*; for if they could, (ſaith he) they would not have been offered every Year, but would have ceaſed, becauſe they that were once purged, ſhould have no more Conſcience of Sin; and therefore (he ſaith) *it was impoſſible that the Blood of Bulls and Goats ſhould take away Sin*; yea, if all the World had been offered for a Sacrifice, it could not have done it. Again, the Law of God could never do it, (though this be a help to our Nature) yet it could not purge Sin; it might indeed break us all to pieces, it might bray thee as in a Mortar, and yet thou wouldeſt be a Fool ſtill, thy Folly would Prov. 27. 22. not depart from thee: Therefore, *Rom.* 8. 7. where having ſpoken of this Corruption in the former Chapter, he ſaith, The Law could not free a Man from it, in that it is weak through the Fleſh; all this will not fetch Corruption out, as if you ſhould take Wheat and beat it to pieces in a Mortar, yet it would continue to be Wheat ſtill though it were broken: So though the Law might break thee to pieces, yet thy Corruption would ſtill remain in thee.

What way then is there to purge it? You ſhall ſee in the next words, *Rom.* 8. 3. when the Law could not do it, *God ſent his Son*; God ſent one from Heaven on purpoſe to come down to do this Office here upon Earth, to be a Refiner, to purge Men from their Sins, *Mal.* 3. 3. Jeſus Chriſt hath his Work here upon Earth; and as Men have their ſeveral Employments, ſo hath Chriſt his to purge and purify Men from Sin; and there is not one of this Employment in Heaven and Earth; but he, and thoſe that he purifieth, are the Sons of *Levi*; all Chriſtians who are by him made *Kings and Prieſts unto God the Father*, Rev. 1. 6. and theſe he purgeth, and fetcheth the Droſs away, that they may offer to the Lord Offerings of Righteouſneſs, and acceptable Sacrifices: Therefore if you would be purged, and have your Droſs fetched off, here is a Refiner, and here is Fullers Sope, *Mal.* 3. 2. Bring hither therefore your filthy Souls, he can purge them, there is nothing elſe can do it, for it is his proper Buſineſs, he was ſent of purpoſe to do it. As if you would have ſome great Work done, that never a Man in *England* can do it, you would ſend for a Tradeſman beyond-Sea: yea, even when there was not one upon Earth could do it, God ſent to Heaven for his Son, to come down to purge away Sin.

Object. But how doth he do it?

Anſw. He doth it, *firſt*, by his Blood; there was nothing elſe could do it, it is that which purges your Conſciences from dead Works; as *Heb.* 9. 14. *How much more ſhall the Blood of Chriſt, who through the eternal Spirit, offered himſelf without Spot to God, purge your Conſcience from dead Works to ſerve the living God?* There is in every part of our Nature a Maſs of Corruption, a Bundle of Folly, *Prov.* 15. 22. But how ſhall that be got out? See 1 *John* 3. 8. it is ſaid there, That Chriſt appeared *to deſtroy*, to untie *the Works of the Devil*: He is a Fountain opened, for a ſeparation of Sin and Uncleanneſs, *Zach.* 13. 1. to purge and purify the Sons of Men; and it is his Blood that doth all this.

Again, *ſecondly*, this Power he communicateth by his Spirit: when this Mal. 3. 2. Refiner, and the Fullers Sope, that is, his Spirit does join, then ſuch a Man is purified indeed; therefore the Holy Ghoſt is compared to Fire, which purgeth the Heart from all the Droſs which we brought with us into the World; he is this Fullers Sope, and there is none like it in the World; and if the Spirit ſeize upon the Heart once, he will purify it thorowly: Therefore do you as *David* did, when he ſaw he could not do it of himſelf, he went to God for the aſſiſtance of his Spirit: *Purge me, O Lord,* (ſaith he, *Pſal.* 51. 7.) So, 1 *Pet.* 1. 2. this Work is attributed to the Spirit. In 1 *Pet.* 1. 22. *Seeing ye have purified your Souls in obeying the Truth through the Spirit, unto unfeigned love of the Brethren; ſee that ye love one another with a pure Heart fervently.*

Thirdly; The Spirit is conveyed to us in the Word; therefore the Apoſtle, 1 *Pet.* 1. 22. *They had purified their Souls in obeying the Truth.* If thou wouldeſt be pure in Heart, be frequent in the Word: therefore our Saviour ſaith, *You are clean through the Word that I have ſpoken to you*; for the Spirit goes with the Word, and that waſhes and purifies the Heart, but you muſt be ſure you obey it then; therefore it is ſaid, *they purified their Hearts in obeying the Truth.* It is not enough to hear a Sermon, but you muſt eat it down, take in what it commands, and then it will purge your Heart. *Pſal.* 119. 9. *Wherewith ſhall a young Man cleanſe his ways? by ruling himſelf according to thy Word.* Take the Word and digeſt it, ſqueeze the Juice of it into thy Heart, and it will purge thee from all contrary Corruption.

Fourthly; Of all parts in the Word, the Promiſes have the moſt Virtue in them, they do purge moſt of all; 2 Pet. 1. 4. *Whereby are given to us exceeding great and precious Promiſes, that by theſe ye might be partakers of the Divine Nature, having eſcaped the Corruption that is in the World through Luſt.* 2 Cor. 7. 1. *Having therefore theſe Promiſes, dearly Beloved, let us cleanſe our ſelves from all Filthineſs of the Fleſh and Spirit, perfecting Holineſs in the fear of God.* Do but throughly drink down the Promiſes, and they will purge thy Heart.

Fifthly; God giveth Power to ſome Graces to do it;

As, 1. Faith is a ſpecial Means to purge thy Heart, *Acts* 15. 9. for it brings home the Promiſes ſo to thy Heart, as it is purged by them; As when a Man comes to conſider of his Priviledges, that he is the Son of God in Chriſt, 2 *Cor.* 6. 18. And alſo conſidering, that if he be the Son of God, then he muſt be like him. Now knowing that God is pure, this makes him labour by all means to purge himſelf: So likewiſe when the Soul conſiders, I have a new Husband, now I am married unto Chriſt, and therefore I muſt labour to be pure. So likewiſe when the Soul by Faith conſiders, I am now the Temple of God, and he walks in it, and therefore I muſt not make it a Den of Thieves; 1 Cor. 6. 19, 20. *What, know ye not that your Body is the Temple of the Holy Ghoſt which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your Body, and in your Spirit, which are God's.* And indeed, *Holineſs becomes his Houſe for ever,* Pſalm 93. 5.

2. The Lord gives his Power to hope; 1 John 3. 2. *He that hath this Hope, purifies himſelf.* So that, haſt thou a Hope ever to come to Heaven? then thou wilt fall to waſhing and ſcowring of thy Nature. By this you ſee how you may be pure: Go to Chriſt, bathe in his Blood, pray for the Spirit, obey the Word, ſqueeze out the Juice of the Promiſes, and theſe will be excellent Helps to purge your Hearts.

And there are certain Times when this is to be done:

Eſpecially, 1. Young Men they ſhould do it; *How ſhall a young Man cleanſe his ways?* Pſal. 119. 9. *Remember thy Creator in the Days of thy Youth,* Eccleſ. 12. 1. God ſpeaks not to old Men, there is not ſuch a place to them in all the Scripture, where God ſaith ſo to them; therefore ſet about the Work betimes, and take the beſt opportunity, it is good to purge the Body in the Spring, it is good to purge the Kingdom in the Spring of a King's Reign; and it is good to purge the Heart in the Spring of thy Youth, before old Age come upon thee.

2. Again, when God ſtirs thy Heart at the hearing of the Word, or with a good Motion of his Spirit, then it is good purging; they ſay it is good purging in a rainy Day, becauſe then the Humours are ſtirring, and they will go away the eaſier. Now there are Times, (*Ezek.* 24. 13.) when God comes to purge you: O then do you fall a cleanſing of your ſelves; for God would then purge you, would you but join with him. Yet it is the Spirit that muſt indeed

do it after all; 1 Pet. 1. 22. *Seeing ye have purified your Souls, in obeying the Truth through the Spirit, unto unfeigned love of the Brethren; ſee that ye love one another with a pure Heart fervently.*

Object. But what is it to purge your ſelves?

Anſw. It implies three things.

Firſt; To looſe thy Heart from Sin. As if you would purge a Cloth, you ſteep it in the Water to looſen the Defilement of it: If you would purge Silver, you put it into the Fire to looſen the Droſs from it; if you would purge the Chaff from the Wheat, you threſh it firſt, that you may looſen it: ſo if you would purge Sin, you muſt labour to looſen it from the Heart: therefore it is ſaid, that Chriſt came for this purpoſe, *Zech.* 13. 1. *In that Day there ſhall be a Fountain opened to the Houſe of* David, *and to the Inhabitants of* Jeruſalem, *for Sin, and for Uncleanneſs.* Chriſt was to come to work a Separation from Sin and Uncleanneſs; thou waſt bound up in the Band of Iniquity, and Chriſt came forth to looſe the Band, and to untie thee from it, when it was incorporated into thee: 1 John 3. 8. *He that committeth Sin, is of the Devil; for the Devil ſinneth from the beginning. For this purpoſe the Son of God was manifeſted, that he might deſtroy the VVorks of the Devil.* He came to untie the Band, and to deſtroy the Works of the Devil.

Secondly; Purging implies a taking away of the Droſs; for it is but a folly to put the Gold into Fire, if you let the Droſs lie upon it and keil it again; it is but a folly to threſh the Wheat, if you do not winnow and fan it, and throughly purge the Floor: Even ſo you muſt do in this, you muſt purge out the Corruption, for this is all the Fruit of Purifying, *to take away the Sin*; Iſa. 27. 9. *By this therefore ſhall the Iniquity of* Jacob *be purged, and this is all the Fruit, to take away his Sin: when he maketh all the Stones of the Altar as Chalk-ſtones that are beaten in ſunder, the Groves and the Images ſhall not ſtand up.* This is to purge your ſelves from Sin, *to lay it aſide as it is*; James 1. 21. *VVherefore lay apart all Filthineſs and ſuperfluity of Naughtineſs, and receive with meekneſs the ingrafted VVord, which is able to ſave your Souls.* For it is but an Excrement: if Naughtineſs could have an Excrement, Sin ſhould be it. And there is this Scum in you which muſt be boiled out, *Ezek.* 24. 11, 12. you muſt not let it boil in again, but you muſt fetch it out; even as Merchants do in boiling and ſcumming of new Wines, ſo muſt you, when the Scum of your Corruptions riſe, you muſt purge it out.

Thirdly; You being purged, you muſt keep your ſelves pure from the Pollutions of the World, and not ſo much as touch the unclean thing; 2 Cor. 6. 17. *VVherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing; and I will receive you.* And being once purged, you muſt walk carefully, even as a Man walking in a miry Lane, that you do not ſpatter your ſelves again. John 17. 15. *I pray not that thou ſhouldeſt take them out of the VVorld, but that thou ſhouldeſt keep them from the Evil.* 1 John 5. 18. *VVe know that whoſoever is born of God, ſinneth not; but he that is begotten of God, keepeth himſelf, and that wicked one toucheth him not.* Thou haſt put on thy Clothes, and waſhed thy Feet, and wilt thou wallow in the Mire again?

Object. But how ſhall I get it looſened and purged? and what ſhall I do to keep it clean?

Anſw. To get it looſened.

Firſt; Get a diſlike of Sin. As if we would looſen two Friends that are knit together in a common Bond of Friendſhip; the only way is to get a diſlike of one another, and then they will ſoon part. So to looſen Sin, get an ill Opinion of it; which that you may, conſider what the Word ſpeaks againſt it, and think of Sin as it ſpeaks of it, and it is able to engender in thee an ill Opinion of Sin, therefore hear the Word much, read it much, digeſt it much.

Secondly; Humble thy ſelf much for Sin, get thy Heart broken and melted: for it is ſaid of *Joſhua*, that when he humbled himſelf, his Heart melted at the Word. Now when you put Gold into the Fire, when it is melted, you may eaſily take the Droſs from it: So you may deal with your Corruptions, *James* 4. 8. *Draw nigh to God, and he will draw nigh to you: cleanſe your Hands, ye Sinners, and purify your Hearts, ye double-minded.* But how ſhall they ſo do? *Verſ.* 9. *Be afflicted, and mourn, and weep: let your Laughter be turned to Mourning, and your Joy to Heavineſs.*

Again, that you may purge Sin: The ſpecial Means is, to labour to ſtrengthen the inward Man; for there is in every Man *vis ejectiva*, an expulſive Faculty, to expel and purge out Corruptions. Now what is the reaſon that any Man dies, but only becauſe this Power is not ſtrong enough to caſt out the deadly Humours? Even ſo to purge out Sin, thou muſt ſtrengthen the inward Man, labour to get Grace, as Faith, Joy, Hope, to ſtrengthen and make the inward Man more lively; for Sin is but an outward Man, an Excrement which the inward Man will ſoon ſhake off, and purge it out, even as Nature doth a Scab; for all Grace purgeth the Heart, and maketh it to caſt out Corruption, therefore labour to purge it out.

Uſe 2. When thou haſt purged out thy Sins, keep thy ſelf clean. I have read a Story of a Fuller and a Collier; and as faſt as the Fuller purged his Cloth, the Collier fouled it again, becauſe they lived both in one Houſe: Even ſo it is with us, by reaſon of the nearneſs of the Fleſh, and the regenerate part in us, and therefore it is the harder to keep our ſelves clean. But that thou mayeſt,

Firſt; Keep thy ſelf from evil Thoughts, for they *defile the Man*, Mat. 15. 18, 19, 20. *But thoſe things which proceed out of the Mouth, come forth from the Heart, and they defile the Man. For out of the Heart proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, Falſe-witneſs, Blaſphemies. Theſe are the things which defile a Man; but to eat with unwaſhen Hands, defileth not a Man.* The more thou entertaineſt theſe Thoughts, the more thy Heart will be corrupted.

Secondly; Keep thy ſelf from evil Speeches, becauſe *evil Words corrupt good Manners*, 1 Cor. 15. 33. thou canſt not gargle them in thy Mouth, but ſome of them will go down.

Thirdly; Take heed of ill Company, for that will defile the Man. In the Time of the Law, if a living Man touched a dead Man, he was Unclean: Take heed therefore of converſing with dead Men, for it will defile thee; as when thou haſt prayed and taken pains with thy Heart, and brought it into ſome good frame, when thou comeſt into ill Company, they will cool thee again.

Fourthly; Take heed of all occaſions of evil abuſe of things lawful, even they alſo will make thee impure, becauſe it is a means to draw out the impurity of thy Heart; therefore if thou be defiled, as *Tit.* 1. 15. *Unto the Pure all things are pure; but unto them that are defiled, and unbelieving, is nothing pure; but even their Mind and Conſcience is defiled.* Then all thoſe things that draw out the Corruption of thy Heart, though they be things lawful, yet uſe them not, for often by lawful Recreations, Men gather Defilement; even as a Man by telling of Money defileth his Hands with it.

And alſo to ſtir you up to this Duty; conſider theſe Motives.

1. Unleſs thou purge thy ſelf, thou haſt no Part in Chriſt, *Joh.* 13. 8. *Peter ſaith unto him, Thou ſhalt never waſh my Feet. Jeſus anſwered him, If I waſh thee not, thou haſt no Part with me.* If Chriſt have not waſhed thy Heart, thou haſt no part in him; Chriſt was made fit to looſe Sin in us, therefore if Sin be not diſſolved in thee, thou haſt no Part in him.

2. This Purging diſtinguiſheth a godly Man from an Hypocrite; an Hypocrite waſheth the outward Man, *Prov.* 30. 12. *Though they are pure in their own Eyes, yet they are not waſhed from their Filthineſs*; but now a Child of God waſheth his Heart: Therefore if thou wilt have Comfort by this Diſtinction, labour to purge thy ſelf, and to get the Core of Sin out.

3. Without this thou ſhalt never ſee God, *Pſal.* 24. 3, 4. *Who ſhall aſcend into the Hill of the Lord? and who ſhall ſtand in his holy Place? He that hath clean Hands, and a pure Heart; who hath not lift up his Soul unto Vanity, nor ſworn deceitfully:* Only he that hath clean Hands and a pure Heart ſhall be received into God's Tabernacle: Now thou art impure, and doſt thou think ever to come to God? no, God will have no ſuch come to him.

4. For outward Bleſſings, till thou purge thy ſelf, God will not many times beſtow them upon them; it may be God hath a Heart to do it, but thou haſt an impure Heart, and therefore canſt not receive them, *Pſal.* 73. 1. *God is good only to ſuch as have clean Hearts:* He knows if he ſhould give thee outward Bleſſings, they would defile thee. I will ſhut up all therefore with that Exhortation, *Jam.* 4. 8. *Draw nigh to God, and he will draw nigh to you: Cleanſe your Hands, ye Sinners, and purify your Hearts, ye double-minded.* God will never draw nigh unto you, unleſs you purge your ſelves. But how ſhall we do it? He tells you in the next Verſe, *be afflicted and mourn:* Go to Chriſt, bring Faith with you; go to Chriſt, and deſire him to purge thee; labour to drink down the Word deep into thy Soul; and this will be a means to purge thy Heart; and for all this thou wilt not be clean. Mark, with what God concludes all the Scriptures, *He that is filthy, let him be filthy ſtill,* Revel. 22. 11. As if he had ſaid, Go and ſee what will come of it; ſee who will have the worſt of it. But this know, that when God comes to purge thee, and thou wilt not, he will never ſtrive to purge thee more, *Jer.* 6. 30. *God would have purged them, and they would not; therefore reprobate Silver ſhall Men call them, becauſe the Lord hath rejected them;* and then thou wilt be found at laſt to be a Veſſel of Wrath, and ſo wilt be daſh'd in pieces. Therefore think this ſeriouſly with your ſelves, if I be found in my natural Defilement, not purged, the Lord will daſh me to pieces, and I ſhall never be found a Veſſel of Honour, fit for my Maſter's Uſe. Therefore labour to be earneſt to be in Chriſt, that purifying Vertue may go out from him, and thou mayeſt bring forth Fruit in him; *John* 15. 2. *Every Branch in me, that beareth not Fruit, he taketh away; and every Branch that beareth Fruit, he purgeth it, that it may bring forth more Fruit:* And then God will purge thee; and the more thou draweſt to Chriſt, the more purging thou ſhalt have, and the more God will cut off the old Branches of Sin in thee.

Uſe 3. If this Corruption be not only a Miſery befaln our Nature, but alſo truly and properly in it ſelf a Sin; then let me exhort you in a true and thorow ſenſe of it, not only to cry out and complain of it, (as Men uſe to do of Miſeries) but in an eſpecial manner to humble your ſelves for it, when you come into God's Preſence.

1. I ſay, to be *truly and thorowly ſenſible* of it; for otherwiſe you can *neither* truly complain of it as a *Miſery*, nor be humbled for it as a Sin, of which Corruption and Diſtemper of Nature yet the moſt Men have been and are (like Men in a mortal and deadly Sickneſs) inſenſible. So far were ſome of the Stoicks and Heathens of old, and Atheiſts of theſe times, from thinking it a Miſery, as *conſequenter naturæ vivere*, was with them, *fælicitatis finem attingere*, to live according to Nature was to attain the end of Happineſs; like brute Beaſts, following the ſwinge of Nature and corrupt Reaſon, as the trueſt Guide to Happineſs; whence haply it was that ſome in the primitive Times thought Fornication and Uncleanneſs could be no Sin, (becauſe it was an Action ſo agreable to Nature) no more than in Beaſts which do according to their kind. And indeed where nothing but Nature it ſelf ſat the Judg upon it ſelf, we need not wonder at ſo favourable a Sentence. But in thoſe among us Chriſtians, who have had the true Glaſs of God's Word to diſcover the Deformity and Depravation of their Natures unto them, I do much more wonder to

hear them bolſter themſelves, and lay the Foundation of their Hopes for Heaven in the Goodneſs and Sweetneſs of their Natures, Smoothneſs and Ingenuouſneſs of their Diſpoſitions; yea, and that ſo far as to put it into the Ballance againſt the Exorbitancies and groſs Enormities in their Lives, thinking their actual Sins will not damn them, their Inclinations being ſo good and towardly.

Others, if further convinced, ſo as not to juſtify themſelves by the falſe ſuppoſed Goodneſs of it, yet ſo as at leaſt to *excuſe themſelves by the Badneſs of it*, which they are forced to acknowledg, laying all upon the Devil and their *Natures*: 'Tis their natural Inclination and Diſpoſition to do ſo, and we are all Fleſh and Blood, and what other can be expected of them? This is their Talk. So far are and were all theſe ſorts of Men from laying it to Heart, and being truly ſenſible of it. Better ſhall it fare with thoſe more ingenuous Heathens, who were not only *ſenſible* of this Diſeaſe of Nature, but *complained* of it as a *woful Miſery*. So *Tully, lib.* 2. *de Rep.* as quoted by *Auguſt. lib.* 4. *contra Julian.* laments the miſerable Condition of Mankind, *quem natura noverca in lucem edidit, corpore nudo, fragili, infirmo, animo ad moleſtias anxio, ad timores humili, ad labores debili, and libidines proclivi, in quo divinus ignis ſit obrutus, ingenium & mores.* But yet all this Acknowledgment ended in a mere Complaint, and that not in particular ſo much, bewailing it in themſelves, (which only humbles) but in the general, as the common Condition; neither indeed was it ſo much an humble Complaint of this Miſery, as a *proud Expoſtulation*, and upbraiding of Nature, that is, the God of Nature, as a Step-father, for making them ſo as they thought. Which Acknowledgment, though it might humble them in regard of their Carriage one towards another, as conſidering they were ſubject to the like Miſeries other Men were, yet it brought them not upon their Knees for it before God, but fluſh'd them rather againſt him; and therefore complain they did, (as *Titus Veſpaſian* when dying) that the Frame of Nature ſhould ſo ſoon be diſſolved by Death, (God's Sergeant and Executioner) not conſidering that it was originally *ſet wrong*, not by God, but their own Default, and ſo went continually wrong, inſomuch that God was provoked to break the Workmanſhip that he had made, conſidering it would not be mended.

See the Citation afore in Book 1.

Deinde ad primam ſtatim manſionem Febrim nactus cum inde Lecticâ transferretur, ſuſpexiſſe dicitur dimotis plagulis cœlum multumque conquæſtus, eripi ſibi vitam immerenti: neque enim extare ullum ſuum factum pœnitendum excepto duntaxat uno. *Suetonius in Vitâ Titi Veſp.* c. 10.

Others among us Chriſtians there are, acknowledg it not only a Miſery, and themſelves miſerable Men in particular, in regard of it, but alſo humbly acknowledg it before God, as a Miſery, that not he, but they in their firſt Fathers have brought upon themſelves; ſo as indeed their Natures are juſtly thus corrupted, and therefore humbly ſue to him for Pity and Deliverance, as Beggars do to thoſe that are able to help them, as maimed Perſons do to a Phyſician.

Uſe 4. But yet, my Brethren, in the 4*th* Place, That which I am to exhort you to, is not only to be thus particularly *ſenſible of it*, and ſo to *complain of it*, and that not only *as a Miſery* that is juſtly befaln you, as the juſt Debt of the firſt Sin you are guilty of; but further than all this, to lay it to Heart as a Sin, and accordingly to humble your ſelves for it as low as Hell, with a Heart broken, confounded, and a Mouth put in the Duſt: For 'tis one thing ſo far to be humbled for it, as a Man that hath brought himſelf into Miſery, and ſo laments himſelf, and ſo ſues out to God for help and pity, or as a wounded Patient doth to the Phyſician: And another thing to be humbled before God for it, as a Traitor before his Prince, or a guilty Perſon before his Judg: ſo as to acknowledg, that though that curſed Root of original Corruption had never ſprouted forth into actual Sin, yet it, and himſelf for it, did deſerve to be ſtub'd up, and to be caſt into Hell, merely becauſe it was naturally ſo poiſoned and embittered, and envenomed with ſuch Diſpoſitions as are truly ſinful and hateful in God's moſt holy and all-ſeeing Eye.

Now thus to humble a Man's Soul for it, contains four things in it.

1. To be particularly ſenſible of the Evil and Miſery of it; for no Affection ſtirs to any thing, be it good or evil, till we apprehend it ſo; as not Love, ſo nor Grief, and ſenſible we muſt be of it: This particularly, not barely, as the common Condition of all Mankind, for that keeps Men rather off from hum-

bling themſelves; we think our ſelves to be the more to be excuſed, as from Thankfulneſs for Mercies others have a ſhare in, ſo from the Guilt of Sins which are common to others. Therefore I ſay, a Man muſt be particularly ſenſible of it, that though all the World complain not of theſe Wounds and feſtred Sores we brought into the World with us, yet let us lay them open before the Throne of God from Day to Day, as if no Man elſe in the World had the like bad Nature to ours.

2. To be humbled, requires ſuch a ſenſible Acknowledgment, and laying open of this Miſery, as to have a Man's Mouth ſtopp'd, and nothing to ſay for one's ſelf, by way of Excuſe, how it befel us: And therefore that to be truly humbled, is expreſſed by being confounded, and not able to open the Mouth any more, *Ezek.* 16. 63. *That thou mayeſt remember, and be confounded, and never open thy Mouth any more; becauſe of thy Shame, when I am pacified toward thee for all that thou haſt done, ſaith the Lord God.* The Heathens therefore, though ſenſible of it, were not humbled for it, becauſe they complained of Nature for bringing them forth ſo; and indeed if we apprehend we are fallen into Miſery, and not through our own Default; we think we deſerve pity and help, and complain of thoſe that afford it not: But to be humbled is not ſimply to be ſenſible of, and complain of a Miſery, and to ſeek and cry out for help; but to complain of our ſelves, through whoſe Default it is befaln us, and that juſtly: And then the Creature begins to be humbled before God, for then, though God be of a pitiful Nature, and ready to help, yet our Miſery being befaln us by our own Default, we then apprehend him not bound by the Laws of Pity to ſuccour us, but that he may juſtly ſay, You may thank your ſelves for it. Now all muſt confeſs their original Depravation, as a thing befaln them, wherein they have nothing to ſay by way of Excuſe; and though indeed none can help it or avoid it, (for we are born ſo) yet it comes by our Default, ſinning in *Adam*; and therefore the Apoſtle, *Rom.* 3. 19. ſpeaking of the general Depravation of the Natures and Lives of all Mankind, as there he expreſly out of *Pſal* 14. doth from *ver.* 10, to 19. ſays he, *ver.* 19. *That every Mouth may be ſtopp'd*, have nothing to ſay, Why, I am thus unrighteous, and that there is no Fear of God before my Eyes.

But yet 3. This is not all; for ſimply to acknowledg a Miſery which needs pity, delivering us from it, ſuppoſe befaln us juſtly, doth not thorowly humble or bring the Creature low enough befow God, as now it ought to be. But when the Creature ſhall come in and acknowledg this Corruption, not only a Miſery, but alſo a Sin; and that therefore he needs not only pity delivering, but that alſo he needs Mercy pardoning; that not only he deſerves no pity, becauſe this befel him through his own Default, but that he deſerves Wrath inſtead of Mercy, as being his Sin: That it is not only deſervedly befaln him by Reaſon of the Guilt of *Adam*'s Sin, that he cannot rid himſelf out of, but alſo that in it ſelf it deſerves a worſe Miſery, Eternal Death. And thus alſo ſhould all Mankind humble themſelves before God for this Corruption, *Rom.* 3. 19. *Now we know that what things ſoever the Law ſaith, it ſaith to them who are under the Law; that every Mouth may be ſtopped, and all the World may become guilty before God:* All the World in regard of a natural Righteouſneſs ſpoken of before, even Children and all; all the World muſt become guilty, that is, in their own Acknowledgment before God, not only have their Mouths ſtopp'd, (if it were a Miſery ſo they might be) but alſo that they are guilty, that is, as ſignifies in the Original, ſubject to the Wrath and Judgment of God. Therefore, *Epheſ.* 2. 3. ſpeaking of that natural Corruption brought by Nature, he ſays, *By Nature we were the Children of Wrath*, that is, by reaſon of the Corruption of our Natures, which he there ſpeaks of: for, as *Whitaker* well obſerves, he brings it after he had deſcribed the Corruption in their Lives, in the former Words, as the cauſe whence that ſprung: And having ſpoken of both in *ver.* 1. in general, in theſe Words, *Dead in Treſpaſſes*, that is, Sins actual, deſerving Death, and in Sins, namely, of natural Corruption. 1. He ſhews particularly the Treſpaſſes of the Lives, *ver.* 2, 3: And 2. adds the other part of their Sinfulneſs, which was the cauſe of the Corruption of their Natures; They were by Nature the Children of Wrath, that is, not only deſerving

ſerving Wrath in regard of their Lives, but alſo of their very Natures; for to be a Child of Wrath, is to deſerve Wrath, as *Judas* is called, *The Child of Perdition*, John 17. 12.

But in that true and kind Humiliation which I exhort you to, there is a *4th* thing required, not ſimply to judg and acknowledg a Man's ſelf ſubject to Wrath for the Sin, but to look on a Man's ſelf with Loathing and Deteſtation for it; for you ſhall find humbling a Man's ſelf, ſo expreſſed, *They ſhall loath themſelves for their Sins*, Ezek. 36. 31. Were this Corruption ſimply a Miſery that had befaln them, though juſtly, yet if it were no more, one would not loath himſelf for it, no, no more than a Man doth his own Fleſh, though full of Boils and Diſeaſes; he hates not his Fleſh, becauſe he looks on thoſe Diſeaſes as a Miſery only befaln it; neither to be humbled for it is merely to apprehend that Wrath due to it as to a Sin, for that may be where no Love of God is, out of Self-Love; but to humble thy ſelf for it, is to look upon this Diſeaſe, and even to hate thy own ſelf for it, to look upon it as God doth, not only as a thing that deſerves his Wrath, but which he abominates, cannot endure to have any Communion with, as contrary to him and his Laws; and ſo now to look on thy ſelf for it with the ſame Eye, to account thy ſelf not only a guilty Perſon, but a filthy, loathſom, abominable, vile Perſon, contrary to God as a Creature, which, if God would not, thou couldeſt find in thy Heart to deſtroy. And thus *Job* humbled himſelf for the Corruption of his Nature, *Job* 42. 6. having ſeen, *ver.* 5. the Holineſs of God's Nature, *Now mine Eye hath ſeen thee*, ſays he; and then reflecting his Eye upon himſelf, his filthy Nature, he abhorred himſelf: for, in regard of this Corruption, a Man is not only a miſerable Perſon in God's Eye, *Rom.* 7. 24. *O wretched Man that I am: who ſhall deliver me from the Body of this Death?* and ſo he is the Object of pity; but Man is a ſinful Creature, and ſo an Object of Wrath, *Epheſ.* 2. 3. yea, an abominable Perſon, *Job* 15. 16. *How much more abominable and filthy is Man, which drinketh Iniquity like Water?* He is the Object of Hatred and Loathing; he ſpeaks there of Man in regard of original native Corruption; for *ver.* 14. he ſaith, *What is Man that he ſhould be clean, and he which is born of a Woman, that he ſhould be righteous?*

And now to preſs this on you, having ſhewn what 'tis to humble your ſelves for it. If you have cauſe thus to humble your ſelves, loath and abhor your ſelves for any thing, then much more for the Corruption of your Nature. Single out the groſſeſt Sin that ever thou haſt committed, which hath brought thee loweſt on thy Knees, and hath coſt thee moſt Sighs and Sobs, which thou haſt drenched and watered with moſt Tears; and compare it but with the evil Diſpoſition of thy Heart and Nature, which was the Root that curſed Fruit grew on; and whereas thou haſt beſtowed a thouſand Tears on the one, thou haſt cauſe to ſhed Millions of Tears for this, and to wiſh indeed that thy Head were a *Fountain of Tears*, to weep Day and Night, becauſe thy Heart *is a Fountain of Sin*, that caſts out Filth both Day and Night.

Jer. 9. 1.
Jer. 6. 7.

Conſider, 1. That actual Sin was but a Bud ſprung from this Root, that the Cauſe; this groſs Sin but the Effect; the groſſeſt Sin that ever thou committedſt, ſimply conſidered, is but the Effect of thine inbred Corruption.

But this is not all, I may add, Compare it with many, I dare not ſay all, thy groſs Sins, ſimply conſidered, as Fruits out of this Root and Stalk they grew on, and thou haſt as much Cauſe to be humbled for the Badneſs of thy Nature, as for them: Though indeed thou ſhouldſt do well to put both together, and humble thy Soul for thy actual Sins the more, becauſe they are the Offſpring of ſo curſed and hateful a Mother; and for the Corruption of thy Nature, becauſe it is the Mother of ſo curſed a Brood. And if thou ſayeſt, Why, but my actual Sins are infinite in number, ſurpaſſing my Knowledg more than the Sands; ſo is the Wickedneſs of thy Heart and Nature paſt thy Knowledg, *Jer.* 17. 9. *The Heart is deceitful, and deſperately wicked above all things, who can know it?* an abounding Depth, which thou canſt never gage the bottom of.

And that thou mayeſt ſee this to be true, view it *1ſt*, in the general Nature of it; and *2dly*, in the particular Parts of it.

Firſt, In the general; Conſider,

1. That it is the Root, yea the Mother of all thoſe thy actual Sins, the Womb from whence they ſprang, and where they were conceived. The Apoſtle rips up the Womb of it, when he ſays, *When Luſt hath conceived, it brings forth Sin*, Jam. 1. 15. Though Temptation and Occaſion may be the Midwife to help to bring Sin forth, yet this is the Mother: and therefore, *Gal.* 5. 19, 20. he ſays, that Adultery, Fornication, *&c.* all that curſed Catalogue he there muſters up, he ſays they are the Fruits of the Fleſh, that is, of inherent, native Corruption, that is the Root, theſe the Fruits. So Chriſt alſo calls it the *evil Treaſure*, out of which all Sins are brought, the Treaſure or Mine whence they are all taken, *Matth.* 12. 35. —*And an evil Man out of the evil Treaſure bringeth forth evil things.* Not that they are ready minted, but in the Oar or Bullion, as it were; yet ſo, as no Sin is brought forth, that hath not its Materials there; for 'tis brought forth out of that Treaſury. And if it be thus the Mother-Root and Treaſury of all Sin, have you not cauſe to be humbled for it as much, as ſimply for all other Sins? Doth not *Paul* ſet out the Foulneſs of the *Love of Money*, by calling it *the Root of all Evil?* 1 Tim. 6. 10. Is not this much more odious, that it is the *Root*, as of *all other*, ſo of *Covetouſneſs it-ſelf*; that *bitter Root* ſpoken of, *Heb.* 12. 15. that bears all the *Gall and Wormwood* that grows up in our Lives? Take any poiſoned Root, and you'l find the leaſt Piece of it hath as much ſtrength of Poiſon in it, as all the Leaves and Branches. Of every Action, yea, of all Actions it may be ſaid, Thou beareſt not the Root, but this Root bears thee. The Sea hath more Waters in it than all the Rivers that come from it, and infinitely more Dirt at the bottom of it than it caſts forth. Now unto this doth *Iſaiah* compare Original Sin in compariſon to actual, *Iſa.* 57. 20. *But the Wicked are like the troubled Sea, when it cannot reſt, whoſe Waters caſt up Mire and Dirt.*

And if it be the Mother, then as the Devil is therefore called that wicked One, κατ᾽ ἐξοχὴν, *John* 8. 34. becauſe he is the *Father of Sins*, all Sins being called *his Works*, 1 John 3. 8. there, in a higher demonſtration. The great blame will be caſt upon the Mother of all Sin, by how much it is more near and intimate, (as to our Hearts) the Cauſe thereof nouriſhing, breeding, cheriſhing of them more than Satan doth. As *Rome* being the Mother of Fornication, all Nations being drunk with her Cup, and therefore ſhall be *rewarded double*, Rev. 18. 24. *In her are found all the Blood of the Slain*; yea, and the Souls of Men. So ſhall this Sin be arraigned at the latter Day, to have been the great Whore and Mother of Fornication, in whom ſhall be found all the Sins that ever thou didſt commit. Yea, as Chriſt to his Glory ſhall preſent himſelf, and ſay, *Lo, here I am, and the Children thou haſt given me:* ſo at that Day, after that all thy Sins have been ſet in order before thee, (as *Pſal.* 50. 20.) then ſhall this great Beldam be brought in with all her Brood; and then, *Curſed ſhall be the Womb that bare them, and thoſe Luſts which as Paps did give them ſuck.*

A Mother it is, that conceives and brings forth often, yea, without a Father, which other Mothers cannot: So as the Devil ſhall not need, neither doth he indeed tempt us to every Sin we commit. This Womb is never barren, but fruitful of it ſelf; neither is it the Mother of all only by Succeſſion, or alone lineal Deſcent, as *Adam* is accounted the Father of all Mankind, and *Eve* the Mother of all Living, but every Sin comes immediately out of the Loins of this Mother. *David* lays his Adultery and Murder upon his being born in Sin. 'Tis the great Traitor that hath a hand in every Treaſon to the end of the World; though I confeſs it is much more increaſed, and the Treaſury is enlarged by Cuſtom in ſinning; yet ſo as *Paul* ſays, when any Sin is committed, it is that *Sin that dwells within him that doth it*, even this inherent Corruption, *Rom.* 7. 20. *Now if I do that I would not, it is no more I that do it, but Sin that dwelleth in me.* And though indeed God puniſheth often one Sin with another, (as *Stapleton* objects) yet ſo as ſtill this is the Sin, by which, and for which we are ſo puniſhed, the immediate Cauſe of both; and inclines us as well to that Sin which is the Puniſhment, as it had done to that other Sin for which this Puniſhment is inflicted: only God in letting out corrupt Nature, obſerves a Method, broacheth one after another; but this Sin inclines us alike immediately unto all.

But 2. This is not all thou art to conſider in it for the humbling of thee; it hath not only been actually the cauſe of all the Sins thou haſt committed, but virtually, and radically, and potentially, it is the ſeminal Root of Millions more, even of all manner of Sin, which thou never actedſt, God reſtraining thee, ſo as thou haſt ſeen the leaſt part of the Villany of it. And indeed it is *Cauſa univerſalis malorum*, the univerſal Cauſe of all Evils, even as God is of all Good, not only becauſe he is the Cauſe of all the Good that is, but becauſe he is potentially the Cauſe of Millions of Worlds which lie in his power to create; ſo this potentially is the cauſe of new Worlds of Sins: So though it can act but one Sin at a time, yet potentially it would and might incline thee to any other Sin, and might hale to contrary Luſts at once; ſo as when we ſin, there is ſtill more in Nature than can be acted: therefore, *Matth.* 12. 34. a Man that is wicked, is ſaid to *ſpeak out of the abundance of the Heart*; which argues there is ſtill more in the Heart, *an Abundance* there, which the Mouth ſpeaks not: ſo actual Sin is brought out of that Treaſury, *ver.* 35. and there is far more Store in the Treaſury and Warehouſe, than brought out into the Shop. Yea, I ſay, look not only on thine own Sins, but go out into the World, and view all kinds of Sins ever acted, (as indeed the Lives of Men have been a Comment on this Text) ſpoken of, *Rom.* 1. Whatever the Word forbids, they are all in thee virtually, for the Sin of thy Nature would be the like cauſe of them all. For as when he wondred that *Saul* propheſied, one that ſtood by ſaid, Yea, but who *is the Father of them?* 1 Sam. 10. 11, 12. His meaning was, Wonder not at him, but conſider that it is God who is the Father of the Prophets, who is able to make theſe Stones to propheſy. So do I ſay, When thou ſeeſt ſo many Villanies that thou never committedſt, I ask, but *who is the Mother of them?* Even the ſame original Corruption that is in the Sect. So as *multi Marii in uno Cæſare*, ſo *multi Judæ in uno peccato*; As there are many *Caius Marius's* in one *Ceſar*, ſo there are many *Judas's* in one Sin, that Sin of thy Nature. But a pair of Sheers went betwixt thy Nature and theirs. If the Sins in the World be not enough to inform thee, go down to Hell; this Sin is the Image of the Devils, they are but wild ones, we are tame by God's reſtraint, yet both of the ſame kind.

Uſe 5. If it be ſo that every Man by the Corruption of his Nature is inclined to all Sin; then *watch and pray, that you fall not into Temptation*, Mark 14. 36. For if thou hadſt but one Luſt, *viz.* Love of Money, then ſhouldſt thou, as the Apoſtle ſpeaks, have Temptations enow, even many fooliſh and hurtful Luſts, 1 *Tim.* 6. 9, 10. *But they that will be rich, fall into Temptation, and a Snare, and into many fooliſh and hurtful Luſts, which drown Men in Deſtruction and Perdition. For the Love of Money is the Root of all Evil: which while ſome coveted after, they have erred from the Faith, and pierced themſelves through with many Sorrows.* Now it will be much more ſo when thou art addicted to all Luſts. My Brethren, the World is full of Snares, and Men walk upon them. To ſome Men their Table is a Snare, to others Credit, Luſt, *&c.* and therefore no wonder if Men fall into Temptation and a Snare. 'Tis ſaid, Sin compaſſeth Men about, *Heb.* 12. 1. So that let a Man go which way he will, Sin will be ſure to meet with him: yea, whatſoever we put our hands to, Recreation, Meats, *&c.* they are all defiled, whilſt the Heart is defiled; and thy Corruption runs out to every Creature thou uſeſt. The Heart daſheth againſt no Object, but thy Luſts, like Sparks of Fire out of a Torch ſtruck againſt a Poſt, do in multitudes fly out. Therefore truſt not thine Heart, fear in all thy ways leſt Sin meet thee. Therefore watch in Prayer, for thine Heart hath a thouſand Chinks for Flies to come in at. Take heed in good Company, that thou be not preſumptuous; and in bad Company, that thou be not ſcandalous. In Proſperity take heed leſt thy Heart be full, and thou deny God; and in Adverſity, leſt thy Heart run out into unlawful Courſes. When thou art at a Feaſt, put thy Knife to thy Throat, *&c.* If thou walk in the Street, make a Covenant with thine Eyes, leſt Luſts ſteal in; for Luſts are apt to be drawn out in every one of theſe things. In a word, watch in all things, as 2 *Tim.* 4. 5. keep thy Heart up as thou wouldſt do a Man given to Company, from his old Compa-

Prov. 23. 2.
Job 31. 1.

nions: if he get but out, he then flies out into all Exceſs: So will thy Heart, there will be no ſtopping of it: keep it up, and let it not ſlip the Collar, for thou wilt not eaſily get it in again. Pray alſo to the Lord not to give thee up to Temptation; for thou being fill'd with all Unrighteouſneſs, if God do but take away his Hand from the Hole, there is no Luſt but will be apt to leak out. Labour alſo to get all Grace ſtamped upon your Hearts, as you have all Sin there; and arm you ſelves with reſolution againſt every Sin, as 1 *Pet.* 5. 9. for he that hath no rule over his Spirit, is like a City without Walls, any Temptation may break in: And if a Breach be made, mend up the Wall again aſſoon as you can; for it is as the breach of Waters which is not eaſily ſtopp'd. And if you would not fall into Sin, be ſtill in the exerciſe of ſome Grace; and then ſaith the Apoſtle, you ſhall never fall.

Uſe 6. If it be ſo, that there are the Seeds of all Sin in us: Then you that have Light, take heed that you do not ſin againſt the Holy Ghoſt. The Gentiles indeed are not capable of it; but you that have the Spirit of God moving your Hearts in the Word, that have received the knowledg of the Truth, take heed leſt you ſin willingly; *Heb.* 10. 26, 27. *For if we ſin wilfully after that we have received the knowledg of the Truth, there remaineth no more Sacrifice for Sins, but a certain fearful looking for of Judgment, and fiery Indignation, which ſhall devour the Adverſaries.* Which is the Sin that *David* prays againſt, *Pſal.* 19. 13. *Keep back thy Servant alſo from preſumptuous Sins, let them not have dominion over me.* He calls it the great Offence, a Sin greater than preſumptuous Sins; for againſt them he had prayed in the Words afore. And doubtleſs where the Goſpel is much preached, and many are converted to Chriſt, many fall into this Sin, and more do than we think of. Therefore you that are of younger Years, whom God deals with, and convinceth you of his Ways, of the Truth of them, and of the Sincerity of the Goſpel, take heed how you reſiſt theſe Motions: for though this reſiſting be not the Sin againſt the Holy Ghoſt, yet it is a fearful ſtep to it. And know this when God comes to thy Bed-ſide morning and evening, talks with thee, perſwades thee of the Truth and Goodneſs of the Ways of Grace, and thou refuſeſt, thou ſinneſt againſt the Holy Ghoſt, though thou doſt not commit that Sin which we uſually call the Sin againſt the Holy Ghoſt; but ſuch Sins are a ſtep to it.

Take heed alſo how thou ſpeakeſt againſt the People of God contrary to thy own Knowledg and Conſcience; for thoſe Dogs that will out of wantonneſs fall upon Sheep, when they have taſted their Blood, will kill them in earneſt. So there is many a Man that will begin to ſpeak againſt the People of God, for ſome other end at firſt, but at laſt God may give them up to the Malice of their own Hearts: And ſo thou doſt not only run into inevitable Danger, but there is the ſoreſt Puniſhment of all other belongs to thee: *How much ſorer Puniſhment,* &c. *Heb.* 10. 29. and therefore it is ſaid, *Mat.* 21. 40, 44. *The Lord will come and miſerably deſtroy thoſe wicked Men:* and ver. 44. *Whoſoever ſhall fall on that Stone, ſhall be broken*; that is, ordinary Sinners that ruſh againſt Chriſt, ſhall be broken by him; *but on whom this Stone ſhall fall,* that is, he that ſhall out of Malice ſin againſt Chriſt, (for that Sin is nothing elſe but Revenge againſt God, that is the form of it) *he ſhall grind them to Pouder:* As if a Glaſs fall upon a Stone, 'twill be broken; but if a Rock fall upon it, 'twill grind it to Pouder. I ſpeak not to diſcourage any: but as the Apoſtle, fearing leſt ſome would be diſcouraged at the delivery of this Doctrine, ſaid, *Heb.* 6. 9. ſo ſay I, *We are perſwaded better things of you, and things that accompany Salvation, though we thus ſpeak.*

CHAP. VI.

A general Diviſion of the Corruption of Man's Nature into the ſeveral Parts of it, a Privation of all Goodneſs, and an Inclination to all Evil. That there is in Man fallen, an Emptineſs of all that is good, proved: And that all the Faculties of his Soul are void of that Righteouſneſs which ought to be in them.

ROM. v. 6, 8, 10.

For when we were yet without Strength, in due time Chriſt died for the Ungodly.

But God commendeth his Love towards us, in that while we were yet Sinners, Chriſt died for us.

For if when we were Enemies, we were reconciled to God by the Death of his Son: much more being reconciled, we ſhall be ſaved by his Life.

I Have demonſtrated the Greatneſs of the Sinfulneſs of the natural inherent Defilement in Man, which is here called *Fleſh*, of which I have diſcourſed more generally, and but comparatively only, both as compared with our groſs Sins; or ſecondly, as compared with all a Man's other Sins. Now we will conſider it in the Parts of it, more abſolutely as it is in it ſelf. It is our preſent buſineſs to view and cut up and anatomize this Body of Sin, which viewed in the lump and groſs only, ſeems not ſo ugly; which Anatomy is either into the more general Parts of it, which expreſs the Nature of it, as it is in all the Faculties: or ſecondly, into the particular Parts of it, as it hath diverſly corrupted each Faculty, as it is Darkneſs in the Underſtanding, Luſt in the Will and Affections, *&c.* And ſo I ſhall cut up every particular Vein, and let you ſee what corrupt Blood runs there; in each ſeverally.

Now the more general Parts of it, which expreſs its general Nature, are (as they are uſually diſſected by Divines) two.

Firſt, A total and utter Emptineſs and Privation of all that Righteouſneſs and true Holineſs which God firſt created in Man, and which the Law of God requires.

And, *Secondly*, *A poſitive ſinful* Inclination to all that is contrary to Grace, namely, a proneneſs to all Sin, of what kind ſoever, which any Law of God forbids; which poſitive Sinfulneſs is divided into two parts. 1. The inordinate Luſtings of the Faculties after things earthly, fleſhly, ſinful. 2. An Enmity unto God, and unto what is holy. Or, if you will, you may quarter this our inherent Sinfulneſs into four parts, and that according to the Section of the moſt curious Anatomiſt, the Apoſtle *Paul*, as it is to be ſeen, *Rom.* 5. from *ver.* 6, to 11. where, to ſet forth the Greatneſs of the Love and Grace of God in Chriſt, he aggravates the Diſeaſe of our Natures and Condition, of which Grace was the Remedy. For as the Greatneſs and Deſperateneſs of the Diſeaſe commends the Remedy, *ſo God commends his Love*, (they are his words, *ver.* 8.) *in that whilſt*, firſt, *without ſtrength*, ſecondly, *ungodly*, ver. 6. thirdly, *Sinners*, ver. 8. yea *Enemies*, ver. 9. *Chriſt died for us.*

Which may ſeem to import out four degrees of the Corruption of their Natures and Lives, for whom Chriſt died, eſpecially of their Natures, as the firſt of them *(without ſtrength)* implies: which Gradation plainly comprehends the full Diſtemper of Man in the general Nature of it. And theſe Degrees may come under our former Diviſion, wherein are diſtinguiſhed the Corruption of Nature into that, which is, (1.) Privative, which the Apoſtle's Words (1. *Ungodly*, 2. *Without ſtrength*) import. (2.) The poſitive Part of it, which includes, 1*ſt*. The Inclination and Diſpoſition of Sinners to all Evil. 2*dly*. Enmity to God, and all that is good. But we will take them as the Apoſtle hath ſet them down, in ſo many ſeveral degrees of our Sinfulneſs.

The firſt and loweſt Degree is *Weakneſs*, ἀσθένεια, which implies want of Power and Ability as to help it ſelf, and to come out of that Condition, ſo unfitly to be uſed in the Service of God: for, 1 *Cor*. 15. 43. the ſame word is uſed to expreſs a dead Carcaſe, that is buried and ſown in Weakneſs, ſo as that dead Trunk is unable to ſtir, and is unfit to be uſed any way, and is fit for nothing but to be buried: ſo are we as dead *in Sins and Treſpaſſes*, Epheſ. 2. 1. ſo as we could ſtand God no way in ſtead, nor help our ſelves, but were fit for nothing but to be buried in Hell, which is our own Place.

The ſecond is *Ungodlineſs*, as being wholly cut off and eſtranged from God, and all the Life of Grace, which was the cauſe of our Impotency. And as there is not one ſpark of Grace left, ſo there is an Aukwardneſs and Unappliableneſs to what is good, yea, a Renunciation, denying of what is good, as well as a Weakneſs and Unfitneſs for it: both which, as being primitive, I make the two Parts of the firſt general Head, *viz*. an Emptineſs of all Good.

The third Degree is, That they are *Sinners*, as they have nothing in themſelves which leads them to God, or which can be employed for God: they are thereby alſo become prone and inclined to Sin and nothing elſe; for *Sinners* properly notes out one, in whom the *habitual Diſpoſition to Sin* prevails.

The fourth Degree, which is further than this, is, That they are *Enemies*, and that is in their Natures too, *Enemies in their Minds*, Col. 1. 21. as fighting againſt all the Means that ſhould deliver them out of this Condition, oppoſite to God and all Godlineſs, in themſelves irrecoverable. They are not ſimply ſuch as are ungodly, and ſo will do nothing for God, or without Strength, as unable only, but Enemies to him and all his Ways.

And both theſe laſt are poſitive Acts, and ſo to be reduced as the Parts of the ſecond general Head.

The firſt Branch of inherent Corruption, is an Emptineſs of whatever is holy and good in the ſeveral degrees of it. *Rom*. 7. 18. that which is here called *Fleſh*, is an emptineſs of all Good and Grace. And is not this a great Accuſation laid to the charge of our Natures, if it can be proved, that there is nothing good in them, not a Spark or Dram of the leaſt Godlineſs, or Grace, or Power to do any Good? Hath not this cauſe to humble a Man, and pull down all the fly-blown Conceits of our ſelves, that by Nature thou haſt nothing in thee which ſhould make thee acceptable in the Eyes of God, but that thou art a Lump of *Terra damnata*, as the Chymicks call it, namely that which is the Droſs of their Diſtillations, out of which they have diſtilled all that is good or uſeful; or rather, to uſe the Scripture-Compariſon, curſed Earth? Heb. 6. 7, 8. *For the Earth which drinketh in the Rain that cometh oft upon it, and bringeth forth Herbs meet for them by whom it is dreſſed, receiveth Bleſſing from God: But that which beareth Thorns and Briars, is rejected, and is nigh unto curſing; whoſe End is to be burned.* Curſed Earth, I ſay, which hath not one good Seed in it, able to bring forth nothing but Briars and Thorns, not one good Herb meet for the Dreſſers Uſe; this is nigh to curſing, and the End of it is to be burned. Our Natures are like the Basket of rotten Figs, as God compares the Jews, *Jer*. 24. 2, 3. which were bad, and very bad, as they could not be eaten, good for nothing but to be ſeized on as bad Wares, and openly burnt: for you uſe to preſerve nothing but that which hath ſome Goodneſs in it; neither would God deſtroy Infants and damn them for ever, if there was any Goodneſs in them: As in *Iſa*. 65. 8. a Vine that hath but one Cluſter of Grapes on it, one ſays, Deſtroy it not, *for there is a Bleſſing in it*, ſome good and bleſſed thing which it is a pity to have deſtroyed. And ſo likewiſe in 1 *Kings* 14. 13. becauſe *Abijah* the Son of *Jeroboam* had ſome good thing in him towards the Lord his God, therefore God had a care of him to keep him from the Evil that was to come, and brought him to the Grave in Peace: Ay, *but thou haſt no good thing towards the Lord thy God in thee*, and therefore thou haſt cauſe to judg thy ſelf not worthy to live, and mayſt wonder that thou wert not deſtroyed e're this: and it may humble thee; for nothing lifts up, but an Opinion of ſome Goodneſs in one; and therefore the contrary may bring thee as low as nothing, to reckon every Creature in their kind better than thy ſelf; for they retain moſt of their native Goodneſs which God put into them, and are good for thoſe Ends they were at firſt appointed: but thou (to uſe Chriſt's Compariſon) art as Salt whenas it hath loſt all its Savour, and is fit for nothing but the Dunghil, becauſe though it hath a Being ſtill, yet it hath loſt its Goodneſs to that good end for which it was appointed: And ſo thou, being at firſt ſeaſoned with Grace, whereby thou ſhouldſt have glorified God, which was the adequate End for which thou wert created, having now loſt that Seaſoning, art now good for nothing, (though thou haſt a Being in thee ſtill) for, *bonum & finis convertuntur*, nothing is good further than it tends to its End; and ſo far as it is unfit for its End, it is ſaid to grow naught. Now thou art by Nature altogether unſerviceable for God, to glorify him; and therefore all that is in thee is naught; yea, and as thou haſt cauſe to humble thy ſelf, and think ill of thy ſelf for this, ſo alſo to hate thy ſelf; for we naturally love nothing but what is good.

Now to prove and make this good unto you:

Firſt, Conſider that one Place, *Rom.* 7. 18. *For I know, that in me (that is, in my Fleſh) dwelleth no good thing: for to will is preſent with me, but how to perform that which is good, I find not.* Says St. *Paul, In me (that is, in my Fleſh) dwells no good thing*, that is, no Grace; for the Goodneſs he there ſpeaks of, is a ſpiritual Goodneſs oppoſite to Sin; *ver.* 17. *Now then, it is no more I that do it, but Sin that dwelleth in me.* And St. *Paul* ſpeaks this of his unregenerate Part, which he calls *Fleſh*; and though he being regenerate, and having another [I] in him, as he ſays in the 17*th* Verſe, which gave ground to that bleſſed Diſtinction, *In me (that is, in my Fleſh) dwells no good thing*; as implying that there was ſomething in him that was not Fleſh, that had ſome good thing in it. Yet take a Man as born into the World, and not born again, and he is nothing but *Fleſh: That which is born of Fleſh, is Fleſh*; that is, there is not that thing in him which is not *Fleſh*, and therefore there is no Good at all in him: and therefore, *Job* 11. 12. he is called *empty or hollow Man*, as it is in the Original, and in the Margent ſo noted; void and empty of all Wiſdom, much more of ſpiritual Wiſdom, Grace and Goodneſs; and this by Birth, for it is ſaid, *that he is born as empty of it as a wild Aſſes Colt*; in the next words, he is a mere empty thing, in reſpect of any Good. And anſwerably the Apoſtle ſpeaks, *Rom.* 3. 10, 11, 12. *As it is written, There is none righteous, no not one: There is none that underſtandeth, there is none that ſeeketh after God: They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one. There is none righteous*, none that hath the leaſt ſpark or part of Righteouſneſs or true Wiſdom; for *ver.* 18. he ſays, *The fear of God is not before their Eyes*; which yet you know is the beginning and firſt ſtep to Wiſdom, *Prov.* 1. 7. that is, to Grace and Righteouſneſs; and if you will ſee reaſon for it,

1. *Adam* loſt all Grace and Goodneſs by his Fall, and therefore we too; and ſo our Natures muſt needs be brought forth ſtripp'd of all: Now if *Adam* did not loſe all Grace at his firſt ſinning, then it muſt have been with him as with a regenerate Man now in the State of Grace when he ſins, of whom the Apoſtle ſays, *The Seed of God remains in him*, 1 John 3. 9. And if ſo, then *Adam* needed not to have been born again, and ſo nor we, if any ſuch Seed remained, which was not wholly expelled; for to be born again, is to have the immortal Seed put into us, 1 *Pet.* 1. 23. and Chriſt ſays, *Therefore we muſt be born again*, that is, by a new Work of the Holy Ghoſt: We muſt have this Seed ſown anew in us, becauſe we are nothing but Fleſh, which Fleſh hath no good in it, and therefore it is ſaid, the *new Man* muſt be *created again*, Col. 3. 10. which is renewed in Knowledg, after the Image wherein God created him at firſt, as having now in his corrupt State wholly put it off, as was the Condition of *Adam*

after his Fall, who ſays of himſelf, *Gen.* 3. 10. that *he was naked*, as having loſt every piece of that Image, and ſo had no Goodneſs to cover him, as I proved afore.

2. If *Adam*, then we all by Nature have not the Spirit of God dwelling in us, and then we have no Grace, not the leaſt Spark dwelling in us: and ſo è *contra*, if we had the leaſt Grace, then alſo we muſt have the Spirit dwelling in us; for as the Sun maintains Light, ſo the Spirit, Grace: and, as take the Sun out of the World, and all the Beams of Light vaniſh; ſo take the Spirit away, and you take all Grace away alſo; for he is the *Father of Lights*, and *God of all Grace*. Now what ſaith the Apoſtle, *Rom.* 8. 9. *You are not in the Fleſh, but in the Spirit, if ſo be the Spirit of God dwell in you.* And ſo if the Spirit of God dwelt in us by Nature, then (according to the Apoſtle's Argument) by Nature we were not in the Fleſh; but ſo we are, *all in the Fleſh, and in the gall of Bitterneſs*, as a Fiſh in Water; *even Fleſh it ſelf.* For *being in the Fleſh*, is uſed to expreſs our natural Eſtate, as *Rom.* 7. 5. *For when we were in the Fleſh, the Motions of Sins which were by the Law, did work in our Members to bring forth fruit unto Death. Whilſt we were in the Fleſh*, that is, whilſt we were unregenerate, in our natural Condition, and therefore during that State the Spirit of God dwells not in us. And in *Jude* 19. ſpeaking of carnal Men, he ſays, they are *ſenſual, and have not the Spirit*, that is, dwelling in them; and if ſo, then no good thing, no Grace dwells there.

And if this be true, have you not cauſe to humble your ſelves for this Nature of yours as above meaſure ſinful? For it is not a bare negation of Grace that is in you, but an emptineſs and privation, which is *carentia entitatis debitæ ineſſe*, the want of a Goodneſs which you ought to have: for this Grace which thou wanteſt, ought to be in thee, and that not only by the meer Law of Nature, as the power of Seeing ought to be in that Eye that is born deſtitute of it, but it ought to be there by the Law of God, which requires that all Grace ſhould be in thee, and that you ſhould be fill'd with Grace, and abound therein, enriched with every Grace, and nothing wanting. But now in thy Nature there is not any one kind of Grace, nor any one degree, no not the leaſt: and therefore thou art to humble thy ſelf, as in this reſpect guilty of as many Sins as there are Graces, and degrees of Graces wanting; for the want thereof is a Sin, be it but of the leaſt. If that Servant was condemned that did not increaſe the Talent given him, though he brought his Maſter his own again, *Mat.* 25. 24. how much more thou who haſt loſt it all? eſpecially ſeeing every Grace is ſo precious a Talent, which God gave Man at firſt, and no Creature elſe. As Faith is called *precious Faith*, 2 Pet. 1. 1. ſo Love may be called precious Love, which alſo he gave him as a token of his deareſt Love, as his Image and Picture to remember him by.

Yea and further; Look how many Parts and Branches of Graces there were at firſt implanted, and they are innumerable; ſo many Sins art thou guilty of. Now there are innumerable Graces, 2 *Pet.* 1. 3. *According as his Divine Power hath given unto us all things that pertain unto Life and Godlineſs, through the knowledg of him that hath called us to Glory and Vertue.* There is a bundle of them, all things belonging to Godlineſs; he ſpeaks of them as of many, *theſe many*, ſeveral Limbs of that glorious Image. And Chriſt tells us, that a good Man hath a *good Treaſure* in his Heart. A Treaſure notes out Variety and Abundance. Yea, look how many ſeveral Branches there are of the Law affirmative, look how many ſeveral Duties God requires, ſo many ſeveral Graces there are, for Grace is but the Law written in the Heart: So many Sins art thou to humble thy ſelf for, in that thou wanteſt all theſe Graces through the Ungodlineſs of thy Nature.

And now as for theſe particular Parts of it before-mentioned, wherein this Emptineſs conſiſts: *Firſt*, A want of Strength. *Secondly*, Ungodlineſs: I will ſpeak ſomething of them, tho not much.

Firſt; You ſee it is a want of Strength to any thing that is good, ἀϑένεια, which word being taken from dead Corps, as the word is uſed, 1 *Cor.* 15. 43. may well beſit us, in regard of this Emptineſs of all that is good.

For 1. It is not only the Weakneſs of Men in a Conſumption or Sickneſs, that have ſome Life or Strength, though joined with much Feebleneſs; for this is ſaid of regenerate Men, *Heb.* 12. 12. *Wherefore lift up the Hands that hang down, and the feeble Knees. Strengthen the Hands that hang down,* as unable to ſtir to what is good; *and the feeble Knees,* which is ſpoken of ſuch as were regenerate Men, that had ſome Strength, yet Feebleneſs joined with it: That as a Man that is weak, and yet hath ſome Life, yet through Weakneſs is ſcarce able to ſtir; or when he comes to raiſe himſelf, falls down again in a Swound: Such may be the caſe of regenerate Men, that have ſome Life, as being indeed more than Fleſh, as was the caſe of St. *Paul,* Rom. 7. 18. *To will is preſent with me, but how to perform I know not,* not having Strength wherewithal; *for in my Fleſh dwells no good thing,* that is, no Strength to do any Good.

Neither, 2. is it only as the Weakneſs of a Man out of Joint, all his Bones being diſplaced, though this alſo is moſt true; for *Gal.* 6. 1. when a Man falls into Sin, ſet him in Joint again, ſays the Apoſtle, καταρτίζετε, for that Fall breaks all, and ſo weakens a Man for whatever is good.

But 3. It is as the Weakneſs of a dead Man, for ſo the word ἀσθένεια is uſed, 1 *Cor.* 15. 43. and ſo we are ſaid to be dead in Sins, *Epheſ.* 2. 1. not having the leaſt principle of Life to ſtir to what is good.

See his Expoſition on Epheſ. 2. 1. *in* Vol. 1. *of his Works.*

Yea, 4. It is not only a want of an active Principle to ſtir, but alſo a want of a paſſive Fitneſs, an Unwieldineſs and Unfitneſs to be uſed or employed: ſo it is with a dead Man, and ſo with us; therefore it is ſaid of us, 2 *Cor.* 3. 5. *Not that we are ſufficient of our ſelves to think any thing as of our ſelves; but our Sufficiency is of God. Unapt, unfit for to think any thing;* it is not only a want of Sufficiency, as if we had ſtrength, but only ſo weak as it were not ſufficient: But further, it is *Inidonietas, Inaptitudo,* (as *Beza* reads it) an Unwieldineſs to it. Therefore we are ſaid, not to be meet Veſſels, till this Corruption is purged out, for God's Uſe, to be employed for him, 2 *Tim.* 2. 21. *If a Man therefore purge himſelf from theſe, he ſhall be a Veſſel unto Honour, ſanctified and meet for the Maſter's Uſe, and prepared unto every good Work.* And in *Pſal.* 14. 3. and *Rom.* 3. 12. we are ſaid to become unprofitable, ἠχρειώθησαν, unfit for uſe; and in the Hebrew of the Pſalm it is, *Spumæ inſtar putruerunt,* as *Beza* obſerves, become even as putrified Froth: Froth in it ſelf is unfit for any thing, much more putrified Froth, which until ſweetned, can be put to no uſe. Or, as the Prophet compares us, *Ezek.* 15. 34. we are like the Wood of a Vine, which you cannot make a pin of to hang any thing on; ſo nor of our Nature, but we are *reprobate to every good Work,* Titus 1. 16. *They profeſs that they know God; but in Works they deny him, being abominable and diſobedient, and unto every good Work reprobate.* And this the word ἀσθένεια plainly imports.

οὐκ ἱκανοί ἐσμεν

Secondly; A ſecond and further Degree of emptineſs of God, is, That our Natures are ungodly. As the other notes out an impotency and weakneſs to any Good in general, agreeable to any part of the Law, this more particularly an unability and averſeneſs of Mind to ſanctify God, (for whom, and by whom are all things) either in our Hearts or Lives; ſo that ſuppoſe we have ſtrength to do any good things, tending to the good of our ſelves and others, to be good Subjects and good Common-wealth's-Men; ſuppoſe we had Strength and Hearts to all Duties of Righteouſneſs, to Men and our ſelves, and do them as exactly as ever *Adam* ſhould have done, and ſhould give our Bodies to be burnt for the common Good, (as ſome of the Heathen Romans ſacrific'd their Lives for the Good of their Country;) yet, as St. *Paul* ſays, of wanting Charity, *it is nothing;* ſo may I ſay, We ſtill being without Godlineſs, may truly be ſaid to be empty of all Good, and all this to be nothing. For as God himſelf is ſaid by way of Eminency to be only good, *There is none good but God,* Mat. 19. 17. (for no Creature is good otherwiſe, than as it hath a derived Goodneſs from him) ſo indeed nothing in Man can be ſaid to be good, unleſs it ariſeth from a Principle of Godlineſs in us, which ſprings from God, and tends to him again. Therefore is that Diſtinction made, 1 *Kings* 14. 13. *And all* Iſrael *ſhall mourn for him, and bury him: for he only of* Jeroboam *ſhall come to the Grave, becauſe in him there is found ſome good thing toward the Lord God of* Iſrael, *in the Houſe*

of

Book II.

of Jeroboam. *Abijah* is ſaid to *have ſome good thing in him*, (but how?) *towards the Lord his God.* And oppoſitely it is expreſſed of *Iſrael*, *Hoſ.* 10. 1. Iſrael *is an empty Vine, he bringeth forth Fruit unto himſelf; according to the multitude of his Fruit, he hath increaſed the Altars; according to the Goodneſs of his Land, they have made goodly Images. Iſrael* is ſaid to be an empty Vine, when as yet in the next words, it is ſaid *to have brought forth Fruit to it ſelf*; how then empty? becauſe though it was fruitful, yet it it was not *fruitful to* God, as thoſe are who are united to Chriſt, *Rom.* 7. 4. *Wherefore, my Brethren, ye alſo are become dead to the Law by the Body of Chriſt; that ye ſhould be married to another, even to him who is raiſed from the dead, that we ſhould bring forth Fruit unto* God. So let what Goodneſs ſoever be in thee, either of Ingenuouſneſs of Nature, or Parts of Wiſdom or moral Vertues; as *Hoſ.*6.4. hypocritical *Ephraim* is ſaid to have Goodneſs in him; as empty Ears of Corn on the Houſe-tops, are called Corn; yet if Godlineſs be wanting, which is as the Kernel in the Husk, a Man is empty of Goodneſs ſtill, and the reaſon is, becauſe *finis & bonum convertuntur*, all things that tend to any end, receive Goodneſs from their End they tend to. Now God was the immediate adequate End for which our Nature was made, *viz.* to ſanctify him: and therefore if that be wanting in thy Nature, which ſhould carry thee on to him as the End, then all in thy Nature ceaſeth to be good, notwithſtanding that any other Goodneſs, ſerving for other ſubordinate Ends, may ſeem to be in it.

Now I will but in brief explain to you, what this Ungodlineſs is, which I will do:

First of all, In the general.
Secondly, In the Particulars.

I. In general. *It is a want and emptineſs of thoſe Diſpoſitions and Abilities in our Natures, whereby once we were enabled and enclined to ſanctify God as God.*

1. I call it a want of that which once we had; for otherwiſe we could no more be call'd ungodly, than the Stones can be termed blind. And therefore at the firſt God planted in our Natures ſuch Diſpoſitions, whereby we were inclined thus to ſanctify him, which he planted in no Creature elſe except the Angels. But as in the Body, to the other Members it is neceſſary there ſhould be an Eye, to behold things without it ſelf; ſo beſides, among the reſt of the Creatures it was requiſite that there ſhould be ſome made, that might behold God in all his Works, and ſanctify him in all, which Men and Angels were made to do. Therefore I expreſs what this Ungodlineſs is a want of, namely, to ſanctify God as God: for ſo, *Rom.* 1. 21. *Becauſe that when they knew God, they glorified him not as God, neither were thankful*, &c. It is expreſſed, *they worſhipped him not as God*: for as if we do not fear, reverence and honour a King as a King, we diſhonour him; ſo if we do not ſo ſanctify God as we ought to do, we do it not at all. Now then God is ſanctified as God, when he is known and exalted above all, in all the Faculties of Soul and Body; *Pſal.* 46. 10. *Be ſtill, and know that I am God: I will be exalted in the Earth*: that is, conceive and apprehend of me as I am in my ſelf, with ſuch Thoughts as are fit to be had of my Greatneſs, Holineſs, Majeſty, *&c.* and accordingly exalt me above all, ſet me up above all things in your Deſires, Fears, Loves and Rejoicings, and as a Commander of all, as your chiefeſt Good and chiefeſt End. When you do ſo, then you ſanctify him as God.

Now becauſe the Mind and Heart of Man is no way able, nay utterly unwilling to do this, therefore we are by Nature ungodly Perſons, without Religion, and therefore alſo without God in this World, *Epheſ.* 2. 12. *That at that time ye were without Chriſt, being Aliens from the Common-wealth of* Iſrael, *and Strangers from the Covenants of Promiſe, having no Hope, and without God in the World.* As a blind Man is ſaid to be without the Sun, becauſe he ſees it not, or an evil Servant without a Maſter, when he is not diſpoſed to love, fear, or do any thing in reverence to him; ſo now are we ſo cut off from God every way, and eſtranged from him, as *Coloſſ.* 1. 20. that it is with us, as if there were no ſuch God in the World, and it is thus with us as to every Faculty. So the Apoſtle *Paul* applying that Place of the Pſalmiſt to this Corruption of Man's Nature, *Rom.* 3. 11, 18. *There is none that underſtandeth, there is none that ſeeketh after God: There is no fear of God before their eyes.* He ſays, there is none of them who either underſtands God, or ſeeks after him, or fears him; neither, firſt, are their Underſtandings capable of ſuch ſanctified Thoughts as are to be had of him; neither, ſecondly, are their Wills capable of being moved to ſet the Man a-work to ſeek after him; neither, thirdly, will his Affections be ſtirred with ſanctified Fear, or Love, or Joys in him; for if any Affection was apt to ſtir, it would be Fear: now he ſays, That the Fear of him is not before their Eyes; ſo as all Faculties are empty of this Ability to ſanctify God at all as God, till God by his exceeding precious Promiſes in Chriſt, makes us again partakers of a Divine and God-like Nature, 2 *Pet.* 1. 4. and by a new Covenant makes us new Hearts, to be able to know him, *Jer.* 31. 33, 34. and 24. 7. and puts his Fear into our Hearts, *Jer.* 32. 40. for by Nature there is none of theſe there, but we are Lumps of all Ungodlineſs, and every Faculty we ſee is empty of all Good.

II. And for Particulars, it were infinite to go over all the Ungodlineſs in the Nature of Man.

1. For the ſpeculative Judgment and Underſtanding is ſo far corrupted and darkened, as it would of it ſelf, if left to it ſelf, think there is no God, *Pſal.* 14. 1. *The Fool hath ſaid in his Heart, There is no God.* Fools, not Idiots, but all unregenerate Men, (for he ſpeaks there of the univerſal Corruption of Man's Nature) having Sayings in their Hearts, There is no God. And if ſuch Thoughts be diſpelled by Light put into corrupt Nature, as *Rom.* 1. 19, 20. by God himſelf manifeſted out of the Creatures, his eternal Power and Godhead; yet by Nature they are but as Men groping in the dark, *Acts* 17. 27. and the wiſeſt of them confeſſed but an unknown God, *ver.* 23. and though Men have this glimmering Light, yet they became vain in their Imaginations, *Rom.* 1. 21. If not thinking him, as the Gentiles did there, *Acts* 17. 29. like the Creatures, yet their Hearts are filled with Under-conceits of him, they know him not as God, limiting his Power, as they did, *Pſal.* 78. 41. *Yea, they turned back, and tempted God, and limited the Holy One of* Iſrael. How did they limit God? why, by leſſening his Power, *ver.* 19. *Yea, they ſpake againſt God: they ſaid, Can God furniſh us a Table in the Wilderneſs?* And though they ſaw he ſmote the Rock, *ver.* 20. yet, Can he give Bread alſo? thought they. Unregenerate Men ſecretly deny God's Providence, *Hoſ.* 2. 8. *For ſhe did not know that I gave her Corn, and Wine, and Oil, and multiplied her Silver and Gold,* &c. Unregenerate Men are not able to ſee that it is God who is the great Houſholder of the World, that layeth in all the Proviſion which the Earth bears; Or elſe they deny his Omniſcience, ſaying, as they in *Job* 22. 13, 14. *Thou ſayeſt, How can God know? Can he judg through the dark Cloud? He walks in the Circuit of the Heavens,* &c.

And if theſe Conceits be diſpelled in the ſpeculative Part, as in us that know the Word; yet unregenerate Men knowing God notionally, ſanctify him not in their Thoughts, according to their Knowledg, for they think not of him daily: *Pſal.* 10. 4. *God is not all in their Thoughts.* Men ſpend the deareſt of their Thoughts on Honours, Pleaſures, Riches, but God is not found amongſt all their Thoughts; and though they can remember and think of every Toy and Trifle that belongs to them; *Can a Woman forget her Ornaments,* as things ſhe cannot be without? *but my People have forgot me days without number,* Jer. 2. 32. Yea, and if the Thoughts of God will needs come in and thruſt themſelves upon them; yet the Thoughts of him are but, as *Ahab* ſpoke to *Elijah,* 1 Kings 21. 20. *Haſt thou found me, O mine Enemy?* So they wiſh they could forget God, becauſe he damps their Mirth. *Rom.* 1. 28. they like not to retain God in their Knowledg; or they ſay, (as it is in *Job*) *Depart from us, we deſire not the knowledg of thy Ways,* Job 21. 14.

2. For their practical Judgments, thoſe whereby their Lives are guided and ſteered, it is moſt certain, that however they profeſs they know him, yet they deny him, *Titus* 1. 16. deny him they do in their Works, and therefore firſt in their practical Judgments, which is the Court where all Acts are firſt paſſed

e're they come forth to Action; and ſo thoſe that can diſcourſe of God and all his Attributes, are yet utterly ignorant of him; *Jer.* 2. 8. *They that handle the Law,* (open it and expound it, and God in it) yet *knew me not.* There are certain fixed Principles which the whole Man is guided by, contrary to what elſe he knows of God; and there are Sayings in the Heart, That there is no ſuch God as the Word deſcribes him to be. Thus in *Pſal.* 10. what is the reaſon that is there given why a wicked Man doth perſecute the Poor? *ver.* 2. curſeth and deceives, ſpeaks Lies? *ver.* 7. and ſecretly lies in wait to murder the Innocent? *ver.* 8, 9. Why, *ver.* 11. *He hath ſaid in his Heart, God hath forgotten, he will never ſee it.* And would Men elſe commit Sins in ſecret, which they dare not do before Men, if they had not this Principle as moſt certain in their Hearts? And ſo in *Pſal.* 50. the Hypocrite who knew God well enough in his ſpeculative Underſtanding, *ver.* 16. yet *ver.* 18, 19, 20. is full of Theft, Adultery, evil Speaking and Slander; and what is the reaſon? *Thou thoughteſt I was a God like thee,* that would approve of thy Ways and Courſes, and as one who delights in the ſame Ways himſelf: They imagined God like themſelves, and by this Principle they walk from day to day, and think their Eſtates to be as good as the beſt: and this is the reaſon why Men are ſecure and careleſs, and ſettled upon the Lees of all kind of Sins, and grow old in them; *Zeph.* 1. 12. *They are ſettled on Lees, and ſay in their Hearts, God will neither do good nor evil.* Though indeed Men ſpeak not this, nor profeſs this, yea, know the contrary; yet this is the Rule they go by, and therefore Men grow old in Sin, ſecure and fearleſs.

And in their Wills and Affections, they are utterly taken off from him; ſeek him they will not, to enquire for him, *Zeph.* 1. 6. much leſs draw nigh to him, as unto their chiefeſt Good; *Zeph.* 3. 2. *She drew not near to her God,* but can be content to live eſtranged from him from the Womb, *Pſal.* 58. 3. and go a whoring from him, *Pſal.* 73. 27. after their Lovers, and after them they will go, *Hoſ.* 2. 5. loving of Pleaſures, even every Vanity, rather than God, 2 *Tim.* 3. 4. forſaking God, *Jer.* 2. though a Spring, and that of living Waters, that offers it ſelf as a Spring, and is perpetual; and they are ſo averſe from God, as they will rather dig for Water, for muddy Water, and that in broken Ciſterns, than come to this Spring, contemning all the Goodneſs that is in him, and having empty Pleaſures in this Life to live upon, as 'tis in *Job* 21. ſpending their Days in Wealth, *&c.* ver. 13. they ſay to God, *Depart from us,* (we are well enough) *ver.* 14. *We deſire not the knowledg of* thee or *thy Ways,* whereby we may come to enjoy thee, *ver.* 14. for, *What is the Almighty,* what Excellency or Goodneſs is there in him, that *we ſhould ſerve him?* that is, what Worth is there in God, that might allure us to ſerve him; and what advantage would it be to us, if we ſhould pray to him? what Good is got by our Acquaintance and Fellowſhip with him? And as they contemn his Goodneſs, ſo alſo his Greatneſs and Power; and as they care not for his Friendſhip, ſo neither for his Hatred, and all he can do unto them: therefore, *Pſal.* 10. 13. they are ſaid to contemn God: and *Pſal.* 36. 1. their daring to offend him ſhews as much, proclaims to all the World, that *there is no fear of God before their eyes;* they ſay ſo in their Heart, ſaith *David, There is no fear of God before their eyes:* And I cannot but judg ſo, ſaith he, for the thing ſpeaks it, when Men dare ſwear and be drunk, lie, whore, break Sabbaths, contemn the Saints, and do thus from day to day, it ſpeaks in all ungodly Mens Hearts, *that there is no fear of God before their eyes;* they fear not to offend him to his Face, when their Conſciences tell them he looks on. Thus they are ſaid to ſin to God's Face, *Gen.* 13. 13. they ſinned before Jehovah, as it were before the Preſence of a Judg, yea hardning themſelves againſt his Fear: and if they may be brought to fear or ſeek him, (as out of Self-love they may) yet it is not for himſelf, *Hoſea* 7. 16. *They return, but not to the moſt High;* fear his Goodneſs they do not; and for himſelf they do not ſeek him, as godly Men are ſaid to do, *Hoſ.* 1. 35. and if they do draw nigh to him, yet it is out of Flattery, *Pſal.* 78. 34. *When he ſlew ſome of them, then they ſought him,* ver. 36. but they did but flatter him; they ſeek not his Friendſhip for it ſelf, *ver.* 37. *Their Hearts were not right with him;* ſo as, though *they draw nigh with their Lips, yet their*

Hearts

Chap. 6.

Hearts are far from him, Iſa. 29. 17. It is not out of a Delight in his Goodneſs and Holineſs, ſo as to take him to be their Portion: *Job* 27. 10. *Will the Hypocrite delight himſelf in the Almighty?* And though Men may ſeem to delight, as *Iſa.* 58. 2. *They take delight in approaching to God,* out of a carnal Sweetneſs they find in his Mercy, *&c.* yet it is no ſuch Delight in God, as conſidered in his Holineſs and Purity; and therefore they continue not to do ſo long; *Will he pray always?* ſaith *Job*; And why not always? becauſe he delights not in God, *Job* 27. 10. And for doing him any Service, firſt, they cannot if they would; *Rom.* 7. 8. *They that are in the Fleſh, cannot pleaſe God.* Serve him they may with a Form of Godlineſs, but not in the Life and Power of it: *Joſh.* 24. 19. they thought they could, but *Joſhua* tells them they could not; for he is a holy God, whom nothing but holy and ſpiritual Service, out of a pure Heart and ſingle Eye, will content. *Jer.* 4. 21. But theſe are wiſe to do evil, but to do good, know not how to go about it; if they could, yet they would not, for they have no Hearts for any thing but for Sin; *Jer.* 22. 17. *But thine Eyes and thine Heart, are not but for thy Covetouſneſs, and for to ſhed innocent Blood, and for Oppreſſion, and for Violence to do it.* And though in ſome Fit they take up Reſolutions to ſerve God, as in *Deut.* 5. 29. yet even then God doth complain they want Hearts to ſet ſeriouſly to it, and therefore are ſoon weary. *Amos* 8. 5. *When will the Sabbath be gone,* or Prayer be over? They will not always pray, *Job* 27. 10. And take them out of their Fits, and they deſire not to hear of their Duties, or to come nigh any Ordinance wherein God is manifeſted, as in *Job* 21. 14. *We deſire not the knowledg of thy Ways.*

CHAP. VII.

The Objections anſwered, which are made againſt the Doctrine. 1. That thoſe excellent Qualities, and Endowments of Mind, which are in Men unregenerate, evidence that their Natures are not deſtitute of all Good. 2. That there are in the natural Conſciences of Men, Principles of Good directing them, and in their Wills ſome inclining Diſpoſitions to what the Law of God commands; and therefore that Man's Nature is not utterly empty of all Goodneſs. In Anſwer to the firſt, That though there is a natural Goodneſs in ſuch Endowments, yet being ſeated in the corrupt Nature of Man, they are tainted and infected by it, which ſpoils all that Goodneſs which otherwiſe is in them. In Anſwer to the ſecond Objection, That the Light of natural Conſcience hath not the ſame real Goodneſs as the Law hath, but is only a Picture and Shadow of it: That thoſe Principles of Morality and Honeſty in the Conſcience, do not reſult from Nature, but are owing to a higher Cauſe: That God for the preſerving of Order in the World, hath inſtill'd them into Man: And that this is a common Benefit of his Mediation.

WE have ſeen how full of Ungodlineſs the Heart and Nature of Man is. Now againſt this Truth there is much objected, How that much Good may be found mingled with the Natures of Men unregenerate. I will aſcend in the Objection by degrees.

Object. 1. Not only many excellent Abilities and Endowments of Mind, concerning things natural and political, (which I will not much inſiſt on, yet mention) ſuch was the Wiſdom of *Achitophel*, whoſe Counſel in Matters of State, was as the Oracle of God, 2 *Sam.* 16. 23. Such is ſtill in manual Trades, whereof wicked Men have been Inventors, as *Cain* and *Tubal-Cain*, the firſt Inventors of Tillage and working in Braſs, *&c. Gen.* 42. 22. All which being Gifts from God, for he teacheth Men Diſcretion to till the Ground, *Iſa.* 28. 26, 29. They plow (as I may allude to it) with his Heifer, and his Spirit fills Men with Wiſdom to work on Braſs, which was *Tubal-Cain*'s Invention: and he gives Wiſdom to Stateſ-men to rule Monarchies and Kingdoms, 1 *Kings* 3. from 9 to 13. All theſe, I ſay, being Gifts from him, muſt needs be granted to be good: *Every good and perfect Gift comes from above*, James 1. 17. Theſe therefore are good, and yet they have place in wicked Mens Hearts.

Anſwer. But the Anſwer to this is eaſy, and therefore I will not inſiſt on it, namely:

1. That indeed theſe are good things, and are therefore Ornaments to corrupt Nature; but yet they are good only, but as every Creature is ſaid to be

good, 1 *Tim.* 4. 4. with a natural created Goodneſs, but which reacheth no higher. Now many ſuch good things we grant to be in Men, though Devils by Nature, as the Subſtance and Faculties of their Souls: and ſo theſe good Endowments, which are ſuper-inducted and infuſed by the Spirit of God for the good of Men, whilſt theſe live in Societies together, without theſe ſeveral Endowments the World could not ſtand, nor a City be inhabited: But when it is ſaid, there is no Good in the Nature of Man, ſuch a Goodneſs is meant, as in *Rom.* 7. 12. is attributed to the Law, which is there ſaid to be *juſt, holy and good:* So that a ſpiritual, holy Goodneſs is denied to be in Man's Nature, ſuch as might make us acceptable to God. We deny not but there is much natural created Goodneſs, ſuch as is in other Creatures, which yet God hath no pleaſure in, when they are not found in the way of Righteouſneſs, that is, joined with Holineſs and Righteouſneſs. *He hath no pleaſure in Man's Legs,* Pſal. 147. 10. that is, by a Synechdoche, in no outward Endowments of Body or Mind: They are all but as Gold Rings in a Swine's Snout, as *Solomon* ſpeaks of the Beauty of the Body without Grace, *Prov.* 11. 22. So theſe Beauties of the Mind are but as Pearls in a Toad's Head, and ſo loſe their Excellency, or are but as Flowers ſtuck on a dead Corps.

2. So as though in themſelves theſe Endowments have this natural Goodneſs *in abſtracto,* or abſtractedly conſidered, as they are in their own Nature; yet take them *in concreto,* as they are ſeated in a corrupt Mind, they are unclean and abominable things in the ſight of God; For why? All theſe Gifts are poiſoned and infected, yea, and make the Source of Sin the greater, and to work the more ſtrongly. As Wine when it is poiſoned, though the Wine be good, yea and good againſt Poiſon, yet when Poiſon is in it, it adds ſtrength to the Poiſon, and makes it work more violently and ſpeedily: ſo all Wiſdom and good Gifts that are in them, make them the more wicked. The Wiſdom of the Fleſh *is Enmity againſt God,* Rom. 8. 7. God therefore looks upon all theſe, as things that make his Enemies ſtronger againſt him: And therefore you that are Scholars, and have good Gifts natural and acquiſite, yet you wanting Grace, theſe make you ſo much more abominable in God's Eyes; God looks upon you as ſtronger Enemies, and ſo you will prove: as *Agur* ſays of himſelf, having Gifts in him, *Prov.*30.2. that he was by Nature *more brutiſh than any Man,* than others that had not ſo large Parts. The fineſt, freſheſt Tempers are apteſt to take the Plague or Small-Pox, and be fulleſt of Boils and Sores when theſe Diſeaſes doth take them; and the pureſt Clothes take greateſt and deepeſt Stains; ſo the fineſt and moſt acute Wits are capable of the fulleſt and greateſt Sins: Do not then think that God will ſpare thee for them; thou thinkeſt it pity ſo fine, ſo green a Wit, having ſuch Workmanſhip beſtowed upon it, ſhould be burnt; nay, but thy green Wit makes the Fire the hotter.

Object. 2. But yet the Objection which in this Point preſſeth us moſt, is, That in Man's Nature there are not only ſuch things, as theſe which are naturally good, but which ſeem to participate of a higher kind of Goodneſs, even a Conformity in ſome meaſure to the Law; and ſuch a kind of Goodneſs is found both in Mens Minds and Wills.

Anſw. 1. In the Mind and Conſcience there are Principles and Seeds of Divine Light and of the Truth of the Law, ſown, which have the ſame effects in them that the Law hath, *Rom.* 2. 14. *The Gentiles do by Nature the things of the Law, and ſhew the Effect* (or Work) *of the Law written in their Hearts.* For doth the Law condemn Sin? ſo doth this Light, and fights againſt it: Doth the Law take part with what is good? ſo doth this alſo, and cannot be bribed or hired to do otherwiſe; ſo that, *eadem præſtat officia,* this Light hath the ſame effects in the Heart which the Law hath, as appears from *Rom.* 1. 18. *For the Wrath of God is revealed from Heaven againſt all Ungodlineſs, and Unrighteouſneſs of Men, who hold the Truth in Unrighteouſneſs.* It is called *Truth,* and that ſuch as oppoſeth *Unrighteouſneſs,* and therefore Men impriſon it; and it is not a Principle of natural Truth only, whereby we know the Works of God, but ſuch as whereby we know the Divine Truth, and many parts of the

Will of God; and therefore it muſt needs be good: for *verum & bonum*, Truth and Goodneſs are Twins; what is true, is good; yea, and look what kind of Truth any thing hath in it, ſuch a kind of Goodneſs. Now this being more than natural Truth, muſt needs have more than natural Goodneſs in it; having the Truth of the Law in it, it muſt needs have the Goodneſs of the Law, and ſo be holy as the Law is, and juſt and good. 2. There is in every Man ſome part of this Truth, it is in all more or leſs, both in good and bad, for the Wrath of God is ſaid to be revealed againſt all Men for detaining this Truth; the Gentiles had it written in their Hearts, *Rom.* 2. 14. and therefore ſome holy thing is in the Nature of Man. Yea, 3. as it ſhould ſeem by Nature alſo; for, he ſays, *the Gentiles do by Nature the things of the Law*, &c. And *Jude* 10. ſpeaking of ungodly Men that ſin againſt their Light groſly, he ſays, they corrupt themſelves in things they know *naturally*; that is, commit ſuch foul Sins (for that is to corrupt themſelves, *Deut*. 14. 15, 25.) as are againſt the natural Knowledg of their Minds. And doth not Nature teach you the contrary, ſays *Paul?* 1 Cor. 11. 14. Yea, 4. this abides there, dwells there, for it is written in their Heart; ſo as *Auguſtin* ſaith, *Non ipſa Iniquitas delet*, Sin razeth it not out.

Lib. 2. Confeſſ. c. 4.

2. Anſwerable to theſe Sparks of Truth in the Mind, there are alſo Inclinations, Diſpoſitions, Stamps, and Impreſſions upon the Will to ſome Good, conformable to the Law, that ſame ἐν φυία, *bona indoles*, the Philoſophers obſerve and ſpeak ſo much of thoſe good Diſpoſitions, of Ingenuity, Modeſty, *Love to thoſe that love them*, as Chriſt ſays of the Gentiles, *Luke* 6. 32. the Characters of which appearing in the young Man, made Chriſt *love him*, Mark 10. 21. and theſe are indeed not tranſient but habitual Diſpoſitions; as was of Juſtice in *Cato*, of whom it is ſaid, *Cum rectè fecerit, aliter facere non potuit*; and therefore Continency, as a common thing to good and evil Men, is called a Gift, 1 *Cor*. 7. 7.

This ſeems to be a great Difficulty, for much of this is true which hath been ſpoken, it requires therefore a large Digreſſion to give Anſwer thereunto, for which we will conſider and enquire into theſe four things concerning this Light of Conſcience and moral Vertues.

I. What kind of Goodneſs is in their true and proper Nature abſtractly conſidered.

II. Their Original and Spring, whence they came to be in Man's Nature, whether as the Endowments of Nature, ſo as they may juſtly be called ours.

III. Their manner of inhering in Man's Nature, how entertained therein; for, *quicquid recipitur, recipitur admodum recipientis*.

IV. Their manner of working therein, whether their Acts be properly and truly good.

All which will clear the Point, that there is no ſuch good dwelling there, as ſeems to be objected.

I. Take this Light at its beſt, abſtractedly conſidered in its own true, naked, real, abſtracted Nature and Eſſence; and though I acknowledg it a Creature of God's, and therefore good with a natural kind of Goodneſs, yet I deny it to be good with that kind of Goodneſs which the Law hath in it, *Rom*. 7. 12. whatſoever hath been ſaid to the contrary notwithſtanding.

To examine which, let us have Recourſe to the Places alledged, we ſhall find, and it is obſervable to this purpoſe, that the Apoſtle calls not this Light, *Rom*. 2. 15. *the Law written in the Heart*, but only τὸ ἔργον τȣ͂ νόμȣ γραπτὸν, *the written Work of the Law*, that is, ſomething which produceth many Effects, which the Law alſo hath, but yet it is not of the ſame Nature with the Law, for it is proper only to the Works of Regeneration, to have the Law written in the Heart, that is, ſuch a Light and Diſpoſition which hath the ſame holy and ſpiritual Nature that the Law hath, as Grace in a Godly Man's Heart is ſaid to have; therefore *Jer*. 31. 33. *But this ſhall be the Covenant that I will make with the Houſe of* Iſrael; *After thoſe Days, ſaith the Lord, I will put my Law in their inward parts, and write it in their Hearts, and will be their God, and they ſhall be* *my People.* Thus to *write the Law in the Heart,* is ſaid to be from the *New Covenant,* &c. To illuſtrate this by a Similitude, (which though it doth not, *omnibus quadrare,* as none do, yet will explain the thing) we ſee that in ſome Beaſts that are *ſagaciores,* of quicker Fancies, there are ſome things more than Senſe, which are *umbræ rationis,* as we uſe to call them, as in Elephants, *&c.* Yea alſo *quædam umbra* of ſome Vertues, as of Chaſtity, *&c.* both which are ſo called, becauſe by virtue of theſe, they do many Works of Reaſon, and above Senſe, that is, the ſame things which Reaſon in Men produceth; yet theſe ſhew not a true Principle of Reaſon written there, but only τὰ ἔργα, the Works of Reaſon, that is, ſome Effects anſwering to it. So in Mens unregenerate Minds there is extant alſo *umbra legis,* a ſhining and glimmering of the Law, a Light that is the Image of it, as *lumen eſt lucis,* as Splendor is of Light, or which rather we may call the Picture of it, (the true real Light of which is only written in the Regenerate) whereby they do τὰ τȣ̃ νόμȣ, things of the Law, that is, ſome things about the Law, or which the Law commands; the outwards of it, or as *Beza* hath it, *eadem officia præſtat quæ legis ſunt facit*; as it forbids Sin, ſo doth this Light; as it condemneth for Sin, ſo alſo doth this Light condemn them for ſinning.

Now to prove that this Light that is thus in them, is but as it were a Shadow or Picture of the Law, and therefore not of the ſame Nature with the Law, that word uſed, *Rom.* 2. 20. is obſerveable; *An Inſtructor of the fooliſh, a Teacher of Babes, which haſt the form of Knowledg and of the Truth in the Law.* Speaking of the Light of the Law in a learned Jew, being unregenerate, he ſays, he hath μόρφωσιν, a form of Knowledg, *and of the Truth of the Law*; which as it ſignifies the Syſtem of the Law in his Brain, or the Object of his Knowledg, ſo alſo doth withal intimate the Slightneſs of his Knowledg, for the kind of it, that it is but a Form, a Picture, an Idea of it, and this he ſpeaks of in compariſon to the real thing it ſelf, and Power of it; for ſo in 2 *Tim.* 3. 5. the word μόρφωσις is uſed, and this ſo in reſpect of thoſe anſwerable Tinctures and Impreſſions of Piety and Vertue, which in the Objection are ſaid to be in the Will, *Having a form of Godlineſs,* (ſays the Apoſtle) *but denying the Power of it*; that is the thing it ſelf, and the powerful Effects of it. As that Goodneſs which is in their Wills, is there ſaid to be but a Form and Picture of true Godlineſs; ſo in this place of *Rom.* 2. 20. the Light in their Underſtanding is ſaid to be but a *Form of Knowledg*; the Word is the ſame now: If the Light that is engendred and lighted as it were immediately from the Law it ſelf, be but μόρφωσις, a Picture of the Truth, then much more is the weak divine Light of Nature, that is but a weak Reſemblance or Shadow of the Law. And that it is no more, and not of the ſame real Nature with the Law, appears by the weak Effects of it, for in *ver.* 21, 22, 23. all this Knowledg did not enable them to keep the Law, but they broke it notwithſtanding. But though it ſhould be granted to do the ſame things which the Law doth, yet the powerful Energy of it is wanting, which is to ſanctify the Heart, which when the real Light of the Law it ſelf, the Truth it ſelf, comes into the Heart, it doth ſanctify, *John* 17. 7. *Sanctify them through the Truth, thy Word is Truth.* But here the very Conſcience it ſelf it is ſeated in, remains (as I ſhall ſhew more fully afterwards) ſtill impure, *Tit.* 1. 15. *Their Conſciences are defiled*; and this is not ſaid of it in part only, (as if in part only it remained defiled) for it is ſpoken in Oppoſition to a regenerate Man, whoſe Conſcience remains defiled but in part, but this wholly; whereas had it a real Contrariety to Sin, as Grace and true Holineſs hath, *Gal.* 5. 17. [*Theſe are contrary*:] it could not come to reſide in Man's Nature till Sin were in part mortified, and the Conſcience purified by Grace, which in an unregenerate Man it is not, for both this Light and thoſe moral Diſpoſitions are ſymbolical with our natural Defilement, and are compatible with it in the Conſcience not yet emptied of Sin.

Object. If it be objected, that this Light fights againſt Sin, as an Enemy, and likewiſe Mens unrighteous Natures againſt it, and therefore they are contrary.

I anſwer, That it being but the Picture of the Law, it is contrary to Sin, *repreſentativè* repreſentatively, not *eſſentialitèr* eſſentially; it hath a verbal teſtimonial Contrariety in ſpeaking againſt it, but not a real natural Contrariety ty to work againſt it, as one Contrary doth againſt another, ſo as to expel and overcome Sin; for it is but the Form of Truth, it wants the Power of it: and no wonder that though it be not the real Law, Men yet hate it; for as Grace makes a Man hate the Appearance of Sin, ſo Sin hates this Shadow and Appearance of Truth and Goodneſs. As it is ſaid of the Panther, that it hates a Man ſo deadly, that it ſeizeth and preys not only upon a Man, but the Picture of him. This ground thus laid, the Anſwer to the former Objection is clear; for whereas, *Rom.* 1. 18. it is called Truth, I expound it by this *Rom.* 2. 20. that is, but as it were a *Form of the Truth*, the Picture of the Truth, which was in the Heart of our firſt Parents. And if you ask why hath it the ſame Name? I anſwer, Becauſe that Pictures uſe to have the ſame Name given them, that the Perſons they repreſent have; you ſay, That is the King, that the Queen, ſpeaking of their Pictures; and therefore I acknowledg in the ſame ſenſe, it is ſaid to be Truth, wherein alſo it is called Goodneſs; but being but the Form of Truth, it is alſo but the Form of Goodneſs. And ſo, *Hoſ.* 6. 4. the light tinctures of Good that were wrought in *Ephraim*, which yet ſoon vaniſhed, are called Goodneſs, *Thy Goodneſs is but as the Morning-Cloud*, &c. yet is really but the *Umbra* of it thus expreſſed; not but that theſe moral Diſpoſitions, and Light of Conſcience, are a real thing created by God, but that, being compared with the Light of a regenerate Man's Mind, they are but the Picture of it; as *Aurichalchum* is a real Metal, yet but the reſemblance of Gold, and ſo called falſe Gold.

And whereas it was objected, That it is more than ſimply natural Truth, and therefore hath more than a natural Goodneſs, as other Creatures have.

I anſwer: Confeſſing it hath, but yet ſtill falling ſhort of the Truth and Goodneſs that is in the Law, and pure Light of Conſcience in a godly Man: For as in a Picture there is a double Truth and Goodneſs, the one natural in the Colours which are laid on, when they are true and good, and the other artificial, as it is a Picture; which is by ſo much the more ſaid to be true and good, by how much it is more like him it was made for; but yet it cannot be ſaid to have the Goodneſs which is in the Man himſelf: ſo this Form of Truth hath not only a natural Goodneſs which is in all Creatures, but alſo a further Goodneſs which you may call moral, or what you pleaſe, ſo you do not attribute the goodneſs of Holineſs to it, which is attributed to the Law, whereof this is but the Picture. And conſider withal, what things of the Law they are the reſemblance of: As Pictures repreſent but the outward Lineaments, ſo this but the Letter of the Law; not the Law it ſelf comprehenſively taken, but τὰ τȣ νόμȣ, ſome things about the Law, outward Acts; and ſuch Light reacheth no farther: therefore that Jew *Paul* ſpeaks of, he ſays was *partaker of the Letter of the Law*, Rom. 2. 27. as the Gentiles only of τὰ τȣ νόμȣ, that is, the outward Rind of the Precepts of it, in what is to be done for the Matter, the Corps of it, as I may ſo ſpeak; for 2 *Cor.* 3. 6. the Law is ſaid to have been to them only the Miniſtration of the Letter; and therefore St. *Paul* ſays of himſelf, that when he was a Phariſee, *Rom.* 7. 6. that he *ſerved God according to the oldneſs of the Letter, not in newneſs of the Spirit.* Now the Letter of the Law, ſevered from the Spirit of it, cannot be ſaid to be holy or good in that ſenſe the Law is, (for *ver.* 12. *The Law*, ſays he, *is holy, ſpiritual and good*) no more than the Body of a Man can be ſaid to be living when the Soul is gone; for when the performance of any Duty is ſevered from the right End, and from right Motives, to God it is but *bodily Exerciſe*, not *Godlineſs*, 1 Tim. 4. 8. and therefore this Light not directing unto, nor expreſſing the Spirit of the Law, and not exciting a Man upon right Motives, nor raiſing up all in Man to God, it is not ſo much as the Picture of the Holineſs of the Law, but only of the Letter, which ſevered from the Spirit, is not holy: for the Law is not *totum homogeneum*, but *heterogeneum*, conſiſting of Letter and Spirit, Body and Soul: and therefore, *Quicquid dicitur de toto, non dicitur de qualibet parte*; what is ſaid of the whole together, is not ſaid apart of every part. And ſuppoſe it did expreſs the Inwards of the Law, yet ſtill it is but the Picture, comparatively with the Light in a godly Man, which Chriſt calls the Light of Life, *John* 8. 12. that is, the living real ſpiritual Law; whereas the other is but dead and lifeleſs, and can be ſaid no more to be holy, than the Letters wherewith the holy and ſpiritual Law was written in upon the Stones, can have that Name: which Compariſon the Scripture ſeems to allude to, *Jer.* 31. 32, 33. *I will take away the Heart of Stone,* (alluding to the Stone the Law was written in) *I will write the Law in your Hearts, and make them Hearts of Fleſh,* ſanctified, altered, and made ſpiritual and holy as the Law is.

Or, ſuppoſe it be the real Law, as it may ſeem in troubled Conſciences it is by the real effects of it: *Rom.* 7. 9. *For I was alive without the Law once: but when the Commandment came, Sin revived, and I died.* When it kills and condemns, yet this is only the literal effects of it; ſo as ſtill theſe Effects may be called but literal Effects, and occaſional Effects of it, for 'tis the Letter that kills; the holy ſpiritual Effects of it are to raiſe the Heart up to God, to ſanctify the Heart, and theſe this Light wants, 2 *Cor.* 3. 6.

Therefore to conclude: This Light of Conſcience, and thoſe moral Diſpoſitions are no more acceptable to God, or good in his ſight, than a Jew in the Letter was to him, *Rom.* 2. *ult.* When the Spirit in him was wanting, his *Praiſe is of Men, not of God*; and therefore, as the Oppoſition ſhews, was not approved of by God. Nay further, theſe appearing good Diſpoſitions, in regard of the Perſons they are in, may be ſaid to be abominable; *Prov.* 21. 27. *The Sacrifice of the Wicked* (becauſe a wicked Man) *is abominable,* much more *when he brings it with an evil Heart.*

Uſe. Theſe Truths, though they ſeem but Notions, yet they much ſerve and tend to Practice: For do not theſe Acts of enlightned and natural Conſcience deceive many? Therefore to think they have Grace, many, becauſe they have been troubled for Sin, therefore conceive their Eſtate good; or, becauſe Conſcience checks and fights againſt Sin, ſo as the Light which God ſets up as a Candle, to *ſearch the Chambers of the Belly,* Prov. 20. 27. to find out their Sinfulneſs, occaſionally deceives them; but let them conſider that this argues no Holineſs or Sanctification, for you ſee it falls ſhort of it.

But eſpecially, Men do think their Eſtates good, if they follow their Conſcience in any thing that is right: but conſider that we may do ſo, and yet not be holy Men; for the Sampler cannot be better than the Copy; no Man's Actions are better than his Light which is the Rule of them; they may be, and are worſe. The Light it ſelf you ſee is not holy, ſuppoſe your Actions were framed exactly to it, as ſome think St. *Paul's* were, by that Speech, *Acts* 23. yet as he did ſin in all he did, for all he kept to the Rules of his Conſcience, yea, he ſays, he *was the greateſt of Sinners*; ſo may you be: Therefore content not your ſelves with that Light, and practiſe anſwerable, as Civil Men do: but get *the Light of Life, the Law written in the Heart,* and *to be transformed in your Minds, to prove what is the acceptable Will of God*; get *the newneſs of the Spirit,* that you may ſerve God, who is a Spirit, in Spirit and Truth.

And for thoſe ſhows of moral Vertues, conſider, you may be garniſh'd with them, and ſwept by the Light of Conſcience from groſs Sins, and yet remain empty of Grace; as it is ſaid in the Parable, *Mat.*12. 44. And therefore many that truſted in them, are in the end given up to groſs Sins; and then all theſe waſhy ſlight Vertues, not being rooted in the Heart by the Spirit of Sanctification, are waſh'd off; for *Luke* 8. 18. it is ſaid, *From him ſhall be taken away that which he ſeemed to have.*

II. Having diſcovered that this Light of natural Conſcience falls ſhort of true Holineſs in the nature and kind of it, let us, in the ſecond place, enquire into the tenour of its Conveyance to us, *whether as a Legacy bequeathed by Nature, or as a mere Endowment beſtowed from ſome other good Hand, pitying our Poverty and Nakedneſs.* And herein that the Mind, and the Faculty in which this Light is received, is a natural Faculty, and an Appurtenance of Nature, muſt not be denied: but yet whether this Light it ſelf be in Man as an Appurtenance that goes by the tenour of Nature, with our Natures, as the Faculty of the Soul, and Corruption or Fleſh now doth, is queſtioned by ſome; yea, and they are denied to be ſo much as the Ruines of the former Image left un-

extinguiſh'd

extinguiſh'd by *Adam*'s Sin, ſo to be derived to us by Birth, and the Right thereof, and it may be ſome more than probable Demonſtration of it.

Firſt, That the Experience both of the Partiality of this Light in all, and the unequal Diviſion and Diſtribution of it to *Adam*'s Poſterity, may ſeem to give in ſome Evidence to this, that it is not of Nature's Inheritance, but moveable, and ſo loſt, and reſtored again by a new Gift.

For if it was left as Reliques of the former Image to be derived to us, as unextinguiſhed by *Adam*'s Sin;

1. What Reaſon can be given why there ſhould be left a Light to ſee ſome kind of Sins to be Sins, rather than to diſcern others, which are as groſs? *Jude* 10. it is ſaid of evil Men, *that they ſpeak evil of things they know not; and in what they know naturally, they corrupt themſelves:* which implies they know but ſome things naturally, and others not. Now there can be no reaſon given, why *Adam*'s Sin extinguiſh'd Light concerning ſome Sins, but the ſame Reaſon may as ſtrongly be urged, that it is of it ſelf a ruined and razed out Light concerning all Sins, if *de novo* it was not ſome way repaired.

2. Why are theſe Sparks of Light ſo unequally ſhared and parted, if they had been left in *Adam*'s Soul, to have been derived to us? Some of the Heathens had more, as *Socrates*, ſome leſs; ſome are in a manner as brute Beaſts, others have more noble and elevated Minds. Other Gifts of Knowledg and Underſtanding in the Mind, being perſonal, may therefore come to be unequally diſtributed, but this Light of it was natural, and left as the Ruines of the former Image, it would ſurely be much more alike in all than we ſee it is; for *Adam* begat in his *own Image*, that is, of what was left in him, *Gen.* 5. 3.

Secondly, The Scriptures may further incline us thus to think; as that place

(1.) In the 3*d* of *John*, *That which is born of the Fleſh, is Fleſh*; that is, all that is derived to Man by virtue of his Birth, is poſſeſſed and filled with nothing but Fleſh and Corruption, both Subſtance and Faculties; ſo that if thoſe Sparks of literal Light (as I chuſe with the Scriptures to call it) be more than Fleſh, as is objected, and will eaſily be granted; then I affirm that they are not derived, as rak'd up in the Aſhes of our Nature, and ſo by Birth, but ſtruck in by ſome external Hand, which fetches this Fire from Heaven, as of old the Poets feigned, which diſcovers the Nakedneſs of our Grandmother *Eve*'s Nature, and Grandfather *Adam*'s, to the full and utmoſt: ſo that now take the Faculties of the Soul, with their bare Birthright-Dowry only, and there is not only no good thing that is holy, but not ſo much as theſe Shadows of what is good derived to us as native Indwellers; but as Nature brings us forth naked in our Bodies, and covered all over with menſtruous Blood, ſo (as the Alluſion is in *Ezek.* 16. 5.) alſo in our Souls it would not have left us ſo much as thoſe Fig-tree-Leaves, either of literal Light, or moral Vertues, to cover us withal; *That which is born of the Fleſh, is Fleſh.*

(2.) That Phraſe *Rom.* 2. 14. proves the ſame thing, where this Light is ſaid to be written in Mens Hearts, for Writing is *Opus artificis, non naturæ*, a Work of Art, not of Nature; theſe Characters are written, not born with us; we by Nature have but *abraſas tabulas*, Tables in which every thing is raz'd out; it is the new Work of ſome ſecond Hand hath took the Pains to write them there; and therefore the *Syriack* calleth Conſcience, *Tira*, from a Word that ſignifies *formavit, pinxit*, hath formed or drawn any thing in Picture, becauſe it is the Table on which theſe Principles are written.

And if the Queſtion be, *By what means this Light ſhould come to be* de novo *derived unto us.*

(3.) For a third ground let us conſider that Place, *John* 1. 9. where he ſays, *that Chriſt enlightneth every Man that comes into the World.* To underſtand which Place, let us view the frame of the Chapter, from *ver.* 1, to 15.

Firſt, He ſhews what Chriſt is in himſelf and in his Perſon.

Secondly, What he is and hath been in his Diſpenſation towards the World.

1*ſt.* Before the Fall, what he was both to all Creatures, they were made by him, *ver.* 3. eſpecially to Man, that Life and Light of Grace which was in Man in Innocency, was from him, *ver.* 4.

2dly. What he is to Men ſince the Fall.

Firſt, When that Light in Man and the Image of God was extinguiſh'd and turn'd into Darkneſs, he is become the Light of the World, and ſhines into that Darkneſs which elſe would want all Light, *ver.* 5. *And the Light ſhineth in Darkneſs, and the Darkneſs comprehended it not:* ſo as all Light is now from him, renewed and diſpenſed by him, which he ſhews more particularly, going over all the Degrees of Light which now ſhines to Men.

(1.) That common Light in all Mankind, *ver.* 9. *He is the true Light that lightneth every Man that comes into the World.*

(2.) That eſpecial Light of the Knowledg of the Law and Goſpel, which he had diſpenſed to his own Kinſmen and Country-men the Jews, *ver.* 10. *who yet received him not.* But then,

(3.) In thoſe that did believe, he comes with a further Light than both theſe, *ver.* 12, 13, 14, 16, 17. *But as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name: Which were born, not of Blood, nor of the Will of the Fleſh, nor of the Will of Man, but of God. And the Word was made Fleſh, and dwelt among us (and we beheld his Glory, the Glory as of the only begotten of the Father) full of Grace and Truth. And of his Fulneſs have all we received, and Grace for Grace: For the Law was given by* Moſes, *but Grace and Truth came by Jeſus Chriſt:* yet ſo as even that natural Light (which I may ſo call in compariſon of the other) *which lighteth every Man that comes into the World,* ver. 9. is alſo from Chriſt the ſecond *Adam,* as a Fruit of his Mediation; here we light all our Lights which otherwiſe would be but *cæca lumina,* but blind Lights.

Now that that Speech is ſpoken of that common Light vouchſafed to all Mankind, appears;

1. That he ſays not only in general, that it is a *Light that enlightneth every Man,* which is general enough; but further adds, *which cometh into the World*; that is, every Man that is born into the World, and this is in oppoſition to that ſaving Light which only thoſe that are born of God receive, *ver.* 13.

Then alſo the Series of thoſe three Degrees of Light afore-mentioned, argues this to be meant of common Light vouchſafed to Jews and Gentiles.

2. He ſpeaks of this Light as reſtored by him ſince the Fall in Man's Nature corrupted: Therefore,

Firſt; When he ſpeaks of the Light given Man in Innocency, he ſays in the time paſt, *he was the Light of Men*; but now of this Light he ſpeaks in the preſent Tenſe, which *ſhines* and *enlightneth.*

Secondly; That in *ver.* 5. he ſays, this Light ſhines in Darkneſs, not comprehending or imbracing it: It is evident he ſpeaks of Man's Nature now as corrupted, and not as created at firſt, nor as regenerated by Grace, there being nothing but Darkneſs covering the deep Heart of Man, as once that deep *Gen.* 1. 2. till Chriſt ſays, *Let there be Light*, by a new Work, and as a common print of his Mediation.

Thirdly; That this is ſpoken eſpecially of that Light whereby we underſtand *bonum & malum,* Good and Evil, and not of that only whereby we underſtand *verum & falſum,* Truth and Falſhood, (though I think it true of that alſo) appears in that it is ſuch a Light as the Darkneſs of Man's ſinful Nature comprehends or receives not, but labours to avoid, as diſcovering their Darkneſs unto them, (which it doth) not the Knowledg of natural Truths.

Fourthly; This Light muſt either be underſtood of Light in natural Truths, or moral, or both: If of that in natural, then I argue; If Light of Underſtanding to diſcern of other things be from Chriſt, then much more to deſcry thoſe which are moral; and hence now it comes ſo unequally to be divided and diſpenſed to Men that come *into the World,* as all common Benefits of his Death are, and yet the Scripture for all this calls it natural, as in *Rom.* 2. 14. St. *Paul* expreſſeth it in oppoſition to that other Light which is vouchſafed from the preaching of the Word, which is not a Priviledg vouchſafed to all, as this is to every Man that comes into the World; and therefore that term of natural Light is diſtinguiſh'd from the other, as being in Men, wanting the Light of the Word left to meer Nature, and as being the common Priviledg to Men, and every Man *that comes into the World.*

And of this Light, brought thus *de novo* into the dark Lanthorn of Man's Mind, may that Place be underſtood, *Prov.* 20. 27. where *Solomon* ſays, *that the Spirit that is in Man is the Candle of the Lord, ſearching the Chambers of the Belly*, or the Heart, ſo it is in the Original; which is not meant of the natural Faculty of Reaſon in common; for it is deſcribed by a peculiar office of looking and ſearching into a Man's own Heart; and therefore ſurely it peculiarly means this *Light of Conſcience*, whereby a Man reflects upon himſelf: And the Meaning ſeems to me to be, That whereas a Man hath many Rooms or Chambers in his Soul, ſeveral Faculties, upper and higher Rooms, Underſtanding, Will and Affections, and all filled and taken up with ſome thing or other; all which Rooms now are in the State of Corruption, *Adam* having left them in the dark, and as bare Walls ungarniſhed; ſo alſo without Light, though not in regard of ſeeing what is done within them, *in ordine naturæ*, that is materially, what Thoughts and Deſires are there, (for ſo a Man differs from a Beaſt, 1 *Cor.* 2. 12.) but in regard of what is good or evil in thoſe Thoughts and Deſires, *in ordine moris*. And thus though a Man had a reflecting Faculty left, as in order to the firſt; yet in regard of diſcerning the Good or Evil of what was done or acted in theſe Chambers, a Man ſhould be ſtill in Darkneſs, if God did not ſet up a Candle of a ſeminal Light, a Spirit or Diſpoſition inſpirited, therefore called *Spirit*, as Job 32. 8. *There is a Spirit in Man, and this is the Inſpiration of the Almighty which gives Vnderſtanding*, that is, Quickneſs and Ability, which is as a Candle of the Lord's, not innate, but brought in anew, as ſuch Lights that are by a new Inſpiration from the Almighty.

Fourthly, To evince that theſe are not the Appurtenances of Nature derived by Birth, let us conſider the End for which this Light is appointed, and brought thus in by Chriſt; and thus it may ſeem to be (as alſo moral Vertues are) a Means to curb and reſtrain, controul and rebuke corrupt Nature, and the ſwelling Forms of it: It is not there as a native Inhabitant, but as a Gariſon planted in a rebellious Town, by the great Governour of the World, to keep the Rebellion of the Natives within compaſs, who elſe would break forth into preſent Confuſion. In the 14*th* Pſalm, *David* ſpeaking of the Corruption of Man by Nature, *ver.* 1, 2, 3. after this Queſtion, *Whether there be not ſome knowledg to diſcover their evil Doings to them?* yes, ſays he, *Have they no knowledg*, ver. 4. *which eat up my People as Bread?* Yes: and therefore, *ver.* 5. *they are often in fear*, God having placed this there to overcome them with Fear, and by that to reſtrain them from many Outrages againſt God's People, whom in their Deſires, and ſometimes Practice, they eat up as Bread: Therefore this Knowledg is put in as a Bridle to corrupt Nature, as a Hook was put into *Sennacherib's* Noſtrils, *Iſa.* 37. 29. to rule and tame Men, and overcome them with Fear. That as it is ſaid of the Horſe and the Mule, *Pſal.* 32. 9. *David* there compares our Nature, for the outragious Fury of it, if left to it ſelf, without this Underſtanding as the Bridle of it; *Be not as the Horſe and Mule that have no Vnderſtanding, whoſe Mouth* (ſays he) *muſt be held in by bit and bridle, leſt they come near thee*, that is, kick and fling, and hurt thee: ſo would Man's Nature, there would be no Ho with them, no Man could come near another; if they had no knowledg, they would eat up one another, and the Church as Bread; but *there is there Fear*, ſays he, that is, thence it comes to paſs they are kept in awe, God puts in Knowledg and Conſcience as a Bridle; which, as a Bridle that curbeth a Horſe, is no part of the Nature of it, it being to break its Nature; ſo alſo this infuſed Light, only by Nature we have a tender Part or Faculty of Mind, as a Horſe hath a Mouth which is ſenſible of the Guides of this Bit or Light when God holds the Reins hard, as ſometimes he doth.

Firſt, You have ſeen how this Light of Conſcience, ſuppoſe it had been derived by Nature, yet it is not holy.

But ſecondly, That it is not only not holy, but that it is not there from Nature.

III. Now conſider what Inherency this Light hath in the Mind, or what Entertainment it hath, and you will ſee it cannot be ſaid to dwell there; it never becomes naturalized, as I may ſpeak, in Man's Nature, into a Subject ſuitable

table to it; but as it is a Stranger by Birth, it hath a Stranger's Entertainment, and is not admitted or incorporated into the Society of Man's Heart, not enfranchiſed, or as a naturalized free Deniſon, only it crowds in there by force of Arms, and ſo holds Reſidence; for it comes thus to judg and reprove only; and Men entertain it, as the Sodomites did *Lot*, ſaying, Gen. 19. 9. *This Fellow comes in to ſojourn, and he will needs be a Judg.* Nay, the Heart of Man deals more unrighteouſly, impriſoning it in Unrighteouſneſs, κατεχῶν, *Rom.* 1. 17. affording it not a Dwelling-houſe, but a Priſon to be in; ſo as it dwells not there, but is impriſoned rather: The Scripture tells us, that the Darkneſs in Man receives it, *John* 1. 5. nay puts it away, not willing to entertain it, 1 *Tim.* 1. 19. *Holding Faith, and a good Conſcience; which ſome having put away, concerning Faith have made ſhipwrack.* Ἀπωσάμενοι, *putting away a good Conſcience*; ſo as it cannot properly be called theirs, it being neither from Nature, nor owned by or received as a Nature in their Hearts. Whereas, true Grace and Light in a godly Man, though it be not in him by Nature, is made a new Nature in him; therefore he being Partaker of it, is ſaid to be *Partaker of a Divine Nature,* 1 Pet. 1. 4. there being ſuch a Connection between him and Grace and the Light of it, as is between natural Diſpoſitions and the Subject they are in; but it is not ſo in an unregenerate Mind, as to the Light that is in it: And therefore for all this Light the Conſcience ſtill remains defiled; for as it takes away no inherent Sinfulneſs, but reſtrains it only and curbs it; ſo it cannot be ſaid to dwell there.

IV. Suppoſe this Light had ſuch an admittance, and was naturalized; yet by that Inherence or Admittance it hath in the Subject of natural Conſcience, it would be defiled; for, *Titus* 1. 15. *Unto the Impure all things are impure, becauſe their Minds and Conſciences are impure.* Mark it, he inſtanceth in the beſt part of them, their Conſcience, which defiles all that come near it, as well as any Faculty elſe, and worſe: For as in the old Law, if an unclean thing did but touch a thing, otherwiſe in it ſelf clean, yet it was defiled by it, *Hag.* 2. 14. So (ſays God) are this People, and therefore all that belongs to them; ſo now in the preſent Caſe, if this Light but comes into their Conſciences, and becomes theirs, it is polluted. And indeed Nature in other things, ſhews as much; for, *quicquid recipitur, recipitur ad modum recipientis.* What is more pure than the Light of the Sun which ſhines on a Dunghil, and is not defiled, becauſe it admits of it not at all? But if it ſhines on a thing that can receive it, as on a red Glaſs, it preſently is died red; the ſhine of it hath the tincture of the Glaſs; ſo this Light, either it is beaten back by the Darkneſs which receives it not, and then 'tis not theirs; or if it be received, yet their Conſcience being impure, it becomes impure: therefore, *Mat.* 6. 22. the Eye of Man, that is, which is in Man, which gives light to the whole, and is his Guide, is called evil, and Darkneſs that is ſinful, though mixed with ſome Light, *Mat.* 6. 23. *But if thine Eye be evil, thy whole Body ſhall be full of Darkneſs.*

Uſe 1. See then the Mercy and Goodneſs of God and Chriſt now to the darkned Condition of Man; conſider, he lights a Candle, holds it there in your Hearts for you to ſee to work by, without which a Man would be as a Horſe and Mule, yea as a wild Aſs, *Job* 11. 12. ſo Man is born; which, as it is the moſt ſtupid of Creatures, empty of thoſe Shadows of Reaſon other Creatures have, ſo are we of thoſe Shadows of Goodneſs; and therefore of our ſelves we would be wild and ravenous, eating up one another, but that God hath put a Bit into our tender Part, our Conſciences. All fierce Creatures have ſtill ſome tender Part left, without which they could not be ruled, as an Horſe a Mouth to put in a Bit, a Bear a Snout to put in a Ring, elſe none might come near them; ſo hath Man a Conſcience: And that which ſhews God aimed at the Good of Mankind in it, appears by this, that the Light of thoſe Principles which tend moſt to the Preſervation of Mankind, are moſt deeply impreſſed and ſet on, as againſt Murder, for which, of all Sins elſe, their Conſciences uſe moſt to trouble them, *&c.* inſomuch as *Dionyſius Halicarnaſſeus* ſays, that within the Walls of *Rome*, for 620 Years none were found kill'd by a private Hand;

and therefore this Sin and the Guilt of it affrights the Conſcience moſt, becauſe it is moſt againſt the Good of Mankind.

And conſider, if God had not put this Viceroy into the Heart, what Villanies would the World be filled with! Our Caſe would be as the Caſe of *Iſrael* when they had no King; *Every Man did what was good in his own Eyes*, Judg. 17. 6. So if there was not this King and Viceroy, this Gariſon in Man, whoſe Voice is *Vox Dei*, every Man would do what's good in his own Eyes; but God hath put it in to tame Men, and hereby cuts ſhort even the Spirit of Princes, takes off their Edg and Fury, *Pſal.* 76. 11. by terrifying their Conſciences: Hereby *Herod*'s Malice againſt *John* was reſtrained, for he feared him being holy, *Mark* 6. 20. Hereby God kept *Abimelech* from defiling *Sarah*, *Gen.* 20.

Uſe 2. See the Corruption of Man's Nature, that admits not, but as it were by conſtraint, ſo much as of the Light of Conſcience, though it be but a Picture. As it is one of the utmoſt Expreſſions of Holineſs, to *avoid the appearance of Evil*; ſo it is a ſign of the Sinfulneſs of Man's Nature to hate the appearance of God: as the Hatred of the Panther is argued to be greater, becauſe it ſeizeth not on a Man only, which other Beaſts do, but it will ſeize alſo on the Image of a Man, which no other Beaſt will; ſo it argues the Wildneſs of Man's Nature, that it hates not the Law and Grace only, which is the Image of God, but even this Truth which is but the Picture of this Image.

Uſe 3. Is the Light of Conſcience a Work of Chriſt? Then take heed how you deal with it: it was put into you, if poſſible, to keep you from Hell, or that you might be kept from Sins, and ſo have the leſs Puniſhment; but it occaſions the Aggravation of all your Sins by Mens abuſing it: But conſider, that to impriſon this Truth in Unrighteouſneſs, what a Sin it is, *Rom.* 1. 18. which Men do when they will not ſuffer it to break forth into Practice. Of all *Herod*'s Sins this is made the greateſt, that he put *John* in Priſon, who preached to him to inſtruct him, *Luke* 3. 20. And ſo this is that which God took ſo hainouſly at the Gentiles Hands, and for which his Wrath is therefore to be revealed againſt them, that they impriſoned the Light of their Conſciences, *Rom.* 1. 18. And if to reſiſt the Power of a Magiſtrate, is to reſiſt the Power of God; then to reſiſt the Conviction of Conſcience, which is placed as a Viceroy for the Good of them that do well, and to be a Terror to the Wicked, is to reſiſt God; for the Judgment of Conſcience is the *Lord's*. And this alſo is to change the Truth of God into a Lie; for a Man's Actions being the Interpreter of his Mind, when that Truth which is within is not diſcovered in our Actions, we tell a Lie: and though things done erroneouſly are Sins, and therefore Errors and Ignorances were ſacrificed for in the old Law, yet if againſt Light, 'tis much more Sin; and yet how do Men ſin even againſt Light, till they be paſt feeling, as thoſe in *Epheſ.* 4. 18, 19. who liv'd in unnatural Uncleanneſs, Oppreſſion, contrary to the common Light of Nature, which therefore is made the Aggravation of their Sinfulneſs, *Jude* 10. *to corrupt themſelves in what they know naturally*: therefore God gave them up to reprobate Minds, not diſcerning Good and Evil, *Rom.* 1. 28. and in the end they do act as brute Beaſts, (as in that place of *Jude*) ſo that there is not a Principle to work upon by the Word, and their Light is taken from them, and they are left in the dark, and carried hoodwink'd to Hell by the Devil: as *he that is in the dark, knows not whither he goes.* And you that have been troubled in Conſcience, and know the bitterneſs of Sin, and yet fall to ſin again, though your Conſciences have broke forth again upon you as much as ever, take heed how you go on; though at preſent your Conſciences may be drunk and aſleep, and the Light impriſoned, yet know that this Light will one day break Priſon and rage; and as a Mad-Man, that when he is awake, is more mad than when he lay down, ſo will your rows'd Conſcience be more terrifying than ever.

CHAP. VIII.

The ſecond Part of Original Corruption, Enmity unto God, and to all that is good. We became Enemies to God, violating all Obligations which were upon us, to love and ſerve him. This Enmity is in our Natures and Hearts, and ſhewn alſo in outward Acts of Hoſtility.

COLOSS. 1. 21.

And you that were ſometime alienated, and Enemies in your Mind by wicked Works, yet now hath he reconciled.

WE have ſeen how our Natures by Sin are deprived of all Good. We are now to conſider the poſitive Part of Original Corruption, which hath two eſpecial Branches.

1. An Averſeneſs, Contrariety, or Enmity unto God, which follows upon our Averſion from him: we are not only turn'd from God, but turned Enemies againſt him.

2. An inordinate Converſion from God to the Creatures, and the Pleaſures of Sin as their chiefeſt Good, and their utmoſt End; which is in Scripture expreſſed unto us by *Luſts*.

So the Apoſtle reduceth the whole to theſe four Degrees, *Rom.* 5. that *we are dead Men, without Strength, Ungodly, Sinners, Enemies.* The privative Part being diſpatch'd, this therefore now remains to be as the Concluſion more amply treated of, to make this firſt general Part of this Diſcourſe entire, and the total Sum of our Iniquity full.

Now firſt, for Explication of this Enmity in Man's Heart and Nature againſt God, there is a twofold Enmity found amongſt Men one againſt another; the like Proportion unto which holds here, one directly and ſetly intended, the other indirect and by way of Reſultancy.

1. Direct and intended, when a Man's Aim is to ruin, or to oppoſe and vex ſuch a Man. Or,

2. Indirect, when a Man doth that which provoketh, or tends to diminiſh from another, when yet a Man hath no ſuch direct Aim againſt his Perſon, *&c.* in his Thoughts, that do carry him on to it. Which double kind of Enmity is exemplified by Mens Offences againſt States or Princes ſet over them.

Thus 1. Thoſe are Enemies, that maliciouſly and ſetly plot and contrive Treaſon, Ruin, *&c.* in an hoſtile way.

And 2. Thoſe are Enemies too, that do contrary to the Laws, the declared Will of a Prince or State. So with us, a Felon that ſtealeth for his Luſt, yet is to be arraigned as one that acted contrary to the King's Crown and Dignity: though he ſhould plead, he never aimed at the King, or intended to diminiſh ought from him; yet doing what is contrary to his Law, on which his Soveraignty is ſtamp'd, he is arraigned and condemned as an *Enemy* to the King.

Now of that firſt kind of direct and ſet Oppoſition againſt God, none are found to be guilty but the Devil, who is called the *Enemy*, the *Adverſary*; or Men that ſin againſt the Holy Ghoſt, whoſe Sin is direct Revenge againſt God, and who do deſpite to the Spirit of Grace. But that indirect and implied Enmity is common to the Nature of Man, and is the Subject of this Diſcourſe. Let no Man therefore think to ſhift, and ſay, I an Enemy to God! God forbid; I never in ſinning aimed at Hurt or Injury to him, I had him not in my Thoughts. But if there be an indirect Enmity, it is charge enough to juſtify the Accuſation. Men are executed and put to Death by a State, as well as for Acts againſt Law, which do involve the Honour of the Prince, as for Acts of open or ſecret Hoſtility. So as Men are Children and Servants of the Devil; either 1. directly, that give up their Souls to him, as Witches: Or 2. that do his Work, though their Aim is not to ſerve him as their Father; and yet becauſe they do his Luſts, Chriſt termed them ſuch, *John* 8. 44. *Ye are of your Father the Devil, and the Luſts of your Father ye will do.*

Now I lay this for a fundamental Maxim all along this Diſcourſe, That all that are not for God, or are againſt that which his Law and Will is for, *&c.* are Enemies, and juſtly ſo accounted. God is ſo great, ſo ſoveraign, that if thou pleaſeſt him not, he accounts thee an Enemy; if thou beeſt not ſubject to him, thou art a Rebel. As Kings, yea Favourites, thinking themſelves ſo great, that if any be not wholly theirs, if any-way not for them, if any Man vails not, ſtoops not, their Spirits riſe againſt them as Enemies; as *Haman*'s did againſt *Mordecai*, *Eſther* 3. 5. And ſo in like manner, *Art thou not King?* ſays *Jezabel* to *Ahab*, 1 *Kings* 21. 7. and therefore judg'd it an Affront to him to be denied any thing. In like manner, *Am I not God?* ſays the Lord. If there be any Averſeneſs of Spirit ſhewn to Kings, it is interpreted Enmity, becauſe their Greatneſs expects all ſhould ſerve and be ſubject to them. Now the Greatneſs of God is ſuch, as it neceſſarily and juſtly draws this on with it. Hence the carnal Mind is ſaid to be Enmity againſt God, *Rom.* 8. 7, 8. *Becauſe the carnal Mind is Enmity againſt God; for it is not ſubject to the Law of God, neither indeed can be. So then they that are in the Fleſh, cannot pleaſe God.* So that not to pleaſe God, not to be ſubject to his Law, to be any way ſtrange or averſe to him, nay not to be for him is *Enmity*, yea, and *Enmity againſt him.* Thus Chriſt ſays, *He that is not with me, is againſt me.* And Rom. 1. *Thoſe that glorified God not as God*, ver. 21. are termed *Haters of God*, ver. 25.

This being premiſed, I come to open the Particulars of this Enmity of ours to God.

Firſt, In the Degrees of it. I ſhall need to ſeek no further than the Words of this Text in the Epiſtle to the *Coloſſians*, (it being fuller to this purpoſe than any other Scripture I meet withal) as noting out unto us three Degrees and Grounds of this Enmity, wherein it conſiſts; in that, 1. Eſtranged. 2. Enemies in Minds. 3. In evil Works. For whereas there are three and but three Grounds of all Friendſhip among Men. When 1. There are certain mutual Ties and Bonds of Relations, by which two are obliged and tied together in Friendſhip, as Husband and Wife, Father and Child, *&c.* Or 2. There is Likeneſs of Mind, which is indeed the Soul and Life of all true Friendſhip; for all Friendſhip is grounded on Likeneſs, *(ſimile gaudet ſimili.)* The third Ground of Friendſhip is mutual Expreſſions and Manifeſtations of that good Will and Agreement of Minds, by kind Offices of Friendſhip, without which no Friendſhip can long endure, but dies and goes out, as Fire without Fuel to feed it. Now all theſe three when they meet together, muſt needs make up the entireſt Friendſhip that can be, even a threefold Cord twiſted, which cannot eaſily be broken.

Contrariorum contraria eſt ratio.

But now (if you obſerve it) you ſhall find in the Text three Grounds of this Enmity, directly anſwering to theſe three of Friendſhip, (for Friendſhip and Enmity being Contraries, they have anſwerably contrary Grounds.) For firſt of all, In the word *alienated*, ἀπηλλοτριωμένοι, or eſtranged, there is implied, That we are obliged to God by ſome Bonds of Friendſhip, and that yet we are fallen off from him, and entred into League and Friendſhip with ſome other, ſo as he is thereby provoked; for the Apoſtle makes it the firſt degree of this Enmity. Secondly, Inſtead of Agreement in Mind and good Will, there is an *Enmity*, a Contrariety in the Mind. Thirdly, Inſtead of kind Offices of Friendſhip, which ſhould be Tokens of that good Will, as Love, *&c.* there is nothing but evil Works ariſing from the Mind, every one of which contains in it Enmity and Contrariety againſt God: And therefore all theſe meeting in one, as they do here, muſt needs likewiſe argue the Enmity full.

And

Chap. 8.

And *Firſt*, We are therefore Enemies, becauſe by Nature eſtranged; for notwithſtanding God hath bound all Men to himſelf at their firſt Creation in *Adam*, but eſpecially all us that live in the viſible Church, by all the neareſt and ſtrongeſt Bonds of Friendſhip that are to be found on Earth; yet we have forſaken him, and live eſtranged, and have ſought out other Friends contrary unto him. And if this is enough to provoke Men to Enmity, much more God: Yea, and by how much nearer the Bonds are, the greater Enmity ariſeth upon the Breach. None are greater Enemies, when fallen out, than thoſe that have been moſt obliged and neareſt Friends. And this is the firſt Degree, which I will further explain.

1. Mankind ſhould by that Eſtate they were created in, have enjoyed a moſt holy and bleſſed Communion, Familiarity, and Intercourſe of Acquaintance with the great God of Heaven and Earth, as may appear by ſome Paſſages betwixt God and *Adam, Gen.* 2. 19, 22, 23. Sure I am, that to all us that live in the viſible Church, God offers Acquaintance daily, notwithſtanding that our firſt Breach in *Adam*, who when he heard God's Voice, walking in the Garden, *Gen.* 3. 8, 9. hid himſelf, as one who would not have been ſpoken withal: God would yet be acquainted with us all; for to that end ſerve his Ordinances; *his Word*, wherein he ſpeaks unto and woes us; *Prayer*, wherein he would have us draw nigh to him. But we, beſides that Eſtrangement of our Forefather, are eſtranged even from the Womb, *Pſal.* 58. 3. *The Wicked are eſtranged from the Womb, they go aſtray, aſſoon as they be born, ſpeaking Lies.* And at laſt we come in our Hearts to ſay with thoſe in *Job*, *Depart from us, we will not have the knowledg of thee or thy Ways*, Job 22. 17. Acquaintance in this kind refuſed, provokes Men that are but Equals, much more God, the infinite God. Yea, my Brethren, every Sin committed is made the deeper Act of Enmity by reaſon of this Bond broken by it. See how *David* takes a Wrong from one that had been of his Acquaintance, more hainouſly by far, than if he had ever been a profeſſed Enemy, *Pſal.* 55. 12, 13, 14. *For it was not an Enemy that reproached me, then I could have born it; neither was it he that hated me, that did magnify himſelf againſt me, then I would have hid my ſelf from him. But it was thou, a Man, mine Equal, my Guide, and mine Acquaintance. We took ſweet Counſel together, and walked unto the Houſe of God in company.* Had it been mine Enemy, I could have born it, ſays he; but it was thou my familiar Friend, my Equal; we took ſweet Counſel once together: a Wrong from ſuch a Perſon *David* could not brook. Had we indeed been created Enemies at firſt, God would not have regarded our Eſtrangement, nor our wronging him, for no other could have been look'd for: But you have heard 'twas otherwiſe; and yet he and we are not Equals, there is an infinite Diſproportion: and yet this is not all. For,

2. God being the great King of Heaven and Earth, obliged us to him, as his eſpecial Favourites, at our firſt Creation, above all the inferiour Creatures, raiſing us up out of nothing, and out of the ſame Duſt they were taken out of: he breathed into us an immortal reaſonable Soul, which yet they want, and ſet us next himſelf in his Throne, over them all. Yet *Adam* his Favourite, and we in him, diſobeyed him in that which was God's eſpecial Charge to the contrary, in eating the forbidden Fruit. How infinitely more are Kings incens'd if their Favourites prove Traitors, than if inferiour Subjects are ſo? And is not God provoked ſo too the more, by theſe many Favours abus'd by us? Yes, certainly. See how hainouſly he took *David*'s Adultery at his Hands, more than he would at the Hands of an inferiour Subject, becauſe he was his eſpecial Favourite; 2 *Sam.* 12. 7, 8, 9. *And* Nathan *ſaid to* David, *Thou art the Man. Thus ſaith the Lord God of* Iſrael, *I anointed thee King over* Iſrael, *and I delivered thee out of the Hand of* Saul: *And I gave thee thy Maſter's Houſe, and thy Maſter's Wives into thy Boſom, and gave thee the Houſe of* Iſrael *and of* Judah; *and if that had been too little, I would moreover have given unto thee ſuch and ſuch things. Wherefore haſt thou deſpiſed the Commandment of the Lord, to do Evil in his ſight? Thou haſt killed* Uriah *the Hittite with the Sword, and haſt taken his Wife to be thy Wife, and haſt ſlain him with the Sword of the Children of* Ammon. Did not I anoint thee King? ſays God; gave thee the Houſe of Iſ-

rael and *Judah?* and would have done much more for thee: Whereſore haſt *thou* deſpiſed the Commandment of the Lord, in doing Evil in his Sight? Was not this now juſt our Caſe in *Adam*, in eating the forbidden Fruit? and in our own particular too, whilſt unregenerate, breaking and deſpiſing all thoſe holy and righteous Laws which God hath given?

And 3. by Creation we were all the *Sons of God*, as *Adam* is call'd *Luke* 3. *ult*. For God ſtamp'd his own Image on us; therefore we were his Sons, when others but his Creatures. Yet *Adam* our Fore-father ſought, like a rebellious *Abſalom*, to diſthronize God; that he ſhould be as God, was his temptation to Sin, *Gen*. 3. 5. We ſet up other Gods, making our Bellies, that is, every earthly Vanity as a God, *Phil*. 3. 18, 19. And this Rebellion of ours, as Children againſt God our Father; the breach of this Bond provokes to deeper Enmity, than the violation of any of the former, 2 *Sam*. 16. 12. When *Shimei* curſed *David*; *O*, ſays he, *if my Son ſeek my Life, how much more may this Benjamite?* And God takes it ſo too at our hands very hainouſly, *Iſa*. 1. 2. *Hear, O Heavens, and hearken, O Earth: I have brought up Children, and they have rebelled againſt me*. This was *Res inaudita*, a Thing unheard of; and therefore he complains to theſe ſenſeleſs Creatures of it.

4. We were by the Law of Creation eſpouſed unto God in ſome reſpect; Jer. 31. 31, 32. *Behold, the Days come, ſaith the Lord, that I will make a new Covenant with the Houſe of* Iſrael, *and with the Houſe of* Judah: *Not according to the Covenant that I made with their Fathers, in the day that I took them by the Hand, to bring them out of the Land of* Egypt, *(which my Covenant they brake, although I was an Husband unto them, ſaith the Lord)*. God ſpeaking of the Old Covenant, the Covenant of Works; and ſo *Adam*'s Covenant is involved, he ſays, *Though I was an Husband to them*. He therein ſhews, by what he was to the Jews, what he was unto *Adam* then. But as *Adam*'s Heart at firſt ran a whoring after an Apple, ſo ours, whilſt unregenerate, after every Vanity: We are lovers of Pleaſures, Riches, Credit, *&c.* more than of God; and therefore doth the Scripture challenge us as Adulterers and Adultereſſes, as *James* 4. 4. *Ye Adulterers, and Adultereſſes, know ye not that the Friendſhip of the World is Enmity with God? Whoſoever therefore will be a Friend of the World, is the Enemy of God*. We are called *Adulterers*, as thoſe that had forſaken our *firſt Husband*, (as God is called, *Hoſ*. 2. 7. by the Church) and had entred into League with the World, and other ſtrange Lovers, as it follows in both thoſe Places. Adultery, we all know, is the breach of the Marriage-Knot; which being the nigheſt Tie upon Earth, (as both the firſt and the ſecond *Adam*'s Speech doth teſtify; *For this Cauſe ſhall a Man forſake Father and Mother*, &c.): Therefore the Breach of this Knot cauſeth the deepeſt Enmity; ſo 'tis with Men: *Jealouſy*, ſaith *Solomon*, Prov. 6. 35. *is the Rage of a Man*. Jealouſy, as you all know, is that Enmity which ariſeth from the Breach of the Marriage-Knot, as it alſo is taken there, as appears by the former Verſes. And this Jealouſy is Rage; the deepeſt that can be, more than Anger, Fury, or Wrath: It notes out Unpacifiedneſs, for it follows, *He will not ſpare in the Day of Vengeance; though thou giveſt him many Gifts, yet he will not reſt contented*. And *God is a jealous God*, ſo he ſtiles himſelf, and takes this Breach of our Marriage-Bond as hainouſly, and more, as he hath reaſon, than Men. Jer. 3. 1, 2, 3. *They ſay, If a Man put away his Wife, and ſhe go from him, and become another Man's, ſhall he return unto her again? ſhall not that Land be greatly polluted? But thou haſt played the Harlot with many Lovers; yet return again to me, ſaith the Lord. Lift up thine Eyes unto the high Places, and ſee where thou haſt not been lien with: in the Ways haſt thou ſat for them, as the* Arabian *in the Wilderneſs, and thou haſt polluted the Land with thy Whoredoms, and with thy Wickedneſs. Therefore the Showres have been withholden, and there hath been no latter Rain, and thou hadſt a Whore's Forehead, thou refuſedſt to be aſhamed*. You, (ſays he) if you put away a Wife, and ſhe becomes another Man's, will not own her again: *But thou haſt played the Whore*, &c. As if God had ſaid, Judg betwixt me and you.

1ſt, Conſider, that God did not put us off, but we forſook him firſt, freely and cauſeleſly: God offered no Wrong, no Unkindneſs.

2dly, Nay, there could not be any Jealouſies or Suſpicions, (which often ariſe among Friends); for God is not ſubject to the leaſt ſhadow or appearance of turning: God ſhall clear it at the latter Day, as he doth, *Jer.* 2. 5. *What Iniquity have you or your Forefather* Adam *found in me?* Did I forſake you firſt? or could it be conceived that I was glad to be rid of you? No, 'twas on your part free, on my part cauſeleſs; and your Enmity to me is ſo continued. Nay,

3dly, This was at firſt, and is continued ſtill at the perſwaſion of God's utter Enemy, and ours, the Devil: One Word, nay a Lie of his, prevailed more than all theſe Cords of Love.

And ſo much for the firſt Degree, noted out in the word *Alienated*, namely, That we have broken all the Bonds of Friendſhip, whereby we were obliged; both of Acquaintance, the neareſt Bond of Friendſhip Civil; of Favourites to a Prince, the higheſt Bond in Friendſhip Political; of Children to a Father, the neareſt in Friendſhip Natural; of a Wife unto her Husband, than which there is no greater Obligations.

All Relations of Friendſhip may be reduced to one of theſe Four; and theſe Inſtances are, *(Summa in quolibet genere, & regulæ reliquorum) The higheſt in each of theſe Four, are the Meaſures of the reſt.* Neither were theſe Bonds bare Reſemblances, but real, and which God uſeth to expreſs the neareſt Obligation between us, and which yet cannot expreſs it. God looks upon us as obliged to him by all theſe Bonds; as thoſe that ſhould be to him as his Spouſe; Children ſhould carry themſelves as his eſpecial Favourites, Friends; and therefore in every Act of ſinning, he will charge the Breach of all theſe Bonds upon all our Conſciences: Rom. 7. 2, 3. *For the Woman which hath an Husband, is bound by the Law to her Husband ſo long as he liveth: but if the Husband be dead, ſhe is looſed from the Law of her Husband. So then if while her Husband liveth ſhe be married to another Man, ſhe ſhall be called an Adultereſs: but if her Husband be dead, ſhe is free from that Law: ſo that ſhe is no Adultereſs, though ſhe be married to another Man.* The Apoſtle expreſly ſays, That a Woman once married, is bound to her Husband as long as he and ſhe live: and if ſhe become another Man's, ſhe ſhould be in every Act called an *Adultereſs*. Now, not only in this Tie of Marriage, but in all the reſt of their Bonds betwixt God and us, it is true, that Time can never wear them out. God never dies, nor we, but are Immortal; therefore theſe Relations hold, and whilſt we ſin, are daily broken, and we do therefore continually provoke him to Enmity.

Secondly, But yet in the ſecond place, there is a further Ground and Degree of a far deeper Enmity, betwixt God and us; for there is an internal Contrariety and Enmity in our Minds, which is deeper than the former: For as in Friendſhip, outward Relations, Ties and Bonds are but the Body of it; it is inward Good-will that is the Soul and Life, and that muſt join Hearts together: Therefore a Friend is called, *Deut.* 13. 6. a Man's own Soul, and reckoned, as ſometimes, nearer to Men than all Relations. The other Externals of Friendſhip, are but as Sauder or Lead that joins Glaſſes together, that is quickly melted; and ſo it would be with theſe, if this inward Good-will doth not animate them. And therefore alſo, by the Rules of Contraries, it is ſo in cauſing Enmity: though the breach of outward Relations doth deeply provoke, yet we ſee it true amongſt Men, that when notwithſtanding them, they perceive a ſecret Good-will continued to them in the Party of ſending, they are ready to paſs by, and ſo pardon ſuch Wrongs. Yea, and ſo doth God; for notwithſtanding his Children who are regenerated, are more deeply obliged and engaged to him, than all Creatures, Men and Angels beſides; yet becauſe even when they offend, they bear inward and ſecret Good-will to God for all that, doing what they hate, what they approve not, and grieving they ſhould offend God whom they love above all; God therefore paſſeth by, and putteth up abundance of Injuries; as he did in *David*, accounting him a Man according to his own Heart, that is, a faithful Friend to him, notwithſtanding many outward Breaches of the neareſt Bonds that could be. But now, in

Men unregenerate, there being not only an external Breach of ſuch near Bonds of Friendſhip, but alſo an inward Enmity, Contrariety, that fills the Mind; it muſt needs moſt deeply provoke, for it is full Enmity indeed.

I will open this as a ſecond and further Degree. God created us at the firſt in his own Image or Likeneſs, both in Mind and Will: which Image conſiſted in an Agreement of Mind, liking and approving that Holineſs he did, and alſo chooſing it in our Wills, embracing it in our Affections; whence Good-Will did ariſe betwixt God and us. And when two Minds agree thus in Vertue, *Ariſtotle* ſays, it makes up perfect Friendſhip; he making ὁμονόια and ευνόια, meeting in Vertue, to be the ſtrongeſt Ground of Friendſhip, and to be the Eſſence of it. And ſo this being an Agreement between God and us about Holineſs, (for the Image of God in us is created after God in Holineſs and Righteouſneſs, *Epheſ.*4. 24.) it muſt needs do ſo too. But now on the contrary, there is an Enmity in the Mind, we neither in Mind or Judgment approving that Holineſs, nor in our Wills chooſing it; but we in both liking and following the clean contrary, namely, every Sin and evil Work, for to that purpoſe is the Phraſe uſed in the Text emphatically, *Enemies in the Mind, in evil Works:* therefore Enemies in our Minds, becauſe our Minds are in evil Works: which Phraſe implies that the Mind is wholly ſet upon and inclined and diſpoſed unto Evil. As when a Man is ſaid to be in Love, that is wholly taken up with it, given to it. Like Phraſe unto which alſo is that, *Animus eſt in patinis*, his Mind is in his Diſhes: even ſo that Phraſe uſed here, the Mind in evil Works, (as it is in the Original) for every evil Work, as you ſhall hear anon, contains direct Enmity againſt God in it. Therefore now, I ſay, this muſt make perfect Enmity. And further to confirm it, That there is this Enmity in the Mind, in Men unregenerate, in *Acts* 13. 10. 'tis ſaid of *Elimas*, (and what is true of one wicked Man in regard of his Nature, of which we now ſpeak, is true of all) that he was an Enemy to all Righteouſneſs, and full of all readineſs unto Evil, as the word ῥᾳδιεργίας ſignifies, an Enemy in his Mind to all Righteouſneſs, becauſe his Mind was prone, ready and ſet to all Evil: ſo that the ſame reaſon is given for that his Enmity, which is here in *Col.* 1. 21. And *Simon Magus* alſo (after the ſame manner of Phraſe uſed in the Text) is ſaid to be in the gall of Bitterneſs, *Acts* 8. 23. *For I perceive that thou art in the gall of Bitterneſs, and in the bond of Iniquity.* Which Phraſe implies, that his whole Heart, and the Frame of it, is ſteep'd deeply, and ſeaſoned in Works which are as Gall to us, *viz.* Enmity againſt God; for he is rather ſaid to be in this Gall, than it in him; to ſhew that his Nature is only full of it, and abounded, and was overcome by it: as a Man is ſaid to be in the Water, when he is drowned in it; or in Drink, when he is overcome with it.

I might be large in running over all the Faculties, and ſhewing how this Enmity reſides in them all.

As firſt of all, in the Judgment, the reaſoning and underſtanding Part of the Mind, of which principally the Text ſpeaks, ἐν διανόια, which implies that all the Thoughts, Reaſonings and Deviſings which are within the Mind of Man, are againſt God and his Ways, and altogether for Sin and evil Works, which are Enmity againſt him. And is not that argued to be deadly Enmity, when there is nothing but plotting, deviſing and uſing ones Wits againſt another? yet ſuch is this here: Yea, in theſe Reaſonings lies the ſtrength of the Enemy; by reaſon of which the inferiour Faculties are encouraged, backed and maintained in their Oppoſition. And therefore, 2 *Cor.* 10. 5. he compares theſe Reaſonings in the Mind of Man unto high Forts, Bulwarks or Towers, ſtrong Holds, which are caſt up to maintain and hold Siege againſt the Knowledg and Obedience of Chriſt.

Neither, 2. is the Will free of this Enmity: for though indeed the Will is not mentioned directly and expreſly in the Text, but only the reaſoning Part, yet 'tis not becauſe the Will is free, but rather becauſe that, of all other Faculties, the Underſtanding might be leaſt ſuſpected; ſeeing wicked Men in their Reaſonings, in the ſpeculative Underſtanding, are for the Truth often, and againſt evil Works; though again in the practical (which the Apoſtle means here) it is clean contrary with them. All Enmity lies principally in the Will;

Chap. 8.

and even common People, when they expreſs Enmity, they call it Ill-Will. And ſo in *John* 8. 44. Luſts of Enmity and *Malice* againſt God and Chriſt, (of which Chriſt there ſpeaks) and which he calleth the *Devil's Luſts*, are made *Acts* of the *Will*, both becauſe they are called (as in the Devils they are found) *Luſts*: Now in the Devil, *Luſts* are Inclinations and Acts principally of the *Will*; as alſo becauſe Chriſt ſaith there of the Phariſees, *You are of your Father the Devil, and his Luſts ye WILL DO*; the word in the Original is θέλετε ποιειν. And anſwerably, wicked Men are ſaid to be Haters of God, *Rom.* 1. 30. *Exod.* 20. 5.

Yea 3. 'Tis ſeated in the whole Man, and whatſoever is in Man, as may appear by comparing theſe two Scriptures; John 3. 6. *That which is born of the Fleſh, is Fleſh; and that which is born of the Spirit, is Spirit.* Rom. 8. 7. *Becauſe the carnal Mind is Enmity againſt God: for it is not ſubject to the Law of God, neither indeed can be.* In the firſt, Chriſt ſays, what *is born of the Fleſh, is Fleſh*: In ſaying, that which is born, *&c.* he ſhews, that there is not that thing in Man, which comes of fleſhly Generation, but 'tis wholly tainted with Fleſh, Sin and Corruption; even the Will, and all Parts. And in *Rom.* 8. 7. you may ſee what the Nature of this Fleſh or Corruption is, and what it brings with it to every Faculty; it is ſaid to be Enmity againſt God, φρόνημα σαρκὸς: ſome tranſlate it the Wiſdom of the Fleſh, becauſe that indeed is principally meant: but the word doth in the Signification generally extend it ſelf to the ſeveral Acts of each Faculty tending towards its Object, as I could ſhew by other Scriptures. So that the Meaning of the Holy Ghoſt is to ſhew, how that every Act of every Faculty, Underſtanding, Will and Affections, all which are tainted with Fleſh, are Enmity againſt God. 'Tis ſaid ſo in the Abſtract, becauſe it is in the very Nature of the Fleſh, in each Faculty to be ſo; even as it is the Nature of a Wolf to be at enmity with a Lamb.

And ſo much likewiſe of the ſecond Ground and Degree of Enmity, 'tis inherent in the Mind, and in every Faculty thereof.

Now did this Enmity lie and reſt there only, and break forth no farther? nor manifeſt it ſelf in Acts of Enmity, it were leſs full. But as *Ariſtotle* makes it a Condition of true Friendſhip, *ut ſit manifeſta nec otioſa*, that it be manifeſted by expreſſions of Love, or elſe 'tis idle, worthleſs Friendſhip: So likewiſe to make up the Meaſure of this Enmity full, it remains that I ſhew the manifeſtation of this Enmity in the Mind, in regard of *evil Works* mentioned in the Text, and which the Mind, as you have heard, is ſet on, and wholly given unto. The Mind of Man unregenerate, doth bring forth nothing elſe continually but evil Works, which do contain in them direct and expreſs Enmity againſt God: Every ſinful Act contains in it Enmity againſt God. That forenamed Place, *Rom.* 8. 7. is expreſs for both, where 'tis ſaid that φρόνημα σαρκὸς, that is, (as I ſaid before) the leaſt ſtirring Deſire, or Act of any Faculty, even the Wiſdom of a Man, the beſt and pureſt Act the Mind brings forth, the wiſeſt Thought an unregenerate Mind thinks, is Enmity againſt God. And ſo, *Iſa.* 3. 8. their Doings are ſaid to *be againſt the Lord*, and to provoke the Eyes of his Glory: for (beſides that every Sin is aggravated by being the breach of all Bonds) it contains a further and directer Enmity in it, as both thoſe Places do imply: for it is denominated to be Enmity in the Abſtract, which doth imply that it is in the Nature of it, and is ſaid to provoke the Eyes of his Glory, as being againſt him. Now let us examine the Reaſon given there in the following Words, and it will appear ſo: for therefore the Apoſtle ſays, 'tis Enmity againſt God, becauſe 'tis directly againſt God's Law, and will not be ſubject. And becauſe ſome Men may ſay, What is this to God? he is one thing, and his Law another; it touches not him. Yes verily, and that exceeding nearly, in a double reſpect.

1. Becauſe upon every moral Law of God, his Soveraignty, his Prerogative Royal is enſtamped and engaged in it; his being God and ſoveraign Lord, lies at the ſtake: For the Law is enforced upon that ground, *I am the Lord thy God*, ſo the Commandments begin; he commanding us, as he is God, and by his Divine Authority, to ſubmit to thoſe Laws; the main End and Intent of all thoſe Laws being, that Men ſhould acknowledg God's Soveraignty over them.

Now therefore in this Caſe, the breach and thwarting of the leaſt of theſe with full Conſent of Mind and Will, is flat Rebellion, a gainſaying his Soveraignty, a direct and immediate oppoſing his Prerogative Royal, denying him to be God. And therefore, *Titus* 1. 16. they are ſaid in Works to deny him. Now we all know whatſoever is done thus againſt the Soveraignty of a King, is an Act of High-Treaſon: whatſoever doth flatly deny the King to be King, is open Rebellion. And therefore every evil Work may well be ſaid to be againſt God, and to provoke the Eyes of his Glory; for it debaſeth, tendeth to impair and intrench upon his Prerogative Royal, his Glory and Soveraignty: But this is not all, it is flat Enmity, hath ſome Contrariety in the Nature, Form and Eſſence of it, to God's moſt holy and pure Nature. Becauſe,

2. God hath enſtamped his own Image on his Laws. For God's Laws, eſpecially his firſt Command, is but the Copy and Extract of God's moſt holy, righteous and bleſſed Will; and many of the Commands are the Copy of his moſt holy Nature, as that of his firſt Command; as ſuch which he in his Nature is inclined to will and command: And therefore his Law is called holy, as he is holy; and being written in the Heart, doth renew us in his Image. Whatſoever Act therefore is done againſt this Law, and hath a Contrariety thereunto, hath in the Nature of it a Contrariety unto the Nature of God. Which, my Brethren, being ſo, and the Mind of Man unregenerate continually producing ſuch Acts, needs muſt this Enmity be deep in this regard. But,

3. This indirect Enmity (as I may ſo call it) which is terminated in the Breach of the Law, proceedeth in the end to more immediate and direct Acts of Enmity againſt God himſelf, and breaketh forth into ſuch at laſt, as occaſion is given from collateral Enmity: it lancheth out unto direct Enmity againſt God, and all that would bring us to him. For although Man's Nature at firſt in ſinning, aims but at Pleaſure, and not to injure God, (only 'tis againſt him, as being his Soveraign, who hath commanded the contrary) yet if God come to diſcover his Offence taken at theſe their Sins, then corrupt Nature is apt to ſhew it ſelf in a direct Enmity. So that as by reaſon of every evil Work, there is an Enmity taken up by God againſt us; ſo alſo further, when God goes about to reclaim us here-from, to diſcover his Soveraignty and Diſpleaſure againſt us, then there ariſeth further active Enmity in us againſt him. If Light comes from him, that theſe our Works are evil, then preſently we hate the Light, *John* 3. 19. *And this is the Condemnation, that Light is come into the World, and Men love Darkneſs rather than Light, becauſe their Deeds are evil.* If God makes himſelf known to us to be our Lord and King, we like not the Knowledg of him, *Rom.* 1. 28. *And even as they did not like to retain God in their Knowledg, God gave them over to a reprobate Mind, to do thoſe things which are not convenient.* If he diſcovers himſelf to be our Judg, that threatneth us for theſe Courſes, then we hate him, *Prov.* 8. 36. *But he that ſinneth againſt me, wrongeth his own Soul: all they that hate me, love Death.* Wiſdom, that is, Chriſt, that would reclaim Men from ſinning, ſays, If they refuſe him, they hate him, and love Death. It is ſpoken conſecutively; for in ſinning they love that which cauſeth Death; and ſo in ſinning too they do that which will produce Hatred of God, and end in it when he comes to reckon with them. We either ſlight him or hate him, either we contemn his Judgments, or wiſh he were not. If he puniſh us, our Hearts riſe againſt him, as againſt an Enemy, and murmur as *Cain*'s did; and accordingly we quarrel with all ſuch Means as might reduce us into Subjection to him.

CHAP. IX.

Some Conſiderations propounded, which do more evidence how great the Enmity of Man's Nature is againſt God. That it is uninterruptedly continued. That it is Implacable. That it is an univerſal Hatred againſt God, and all that hath any relation to him. We ſhould try our State, by examining our ſelves, whether we continue Enemies to God or not. What are the Signs by which it may be known.

UNTO all this we may add three Conſiderations more concerning the manifeſtation of this Enmity in the Mind, and you ſhall ſee the Depth, Length, and Breadth thereof, abounding in all three Dimenſions, even above meaſure.

Firſt of all, It is continued, without interruption, even from the very beginning of a Man's Days, whenas the Mind of Man begins to put forth any Acts at all, *Jer.* 32. 30. *For the Children of* Iſrael, *and the Children of* Judah, *have only done Evil before me from their Youth: for the Children of* Iſrael *have only provoked me to Anger with the Work of their Hands, ſaith the Lord.* They have only provoked me to Anger from their Youth, by the Work of their Hands; they had done nothing elſe from the very beginning. And as 'tis ſaid of *Jeruſalem*, in the following Verſes, That that City had been a Provocation to him from the very firſt day that it was built: ſo it is true of every Man Unregenerate, that from the very day wherein he was born, he hath been a Provocation unto God by the Works of his Hands. And I pray you conſider it, The deadlieſt Enemy that ever was, was not always plotting, acting, and practiſing Hoſtility; there is a Truce ſometimes, a laying down of Weapons, by reaſon of other Employments. Ay, but this Enmity never hath a Ceſſation of Arms; and hereby appears the Length and Continuation of it.

Again, ſecondly, It is ſo deep an Enmity, that is thus ſeated in the Mind, as no Time, no Means that can be uſed, no Perſwaſions or Threatnings can of themſelves reconcile them, or wear this Enmity out, until God doth extend his mighty Power, and ſlay this Enmity, *&c.* And why? Becauſe 'tis ſeated in the Mind, in Nature: as in *Rom.* 8. 7. it is called *Enmity* it ſelf; which is not, nor cannot be made ſubject. 'Tis in the nature of the corrupt Mind to be an Enemy to God, as it is in the Nature of a Wolf to be an Enemy to a Lamb; and therefore Nature ſo remaining, it will never yield unleſs it be changed. Men may be Enemies to one another, and yet reconciled, becauſe 'tis not ſeated in their Natures, but only occaſioned (it may be) by ſome outward occaſional Difference and Variance, as appears in Suits of Law betwixt Man and Man, which therefore Compoſition will end; and the Cauſe being taken away, they prove as good Friends as ever. Ay, but this Enmity will never be at an end, unleſs God changeth the Mind; no Compoſition, no Parley or Treaty of Peace can end it: Nay, a Man cannot endure to hear of ending it, but falls out with all the Means, the Word, Spirit, and Light of his own Conſcience, that perſwades him to it; ſhunning, hating, reſiſting all Means of ending it; hating to be reformed, *Pſal.* 50. 17. hating even Reconciliation it ſelf; caſting all God's Laws behind their Backs, as 'tis there expreſſed; that is, dealing with all the Perſwaſions and Meſſengers that come from God to treat about the Peace, even as *Jehu* did with thoſe which came from *Je-*

boram, ſaying, What have I to do with Peace? And all this with a deep inbred Pride and Stubbornneſs in the Mind and Will, ſcorning to yield or ſtoop, *Pſal.* 10. 4. Inſomuch as God is ſaid, *James* 4. 6. to reſiſt, to withſtand, ἀντιτάσσεται, or juſtle him, even to throw him down to Hell.

Laſtly, 'Tis an univerſal Hatred, in regard of the manifeſtation of it, manifeſting Enmity againſt God, and all his Friends that ſtand in any Relation of Nearneſs to him continually, as it meets with any of them, or as Occaſion is offered.

1. An Enmity to God, there being ever and anon Reaſonings in the diſcourſive Part, that there is no God; denying, or deſpiſing, or abuſing all that the Mind knows of God; his Grace, turning it into Wantonneſs, *Jude* 5. deſpiſing the Riches of his Goodneſs and Long-ſuffering, *Rom.* 2. 4. mocking at his Omniſcience, in ſuch Thoughts or Words as theſe, Tuſh, God ſees it not; *Pſal.* 10. 11. *He hath ſaid in his Heart, God hath forgotten: he hideth his Face, he will never ſee it.* And if the Underſtanding be convinced, yet Deſires ariſe in the Will, Would there were no God! And is not that deadly Enmity, thus to reaſon againſt God's Being? or knowing that he is, to abuſe him? or wiſhing the Deſtruction of God? *Rom.* 1. 30. The Gentiles are therefore called Haters of God, becauſe when they knew God, they glorified him not as God in their Heart, *ver.* 21, 25.

2. Again, it is an Enmity to all the Friends of God. Let him ſend Prophets, and after them his own Son crucified; let him diſpenſe to them the Preaching of the Goſpel, and that as the only Means to reconcile them; yet they hearing this, out of the Hardneſs of their Hearts, turn *Enemies to the Croſs of Chriſt*, as 'tis expreſly ſaid, *Phil.* 3. 18, 19. Let the Lord deal with them by his Spirit, and that about their own eternal Good, as if he came as an Enemy, they reſiſt him evermore, and all his good Motions, *Acts* 7. 51. *Ye ſtiff-necked, and uncircumciſed in Heart and Ears, ye do always reſiſt the Holy Ghoſt: as your Fathers did, ſo do ye.* By the Light of their Conſciences the Truth they detain, and that unrighteouſly, like an Enemy in Priſon, *Rom.* 1. 18. *For the Wrath of God is revealed from Heaven againſt all Ungodlineſs, and Unrighteouſneſs of Men, who hold the Truth in Unrighteouſneſs.* If God ſpeaks to them by his faithful Miniſters, *O mine Enemy*, (ſay they) *haſt thou found me?* as *Ahab* ſaid to *Elijah*, 1 Kings 21. 20. And as he ſaid alſo to another Prophet, *I hate him, for he never propheſies Good to me*, 1 Kings 22. 8. So do they ſay of God, Doth he ſend his Children among them? There is an ancient Enmity ſown betwixt theſe and them, *Gen.* 3. 15. *And I will put Enmity between thee and the Woman, and between thy Seed and her Seed.* And this Enmity manifeſts it ſelf in all Indignities and Injuries.

Uſe. Becauſe the Apoſtle makes this as one eſpecial Character and Brand of an unregenerate Eſtate, *To be Enemies unto God*, the Uſe ſhall be of *Trial* and *Examination* of our *Eſtates* hereby. Now 'tis certain that we all, even that profeſs our ſelves Chriſtians, are born Enemies, as well as Gentiles: for we came all from *Adam*, from whom deſcends this Enmity, as you have heard before. And howſoever Men may think, and carry the matter outwardly in their Profeſſion; yet the Scripture tells us, and the latter Day will find it ſo, That *God hath but few Friends in the World*, and whole Swarms of Enemies, that lie and lurk even in the viſible Church, ὑπεναντίους, *under-hand Adverſaries*, Heb. 10. 27. whom nothing but the Word applied, and their own Conſciences, can accuſe and find out: yea, and the *worſt Enemies* are thoſe of God's *own Houſhold*. And this one Conſideration added to the former, namely, that we are born *Enemies in our Minds*, and that it is ſealed in our Natures, may make even the beſt of us to look about us, and to ſuſpect our Eſtates; for hereupon it will neceſſarily follow, that it is not all the Priviledges outward, which we Chriſtians have above Gentiles, that can alter our Eſtates; for we are born ſuch, even ſuch Enemies to God, as a Wolf is to a Lamb, *Enemies in our Minds.* As therefore take a Wolf when it falls firſt from the Dam, put it into a Lamb's Skin, keep it up in the Fold with the Sheep, let it (if it be poſſible) feed of the ſame Food with the Sheep, tame it, do all what you will, it remains a Wolf ſtill, and therefore an Enemy unto a Lamb; neither will ever a Lamb and it be reconciled, till either that Wolf becomes a Lamb, or the Lamb a Wolf. Juſt ſo, take one of us when we are new dropp'd from the Womb, give us a Chriſtian Ear-mark, Baptiſm, bring us up in the ſame viſible Church with others, put us into a Chriſtian Coat, the Profeſſion of Chriſtianity, let us feed and partake of the ſame Word and Sacraments with others; nay, let us by all theſe Means ſeem outwardly never ſo much tamed, civilized, outwardly and formally conformable to good Duties; yet ſtill we may remain, as Chriſt ſays, *inwardly ravening Wolves*; Matth. 7. 15. *Beware of falſe Prophets, which come to you in Sheeps Clothing, but inwardly they are ravening Wolves.* We are ſtill where we were, unleſs there be a further Work to change the Nature, and not only ſuch an one as proceeds from good Motions, and moral Perſwaſions of the Word and Spirit; for what can theſe barely work, when we are of our ſelves ſuch irreconcileable Enemies in our Minds, as hath been delivered? A Treaty of Peace argues not Reconciliation, nor will in this caſe ever effect it. But it muſt be ſuch a Work as the All-powerful Arm of God hath a Hand in, ſlaying this Enmity, and changing the bent and frame of the Mind, naturally ſet on evil Works, unto the contrary Good, by putting in new Principles, friendlike Diſpoſitions unto God and all his Ways. And, my Brethren, if this be wanting, we remain ſtill in the Gall and Bitterneſs of our Natures, as *Peter* told *Simon Magus*, Acts 8. 23. for all that, it is ſaid he was baptized, believed, wondred at what he ſaw the Apoſtles do, was conformable to Chriſtian Duties; for he was a Helper with *Philip*, as 'tis in the 13*th* Verſe; and all this while he was an undiſcovered Enemy. And as I ſaid before, that until the Nature of a Wolf be changed, and it be made a Lamb, or a Lamb a Wolf, they can never be reconciled: So neither God nor we enter into a Covenant of Reconciliation, till either God become ſuch an one as we, which is impoſſible, or we become Partakers of the Divine Nature, and be thus inwardly changed in ſome meaſure, into his Image. *Can two walk together*, ſaith the Prophet, *and not agree?* Amos 3. 3. Surely no. And whereas many will further plead, and ſay, That they could never perceive any ſuch matter, that either they were Enemies to God in Mind, they never meant him hurt; but they have loved him, feared him, ever ſince they can remember; neither can they perceive that God is an Enemy to them, but loves them, clothes them, feeds them; they taſte of his Kindneſs daily, and therefore they have good cauſe to think that there is mutual Love between them. But for anſwer to this, I would have Men further conſider, As for this dealing of God towards you, that God is exceeding kind to his Enemies, as our Saviour ſaith, *Matth.* 5. 45. making the Sun to riſe on the good and bad, and ſendeth Rain on the juſt and unjuſt: and therefore alſo he bids us be kind to our Enemies. And alſo as it is in *Job* 31. throughout, God forbears with, yea, and heaps abundance of Bleſſings on one that is his utter Enemy: Yet 'tis but as the King reprieving a condemned Traitor, letting him enjoy his Lands and Livings, but reſerving him ſtill, as 'tis at the 30*th* Verſe, to the Day of Wrath. Therefore all theſe are no Arguments of a Man's Reconciliation through Chriſt.

If any are diſcovered here to be ſuch, let them not ſtand out ſtill ſhifting, and pleading Not guilty, but deal plainly with their own Souls, and lay it to heart, that they may ſeek out for Peace betimes. And let this one Conſideration move them, That it muſt and ſhall be confeſſed one day, at the Day of Death, or in Hell; and then they will confeſs it with this Addition, that they were Enemies to themſelves, in that they confeſs'd it no ſooner, whilſt Reconciliation was offered. 'Twere better for a Traitor to confeſs at the Bar when he hears of a Pardon, than at the Gallows.

The firſt ſign of being Enemies and unreconciled to God, is Strangeneſs to him, and unto the Life of God. Strangers to God are yet Enemies; for ye ſee, that being eſtranged is made a degree of Enmity in the Text, and in *Job* 22. 21. *Acquaint thy ſelf with him*, (ſays one of *Job*'s Friends to him) *and be at Peace:* Implying, that whoſoever is at Peace with God, muſt be acquainted with him. Strangeneſs indeed between two that never were familiar Friends, breeds not Enmity, it is not a ſign of it; but if you ſee two that once were familiar and acquainted, now to walk aloof off one from another; and though they have occaſion to meet often, yet to carry themſelves ſtrange one to another, ſurely (you ſay) they are fallen out. And ſo if you ſee Man and Wife live aſunder, never come at, ſpeak of, or ſeem much to care for one another; there is a Breach certainly, that is your next Thought. Why ſo it is here, for God and we once were acquainted. Let me apply this now.

1. Is God a Stranger to your Thoughts? That whereas every Trifle, Learning, Credit, Riches, Pleaſures and Cares of the World, Thoughts of theſe things, plotting for them, are very familiar with you, the firſt that call you up in a Morning, take up your Minds, converſe with you all Day, and lie down in your Boſom at Night: But as for *God*, Thoughts of him, or Contrivings how to pleaſe or to glorify him, are little, or *not in all your Thoughts*, as 'tis ſpoken of a wicked Man, *Pſal.* 10. 4. Or, if the Thoughts of him chance to come in, yet it is not welcome, as the Thought or Sight of a *Friend* is, but as of a *Judg*, or as of a *Maſter* that comes in on the ſudden upon a negligent Servant, and you wiſh he was further off: Then are you Strangers to God.

2. Or, are you *Strangers* to thoſe more *ſpecial Duties* in which *Communion* is to be enjoyed with him? *Why is it you are ſo ſtrange?* The truth of it is, you are Enemies. Can you go whole Weeks, Months, and never ſpeak to him by ſecret and intimate Prayer, ſo as to take him alone, as you would do a Friend, into a Corner, and there pour out your Heart before him, and tell him all your Secrets? Or, if you do *draw nigh* to him *with your Lips*, yet are not *your Hearts far from him*? There are Millions that could never yet ſay, that God and their Hearts were brought together in a ſweet Cloſe, nor do know what it means to *talk with God as a Friend*, as *Moſes* did. Such are Strangers.

3. Are you *Strangers to* and *from the Life of God*? as it is made the Note of a wicked Man, *Epheſ.* 4. 18. There is a bleſſed, holy and ſpiritual Life which God and Chriſt are the Fountain of, which they live; as it is ſaid of Chriſt, Rom. 6. 10. *For in that he died, he died unto Sin once: but in that he liveth, he liveth unto God.* A Life which all the Saints and Angels live in Heaven, not depending on what is here in this World; And it is begun in a Chriſtian here, 1 John 5. 12. *He that hath the Son, hath Life; and he that hath not the Son of God, hath not Life.* Now try and ſearch thy ſelf, what Objects are thy Affections moſt quickned and kept up in Life with; *Omnis vita guſtu ducitur.* What doſt thou ſavour and reliſh? Are you utter Strangers to ſuch a ſpiritual Life? It may be a *Life natural*, of eating and drinking, marrying and giving in Marriage, *&c.* or it may be a *Life of Reaſon*, fitting you to converſe with Men; or further, a *formal Life*, in regard of religious Duties, in the Letter of them, as *Rom.* 7. 6. *But now we are delivered from the Law, that being dead wherein we were held; that we ſhould ſerve in newneſs of Spirit, and not in the oldneſs of the Letter.* But have you an inward Life of Grace, Influences and Comings-in, from Recourſes to and Communions with Chriſt, (as *Paul* ſays he had, *Gal.* 2. 20.) quickning you in all theſe, and above all theſe, as that which you reckon *your Life*, more than all theſe? If you want it, you are Strangers to the Life of God.

Laſtly, You are Enemies to God, if you be Strangers to the things of God, his Graces, Converſes with a Soul in ſecret; which God gives his Friends and Children, as Love-tokens: 1 *Cor.* 2. 12. *Now we have received not the Spirit of the World, but the Spirit which is of God, that we might know the things that are freely given to us of God.* God hath many Secrets which he makes known to them that are his Friends, *John* 15. 15. and *Pſal.* 25. 14. *The Secret of the Lord is with them that fear him: and he will ſhew them his Covenant.* But now when we hear experimental Diſcourſings of ſuch near and intimate Dealings of God, as how he draws the Heart to believe; when we hear of change of Heart, of Regeneration, of the new Birth, *&c.* and of the Signs of theſe made plain to us out of the Word; Do we hear and entertain them as ſtrange, or as known things to us? Or, do not our Hearts think the ſame that the *Athenians* ſaid of *Paul*'s Doctrine, *Acts* 17. 20. *For thou bringeſt certain ſtrange things to our Ears; we would know therefore what theſe things mean.* So do not our Hearts think ſecretly of ſuch Sermons, what mean theſe things? theſe being ſtrange things to our Ears. *I have written to him the excellent things of my Law, but they were counted as a ſtrange thing*; as God in the Prophet complains, *Hoſea* 8. 12. All this argues, we are yet Strangers, and therefore unreconciled.

A ſecond Note of Enmity to God, is not only this Strangeneſs mentioned, but too much inward entire Affection to or Friendſhip with the World. The Scripture makes this Enmity with God, though Men think not ſo, *James* 4. 4. *Know ye not,* ſays *James* there, *ye Adulterers and Adultereſſes, that Friendſhip with the World is Enmity with God?* By *World* there, he means not only the Corruptions of the World, or the Sins of it, (as *Peter* calls them) but the things of the World, ſuch as are in themſelves the good Bleſſings of God, as Honour, Riches, Credit, Learning, &c. as appears by the foregoing Verſes; for he ſpeaks of ſuch things as Men ask, and uſe to receive at the Hands of God. And whereas Men might ſay, Theſe are the good Bleſſings of God; and to love them, and rejoice in them, will God take this ſo heinouſly? Yes, if it be inordinate: He tells them, 'tis Adultery ſpiritual; for of that he ſpeaks, *Ye Adulterers and Adultereſſes.* Is it not Adultery in a Wife to cleave in her Heart unto, to delight in, and converſe with, as with a Husband, not only one that is an abſolute Enemy of her Husband's, but one whom her Husband otherwiſe reſpects and loves? *Potiphar* loved *Joſeph* well, for he gave him Charge over all things in his Houſe; yet when as *Potiphar*'s Wife enticed him to Adultery, *Joſeph* tells her, that though his Maſter had committed all things elſe to him, and kept nothing back but her, whom he reſerved to himſelf: and therefore ſee how incenſed *Potiphar* was, but upon the opinion that he would have defiled her. Adultery breeds the greateſt Enmity. 'Tis not the having theſe, or the uſing theſe things, that is a ſign of Enmity; it is the very Phraſe by which the Apoſtle expreſſeth himſelf, allowing us the uſe of the World, 1 *Cor.* 7. 31. *And they that uſe this World, as not abuſing it; for the Faſhion of this World paſſeth away.* Upon occaſion of this was founded that ancient diſtinction of *uti* and *frui,* uſing the Creature, but enjoying God. Not the Lordſhip of the World, but the Friendſhip of the World breeds the Quarrel, and is the Enmity. You may uſe theſe things as Servants, not as Friends, reſerving and keeping your Hearts to God alone, as to your Husband. *Ariſtotle* ſays, that πολυφιλία cannot ſtand with true Friendſhip, that is, a Man cannot have many Friends in an entire and true Amity; but Friendſhip is always but between two. As you cannot ſerve, ſo nor be Friends unto God and Mammon too. If a Maſter will not bear it, a Friend much leſs. It is a ſad Speech which concerns us all to look to, that in 1 *John* 2. 15. *Love not the World, neither the things that are in the World. If any Man love the World, the Love of the Father is not in him.* He profeſſeth to ſpeak not of groſs Sins only, but any Vanity in the World, the things of the World: and he is peremptorily concluſive in it, to pronounce the Love of the Father not to be in that Heart which affects and delights therein more than in God, or in whoſe Heart Love to God prevails not over Love to them. Now if an Husband obſerves his Wife to take all her care for another Man, and that ſhe is always ſpeaking of him, and glad to hear from him, and jolly in this other's company, but in his own little, or coy to himſelf, or glad when ſhe is out of his company; but inordinately delighting in the other's, converſing whoriſhly with him: this breeds Jealouſy and Enmity. Let us look to our Hearts, and judg betwixt God and them.

A third Note whereby they may be diſcovered to be Enemies, is not being ſubject to the Law of God: So *Rom.* 8. 7. a carnal Mind is therefore there ſaid *to be Enmity againſt God, becauſe it is not ſubject to the Law of God.* In *Luke* 19. 27. Chriſt calls thoſe his Enemies, that would not have him reign over them; that is, that would not be ſubject unto his Laws: And the reaſon is, becauſe God's Soveraignty lies at the ſtake, and is deſpiſed, God giving every Command as he is God and ſoveraign Lord. And again, he that lives not by his Laws, lives by the Laws of Sin, as they are call'd, *Rom.* 7. 21. He is ſubject to the Devil, God's Enemy, lives a Subject to his Kingdom, and this is open and manifeſt Enmity to God. Now in the firſt Verſe, carnal Men are ſaid to be married to the Law of God, *Rom.* 7. 1, 2. At the firſt Creation, the Law and Man's Heart were as Wife and Husband, and the Knot ſtill holds; but there is a helliſh Life now between them; for his Heart, as the lawful Wife, ought to be ſubject, but his Heart will not: The Law commands ſomething that is clean contrary to his Heart's Luſts, and it will not ſubmit if it were to die for it. The Law urgeth upon his Heart the Sabbath, ſtrictly to be kept in Thoughts, Words and Actions: It is Death to his Heart to be kept thus in, it will out and find its own Pleaſures that Day. I might inſtance in a great deal more, I refer my ſelf to Mens Conſciences: Doth not the Law by the Light of your Conſciences urge ſome Duty upon you, be it private Prayer? *&c.* which you will no way be ſubject to, cannot endure to hear of it, wiſhing that Commandment ſcraped out, or that you had never had the knowledg of it, crying as they in *Job* 21. 14. *Depart from us, we will not the knowledg of thy Laws.* And though the Heart be convinced, yet it will not yield, but ſecretly ſays, as they in the Prophet, *What the Will of the Lord is, we will not do.* So as the Law in ſome Particular finds not a tractable, loving, obedient Wiſe of their Heart, as grieving for offending in the leaſt Particular, (as it doth find a regenerate Man's Heart to be) or as ſtanding out in nothing. And therefore the Law begets not on their Hearts unfeigned and conſtant Deſires to obey in all things, ſtrong Purpoſes, daily Strivings, Mournings, which at laſt ſhould bring forth obedient Performances, as it doth in a regenerate Man's Heart. But it begets Stubbornneſs, Rebellion, hating to be reformed, the more eagerneſs of Luſt to the contrary of what the Law commands. So it is in the 5*th* Verſe, the Motions of Sin which were by the Law, brought forth Fruit unto Death. It is a Marriage-Phraſe, implying that the Law begat ſtronger Deſires to Sin, and that which the Law forbad; theſe were the Children which were begotten by the Law on his Heart, as a Woman is ſaid to have Children by her Husband.

A fourth Note of a State of Enmity, is daily and willingly harbouring, nouriſhing, foſtering and maintaining of one of God's Enemies in practice or fancy, openly or ſecretly. Not only he that commits High-Treaſon, is a Traitor by our State-Conſtitution; but alſo he that wittingly or willingly (for otherwiſe unwittingly a good Subject may) houſeth or harboureth a Traitor, and continueth to do it, let Proclamation ſay what it will to the contrary, and gives loving Welcome and Entertainment to ſuch an one that is an Enemy, as if he were a Friend. In *John* 19. 12. the Jews accuſing Chriſt under the notion of a Rebel and an Enemy to *Ceſar*, when they ſaw *Pilate* but willing to releaſe him; they terrify *Pilate* with this State-Axiom, *If thou letteſt this Man go, thou art none of* Ceſar'*s Friend.* Nay, we know that if one be but a ſuſpected Perſon, if in this caſe a Man harbour him, he ſhews himſelf no good Wellwiller to a State. Let us now judg betwixt God and our own Souls. Every Sin is a proclaimed Enemy to God by his Word, yea, and to be our Enemy alſo, as *Peter* ſays, which fights againſt our Souls, 1 *Pet.* 2. 11. *Dearly beloved, I beſeech you as Strangers and Pilgrims, abſtain from fleſhly Luſts, which war againſt the Soul.* Is there now any ſuch Sin which we know to be a Sin, (for that Condition muſt be added, as I ſaid before, a true Subject may harbour a Traitor unwittingly) be it Covetouſneſs, Pride, or any inordinate Pleaſure: And do we houſe it, make it our ſweeteſt Companion in our daily Thoughts, and that which lies next our Hearts, in whoſe Converſe, and enjoying of which we ſpend many an hour with ſweeteſt contentment? He that doth this, is an open and convicted Enemy. Nay I go further, Is he but a ſuſpected Perſon? Are they ſuſpected by thee to be Sins? and yet doſt thou without examining of them, thorowly entertain them friendly, and receive them into thy Heart and Life? It is no good ſign. Nay more, do we ſtand with them all in terms of Enmity, at Daggers drawing, as we uſe to ſay? And if you come within me, I will kill you: And if they do get in, (as Sin dwells in the beſt) yet do we complain of them, bring them forth before God, as we would a Traitor or Enemy, arraign them, accuſe them, and ſay, Lord, here is an Enemy both of mine and thine, a curſed *Achan*, that troubleth all in me, that would ſhroud it ſelf under my Roof, and thinks there to have Entertainment? But ſtone it, Lord, and let *Iſrael* ſtone it, let every Sermon fling a Stone at it; let every Prayer knock it down. Do we deal thus with our known Sins daily, or as oft as we are aſſaulted? Or, on the contrary, do we hide them, as the Woman did the Spies in the bottom of the Well, covering them with ſtrawy Pretences? If we let theſe Enemies of God's go thus, we are argued to be none of his Friends.

The laſt Note of Enmity to God, is Enmity to the Children and Ways of God. And what ſurer Note or Sign can there be of direct Enmity and fighting againſt God, as it is termed, *Acts* 5. 39. than an Enmity thus born in Heart, or manifeſted in Word or Actions, againſt any thing that ſeems to be of God's ſide, or to take his part, or that ſtand in any Relation of Friendſhip or Likeneſs with God, be they either his Ways, his Children, or his Miniſters? Theſe Men bear the Devil's Colours, ſtand in the Fore-front, and therefore are more eaſily diſcovered; this being one of the fartheſt degrees and moſt apparent ſign of Enmity that can be: For many, though fallen out with another, yet ſtill love well enough his Servants, his Wife, his Children, his Friends. But as Love is argued to be the ſtronger, the more it is diffuſed, (*Propter quem alia diligimus, ipſe magis amatur: He for whoſe ſake we love other things beſides him, is more beloved of us:*) ſo is it in Hatred. It is argued that he is greatly and deeply hated, againſt whoſe Perſon we do not bear only direct Hatred, but collateral alſo, it falling upon and extending it ſelf to all that are any way near him for his ſake. As they ſay of the Panther, that therefore it is the deadlieſt Enemy to Mankind of any other Creature, becauſe it will prey even upon the very Image and Likeneſs of a Man, which other Beaſts will not do, though there are many will ſeize on Man himſelf.

Men have indeed the Name of Holineſs in their Mouths with a ſeeming Reverence; but yet ſtill the Reality of it, the Power of it, the Thing it ſelf, cannot be endured by them, ſo long as it is wrapp'd up in a bundle, viewed in the general. Men profeſs they love it; but break it up, come to the particular Duties of it, and then they cannot away with it: or, in the Abſtract they love it; but in the Concrete, as it reſides in any particular Subject or Perſon, they hate it. Set the Picture of a Lamb to a company of Wolves, and they will never ſtir at it; but let a living Lamb come, they tear it preſently. So let a living Saint come among theſe Haters of Godlineſs, a holy Man in the Concrete, their Hearts riſe preſently; then they rage, ſtorm, and ſpeak all manner of Evil of him, as it is in *Matth.* 5. 10, 11. And is it not for the ſame Reaſon they do ſo, which Chriſt gives there, *viz. for Righteouſneſs ſake?*

I know there are few or none ſo wicked to perſecute any, as knowing them to be Chriſt's, and under that notion, (that is, peculiar to thoſe that ſin againſt the Holy Ghoſt) yet it is that which is from Chriſt, which Men do perſecute; for it is he who lives, prays, ſpeaks in holy Men, that appears in all that is good in them: and therefore Chriſt will ſay to them, as to thoſe at the latter Day, that were ignorant of it, *Inaſmuch as you did it to one of theſe, you did it to me.* Men ſee not Chriſt now; but did they know him, they would not oppoſe ſuch as are any way like him: But when he ſhall appear, and Men ſhall know what ſtrain he was of, Men will confeſs that they hated and perſecuted him, in perſecuting his Saints.

There are yet a third ſort of Men that lie in the Enmity of their Natures, and in an unreconciled Eſtate, living in the viſible Church, who are not only much reſtrained, and bite their Enmity in, but who, by means of an inferiour Work of the Word and Spirit of God upon their Hearts, are brought to ſeek unto God for Friendſhip, yea, and do much for him in outward Actions, ſide and take part with his Friends; and yet their Hearts being unchanged, the curſed Enmity of their Nature remaining unkilled and not taken away, they lie ſtill in the gall of Bitterneſs: For inſtance, look to thoſe in *Pſal.* 78. 34, 35, 36, 37. *When he ſlew them, then they ſought him; and they returned, and enquired early after God. And they remembred that God was their Rock, and the high God their Redeemer. Nevertheleſs, they did flatter him with their Mouth,* *and they lied unto him with their Tongues. For their Heart was not right with him, neither were they ſtedfaſt in his Covenant.* It is ſaid, that they ſought the Lord early as their Redeemer, whilſt he was a ſlaying of them; yet they did but flatter him with their Mouths, *&c.* A Flatterer, you know, differs from a Friend, in that he pretendeth much Kindneſs, yet wants inward Good-will, doing it for his own Ends. And ſo do many ſeek God, that yet he accounts as Enemies; for they ſeek him whilſt they ſee themſelves in his Lurch.

Now it is harder to diſcover theſe than the former, becauſe they pretend much Friendſhip, and externally (it may be) do as many outward Kindneſſes as the true Friends; as Flatterers will abound in outward Kindneſſes as much as true Friends, nay often exceed them, becauſe they may not be diſcovered. Now if none of the former Signs reach to them, nor touch them, then there is no better way left, than to ſearch into the Grounds of all they do, and to examine whether it proceeds from true, inward, pure and conſtant Good-will, yea or no, or Self-reſpects? As now when we ſee an Ape do many things that a Man doth, how do we therefore diſtinguiſh thoſe Actions in the one and in the other? Why by the inward Principles from whence they ſpring, by ſaying, that they proceed from Reaſon in the one, but not ſo in the other. If therefore it can be evinced, That all that any Man ſeems to do for God, comes not from Good-will to him; it is enough to convince them to be Perſons unreconciled. For when as all outward Kindneſſes and Expreſſions of Friendſhip proceed not from friend-like Diſpoſitions, and pure Good-will, but altogether from Self-Reſpects, it is but feigned Flattery, even among Men; and when diſcovered once, it breeds double Hatred: And there is much more reaſon it ſhould do ſo with God, becauſe he being a God that knows the Heart, to flatter him, it is the greater Mockery: for that is it which chiefly provoketh Men to hate ſuch as diſſemble Friendſhip, becauſe there is Mockery joined with it. Now that God accounteth every one that doth not turn to him out of pure Good-will, a Flatterer, is plain by thoſe words in *Pſal.* 78. 36, 37. *Notwithſtanding, they did but flatter him, and dealt falſly in his Covenant.* Yea, and Chriſt ſaith, *Matth.* 12. 30. *That he that is not with him, is againſt him.* If Mens Hearts be not inwardly for God, and with him, as a Friend would be to a Friend, in their Actions, he eſteems them againſt him. *Thy Heart,* ſays *Peter* to *Simon Magus, is not right before the Lord,* Acts 8. 22. and therefore he tells him, *he was ſtill in the gall of Bitterneſs.*

But thinkeſt thou, O Man, that art guilty of theſe things, that thou ſhalt eſcape? to uſe the Apoſtle's own words, *Rom.* 2. 3. *And thinkeſt thou this, O Man, that judgeſt them which do ſuch things, and doeſt the ſame, that thou ſhalt eſcape the Judgment of God?* No, God that is a righteous God, and judgeth every Man according to his Deeds, ſhall render to the *Contentious,* that is, thoſe that have contentiouſly dealt with him, and carried themſelves as Enemies in oppoſing him and his, according to their Deeds, (they ſhall have enough of it) he *will render Indignation and Wrath, Tribulation and Anguiſh,* to every ſuch Soul. Are Men ſtrange to God, and care not for him? will not be acquainted with him now? The Day will come he will carry himſelf as ſtrange to them: and when a good Look from him would be worth a World, he ſhall angrily ſay, *Depart from me, ye Workers of Iniquity, I know you not,* Matth. 7. 23. Will Men ſtand out, and will not ſubmit to his moſt holy, juſt and righteous Laws, but will live like Rebels and lawleſs Perſons, and not be ſubject to him? Upon their own Perils be it: Let them hear their Dooms pronounced by Chriſt's own Mouth, *Luke* 19. 27. *Theſe mine Enemies, that would not I ſhould reign over them, bring them hither, and ſlay them before my Face.* He will ſee Execution done himſelf.

Τοις ἐξεριθείοις.

Are Men Friends of Pleaſures alſo more than of God, as the Apoſtle ſpeaks of the World, or any thing in the World, as *James* ſpeaks, *Adulterers and Adultereſſes?* Then, as it is ſaid, *Prov.* 6. 34. *Jealouſy is the Rage of a Man;* and it is the Rage of God more than Anger, it notes out Unpacifiedneſs: *VVill he ſpare in the Day of his Vengeance?* Is it not ſaid, *Pſal.* 73. 27. *Thou haſt deſtroyed, O Lord, all thoſe that go a whoring from thee?* He ſpeaks of it as of a thing

hing already done, becauſe God would aſſuredly do it, and therefore it was as good as done.

Are Men Nouriſhers and Maintainers of any Sin, that they know is a proclaimed Enemy of God in his Word; ſparing, cheriſhing that that God hates, and which he hath in his Word appointed to Deſtruction? Let them but hear what the Prophet ſays to *Ahab* in the like caſe, for the letting go of *Benhadad*, and apply it to this Purpoſe, 1 *Kings* 20. 42. *And he ſaid unto him, Thus ſaith the Lord, Becauſe thou haſt let go out of thy hand, a Man whom I appointed to utter Deſtruction, therefore thy Life ſhall go for his Life, and thy People for his People.* Becauſe thou haſt let one go, that the Lord had appointed to Deſtruction, therefore thy Life ſhall go for its Life.

To conclude; Are Men Enemies to the Children of God? You touch the Apple of his Eye. You had better have a Mill-ſtone hang'd about your Necks, and you thrown into the midſt of the Sea, than to have offended one of theſe little Ones. Every Scoff, wry Look, riſing in thy Heart, when God ſhall charge it on thy Conſcience, will ſink thee down, down into the bottom of Hell. In *Zech.* 12. 2, 7. he compares the Church unto a burdenſom Stone; all that burden themſelves with it, ſhall be cut in pieces, though all the Earth ſhould be gathered together againſt it; and unto an Hearth of Fire; and wicked Men that oppoſe them, unto Wood, and a Sheaf, thinking to quench that Fire; but that Fire ſhall devour all the People round about.

Or, do Men oppoſe the Word of God? Let them know that it is an Armoury and Store-houſe of Weapons, that God hath in readineſs to revenge all Diſobedience; 2 *Cor.* 10. 4, 5, 6. *For the VVeapons of our VVarfare are not carnal, but mighty through God to the pulling down of Strong-holds, caſting down Imaginations, and every high thing that exalteth it ſelf againſt the Knowledg of God, and bringing into Captivity every Thought to the Obedience of Chriſt: And having in a readineſs to revenge all Diſobedience, when your Obedience is fulfilled.* It hath enough of its own to revenge its own Quarrel.

AN
Unregenerate Man's Guiltineſs
BEFORE
GOD
In Reſpect of SIN and PUNISHMENT.

BOOK III.

The Corruption of Man's Whole Nature, and of all the Faculties of his Soul, by Sin; and firſt of the Depravation of the Underſtanding, which is full of Darkneſs, and blinded, ſo that it cannot apprehend Spiritual Things in a due Spiritual Manner.

1 THESS. 5. 23.

And the very God of Peace ſanctify you wholly: and I pray God your whole Spirit and Soul and Body be preſerved blameleſs unto the Coming of our Lord Jeſus Chriſt.

CHAP. I.

The Words of the Text explained. That all the Faculties of the Soul, even the Mind, are wholly corrupted; proved from the Expreſſions concerning it in Scripture, and from the equal extent both of Sin and Grace.

THESE Words have no Coherence or Dependance with the foregoing, for the Concluſion of the Epiſtle doth begin with them. They are a Prayer for the working and perfecting that Sanctification in them, unto which he had exhorted, and which God had begun to work. Concerning which you have theſe things.

1. The Author of this Sanctification, *God*, to whom *Paul* prays to work and perfect it. And in Prayer, Believers uſe to ſuit their Invocation to God, according to the nature of the Bleſſing they ſeek for. James 1. 5. *If any of you lack*

lack Wiſdom, let him ask of God, Ver. 17. *the Father of Lights.* So if we pray for Mercy and Comfort, then we are to call upon God, as the Father of Mercies, and God of all Conſolation, as *Paul* doth, 2 Cor. 1. 3. *Bleſſed be God, even the Father of our Lord Jeſus Chriſt, the Father of Mercies, and the God of all Comfort.* Yet ſtill we are to uſe ſuch Expreſſions, both as Motives to move God, out of his Fulneſs, to beſtow what we ask, and as a ſtrengthening to our own Faith. And accordingly here in the Text, when *Paul* asks Sanctification at God's Hands, he looks up to him as *the God of Peace.* Sin is nothing elſe but a diſorder and confuſion of all the Powers of our Souls, whereby they are turned Rebels, and will not be ſubject to God: Rom. 8. 7. *Becauſe the carnal Mind is Enmity againſt God; for it is not ſubject to the Law of God, neither indeed can be.* And theſe Powers of our Souls are alſo turned Enemies one to another. Hence there is in our Souls a Confuſion, an ἀκαταστασία, *James* 3. 16. ſo that Luſts war in our Members. James 4. 1. *From whence come Wars and Fightings among you? Come they not hence, even of your Luſts, that war in your Members?* Whereas now Sanctification puts all into their right Order again, and ſo cauſeth Peace; and that Kingdom where it comes, and is ſet up, is *Peace and Righteouſneſs*; Rom. 14. 17. *For the Kingdom of God is not Meat and Drink, but Righteouſneſs and Peace, and Joy in the Holy Ghoſt.* As the end of other Kingdoms, is by Laws to put Subjects in Order, and to bring them to, and to keep them in Peace; ſo it is the end of Grace, and Righteouſneſs alſo: Therefore he deſires God to ſhew himſelf ſuch a God, *a God of Peace,* in ſanctifying them throughout more and more, by putting all the Powers of the Soul into their right Frame and Order. For ſo,

2. You have expreſs'd the Subject of this Sanctification in its full extent, not themſelves only, but every thing in them; expreſs'd firſt in general, not ſimply to ſanctify you, but throughout, ὁλοτελεῖς, which is more than ὅλος; for it ſeems to ſignify not only *totus homo*, the whole Man, but *totum hominis*, the whole of Man, all in Man; alſo it ſignifies ſanctifying them to the end, ὅλος τέλος. Then, ſecondly, he expreſſeth the Subject of this Sanctification particularly by an enumeration of the particular and chief Parts of which Man's Nature conſiſts, *Spirit*, *Soul* and *Body*: For as the whole Man is uſually divided into *Soul* and *Body*, which Diviſion to be true, Death proves; ſo he divides that which we call the Soul, into *Soul* and *Spirit*; which Diviſion to be right, the Word of God makes good; *Heb.* 4. 12. *For the Word of God is quick, and powerful, and ſharper than any two edged Sword, piercing even to the dividing aſunder of Soul and Spirit, and of the Joints and Marrow, and is a diſcerner of the Thoughts and Intents of the Heart. Piercing to the dividing of Soul and Spirit:* By *Soul* he means thoſe inferiour Faculties and Powers of the Mind, the internal Senſes and Affections, Fancy, Anger, Deſire, *&c.* which being the more groſs Part, common to Beaſts; and the other being more ſublime, *viz.* the Judgment, Conſcience, *&c.* theſe he terms *Spirit*: Even as thoſe more ſublime, active, nimble Parts of the Body, which run in our Bloods, and cauſe all the Motion in us, we call Spirits, in compariſon of the reſt of the Body, though they are Parts of it; ſo this more ſublime Part of the Soul, wherein we partake with Angels, is called, in compariſon of the other, the Spirit of the Mind, *Epheſ.* 4. 23. *And be renewed in the Spirit of your Mind.* Where it is put for a part of the Mind, and not for any thing ſuperadded; as, I confeſs, ſometimes Spirit is taken for thoſe Sparks of moral Light and Vertues in the Conſcience and Will. But here *Spirit* ſignifies that natural Power of the Mind, which is the Strength and Quinteſſence of it. Neither, thirdly, doth he content himſelf with reckoning thus up all the Parts in a threefold Diviſion, but becauſe every one of theſe contain many Particulars in them, as the *Spirit* hath in it the *Underſtanding, Memory, Judgment, Conſcience,* &c. the *Body* many Members; therefore to ſhew that all in every one of theſe are to be ſanctified, he adds another Word, that *your whole Spirit*, ὁλόκληρον, *tota Sors*, every Portion of it, as it ſignifies; which Words are as full as can be imagined to expreſs that the whole Man, Body, Soul and all, and every thing in Man, is to be ſanctified and reſtored; the want of which Integrity, that ought to be in them all, he ſays, is a Sin, and blame-worthy; therefore he adds, that they may be

kept blameleſs. So that there are two Doctrines, which naturally and principally ariſe out of theſe Words.

Obſerv. 1. *That every Part and Faculty of Soul and Body in a Man unſanctified, are wholly and throughout corrupted and defiled, for elſe they needed not Sanctification.*

Obſerv. 2. *That true Sanctification is alſo univerſal.*

And theſe two Doctrines may be proved by the ſame Reaſons. But I ſhall (as my Method leads me) ſpeak only to the firſt.

Now, as I have ſhewed before, that this Corruption is univerſal in regard of all Sin, or that all Sin is in every Man's Nature, ſo now I am to prove that this Corruption is in all parts of our Nature: For this is a differing Conſideration from the other; as it is one thing to have all Diſeaſes, and another thing to have all Parts diſeaſed, which may be ſo by but one Diſeaſe.

1. We have a clear proof for this from the Teſtimony even of the Phariſees themſelves, who though they were much corrupted in Judgment, in regard of diſcerning into Man's Corruption, thinking and teaching Luſt to be no Sin; yet it may ſeem there was in them a Relick and Glimpſe of the total Corruption of every Man's Nature, by a Speech which they caſt out concerning the Man born blind; *John* 9. 34. *They anſwered and ſaid unto him, Thou waſt altogether born in Sins, and doſt thou teach us?* Thou wert altogether ὅλος, born in Sin: This indeed they ſeem only to apply unto ſuch, whom in their Births God had branded with ſome Defect, as he had this Man with Blindneſs; yet we may juſtly take it from thoſe Extenuators of Corruption, as a remainder of that Truth, which from their Forefathers had been derived to them, but which they had corrupted, and limited only to ſuch, as unto whom ſome Miſhap had befallen in their Birth. Now I cite this to prove, not that Men are born in Sin, but that the whole Man, ὅλος, is ſo.

2. We have plain Scriptures which evidence it.

1*ſt*. It is called the old Man; Why? becauſe it overſpreads every Part in Man: it is not called the old Underſtanding only, or old Will, but the *old Man*, becauſe all the Powers and Parts that go to make a Man, are tainted with it, and therefore all things do become new, when a Man is regenerated; 2 *Cor.* 5. 17. *Therefore if any Man be in Chriſt, he is a new Creature: old things are paſt away, behold, all things are become new*; that is, all things in a Man's Nature. All things were old, corrupted, and naught, and therefore all becomes new. And to this purpoſe it is obſervable (which is obſerv'd by ſome) that the Scripture ſpeaking of the Subject of this Corruption, ſpeaks not as of the Perſon of Men only, but of the Faculties in Man, as implying not *totus homo*, the whole Man only, but *totum hominis*, all that is in Man: Gal. 3. 22. *But the Scripture hath concluded all under Sin, that the Promiſe by Faith of Jeſus Chriſt might be given to them that believe.* The Scripture (ſays he) hath ſhut up all, τὰ πάντα, all things under Sin: ſo that the Word implies not only all Men, πάντες, but all things in Man. So likewiſe Chriſt expreſſes it, *Joh.* 3. 6. *That which is born of the Fleſh, is Fleſh; and that which is born of the Spirit, is Spirit.* He doth not only ſay, that *he that is born of the Fleſh, is Fleſh*, but *that which is born of the Fleſh, is Fleſh*, τὸ γεγεννημένον, there being not that thing in Man, who is born of Fleſh by fleſhly Generation, but is corrupted. And therefore,

2*dly*. We find all Parts in Man termed Fleſh; ſo the Mind of the moſt acute Knowers (for of ſuch he there ſpeaks) is termed, *Col.* 2. 18. —*Intruding into thoſe things which he hath not ſeen, vainly puft up by his fleſhly Mind.* It is a Mind of Fleſh. And anſwerably that Wiſdom, whereby in our walking we are guided, is termed *Wiſdom of the Fleſh*, 2 Cor. 1. 12. *For our rejoicing is this, the Teſtimony of our Conſcience, that in Simplicity and godly Sincerity, not with fleſhly Wiſdom, but by the Grace of God, we have had our Converſation in the World.* Nay, the Conſcience which ſeems leaſt to be corrupted, is yet ſaid to be defiled, Titus 1. 15. —*But unto them that are defiled and unbelieving, is nothing pure; but even their Mind and Conſcience is defiled.* And now theſe are the noble Parts of the Spirit: and as theſe, ſo the Will is of the Fleſh alſo; *Epheſ.* 2. 3.

Among whom alſo we all had our Converſation in times paſt, in the Luſts of our Fleſh, fulfilling the Deſires of the Fleſh, and of the Mind. It is τὰ θελήματα τῆς σαρκὸς, καὶ τῶν διανοιῶν, *the Wills of the Fleſh and of the Mind.* And in another Scripture the Will of the Gentiles is flatly oppoſed to the Will of God; 1 *Pet.* 4. 2, 3. *That he no longer ſhould live the reſt of his time in the Fleſh, to the Luſts of Men, but to the Will of God. For the time paſt of our Life may ſuffice us to have wrought the Will of the Gentiles, when we walked in Laſciviouſneſs, Luſts, Exceſs of Wine, Revellings, Banquetings, and abominable Idolatries.* Where the Apoſtle perſwades them to live no longer *to the Luſts of Men*; which, *ver.* 3. is interpreted *working the Will of the Gentiles*, but to the Will of God. And our Affections alſo are called the Luſts and Paſſions of the Fleſh; *Gal.* 5. 24. *And they that are Chriſt's, have crucified the Fleſh, with the Affections and Luſts.* And 1 Pet. 2. 11. *Dearly beloved, I beſeech you as Strangers and Pilgrims, abſtain from fleſhly Luſts, which war againſt the Soul.* And theſe make up that which in my Text is called Soul. And laſt of all, the Fleſh or Body is ſaid to be corrupt and filthy, as well as the Spirit or Soul: So 2 *Cor.* 7. 1. *Having therefore theſe Promiſes, dearly Beloved, let us cleanſe our ſelves from all Filthineſs of the Fleſh and Spirit, perfecting Holineſs in the Fear of God.* And Sin is ſaid to reign in the Body; *Rom.* 6. 12. *Let not Sin therefore reign in your mortal Body, that ye ſhould obey it in the Luſts thereof:* which is taken as diſtinct from the Soul, for it is added *mortal*, which the Soul is not. And if we look on all the Members of the Body, they ſhew their Corruption, they being fit Weapons for Unrighteouſneſs, even all the Members of the Body: The Eyes are full of Adultery: 2 *Pet.* 2. 14. *Having Eyes full of Adultery, and that cannot ceaſe from Sin, beguiling unſtable Souls: an Heart they have exerciſed with covetous Practices: curſed Children.* The Tongue is a World of Evil; *James* 3. 6. *And the Tongue is a Fire, a World of Iniquity: ſo is the Tongue amongſt our Members, that it defileth the whole Body, and ſetteth on Fire the Courſe of Nature; and it is ſet on fire of Hell.* The Feet are ſwift to ſhed Blood, and the Throat an open Sepulchre; *Rom.* 3. 13, 14, 15. *Their Throat is an open Sepulchre; with their Tongues they have uſed Deceit; the Poiſon of Aſps is under their Lips: whoſe Mouth is full of Curſing and Bitterneſs: their Feet are ſwift to ſhed Blood.* To conclude, they are ſaid to be full of all Unrighteouſneſs, full of all Readineſs to Evil; *Acts* 13. 10. —*O full of all Subtilty and all Miſchief, thou Child of the Devil, thou Enemy of all Righteouſneſs, wilt thou not ceaſe to pervert the right Ways of the Lord?* He doth not ſpeak of the Fulneſs of actual Sin, as a Tree is ſaid to be full of Fruit, as the Phraſe is uſed, *Rom.* 1. 29. *Being filled with all Unrighteouſneſs, Fornication, Wickedneſs, Covetouſneſs, Maliciouſneſs; full of Envy, Murder, Debate, Deceit, Malignity, Whiſperers.* But here in *Acts* 13. 10. the Fullneſs is underſtood, *tanquam plenitudo vaſis*, as a Veſſel is full of Liquor: *Elimas* his Soul and Body was full of Readineſs to Evil, which denotes inward Diſpoſitions thereunto. Neither doth he (as there he ſpeaks of it) call it a Fullneſs in regard of all the Parts of Unrighteouſneſs only, for that is after added beſides, *full of all Unrighteouſneſs*, not only all Readineſs to Evil, but full of all. And therefore in this regard our depraved Nature is compared to a corrupt Tree, whereof we know both Root, and Branch, and Bark, and all to be poiſoned, if the Tree is ſo; *Matth.* 7. 17, 18. *Even ſo every good Tree bringeth forth good Fruit, but a corrupt Tree bringeth forth evil Fruit. A good Tree cannot bring forth evil Fruit: neither can a corrupt Tree bring forth good Fruit.* And ſo is every Sprig and Faculty in Man, that brings forth any Act or Motion, as Fruit, be it the Underſtanding, Will, *&c.* all is corrupt, Bark and Body, and all. And this Sin of our Nature is called ἁμαρτία εὐπερίστατος, that which begirts all our Faculties; *Heb.* 12. 1. *Wherefore ſeeing we alſo are compaſſed about with ſo great a Cloud of Witneſſes, let us lay aſide every Weight, and the Sin which doth ſo eaſily beſet us, and let us run with Patience the Race that is ſet before us.* Now for the Reaſons and Demonſtrations of this Truth, that every Part in Man is corrupted and infected by Sin, and ſo ought to be ſanctified.

Firſt, In General. The Dominion and Extent of Power, both of Grace and

and Sin, are commenſurate, and their Dominions are of equal Compaſs; and where they come, they give Laws to every Member, and ſubject that which is within their Dominions, for both are ſaid to reign, and both are of a ſpreading Nature over all. Grace is compared to Leaven, becauſe it leavens the whole Lump, *Matth.* 13. 33. —*The Kingdom of Heaven is like unto Leaven, which a Woman took and hid in three Meaſures of Meal, till the whole was leavened.* And Sin and Corruption of Nature is compared to Leaven alſo; *Gal.* 5. 7, 8, 9. *Ye did run well, who did hinder you, that ye ſhould not obey the Truth? This Perſwaſion cometh not of him that called you. A little Leaven leaveneth the whole Lump.* 1 Cor. 5. 6, 8. *Your glorying is not good: Know ye not that a little Leaven leaveneth the whole Lump? Therefore let us keep the Feaſt, not with old Leaven, neither with the Leaven of Malice and Wickedneſs; but with the unleavened Bread of Sincerity and Truth.* Grace where it comes, comes in as Life, and as the Soul doth into the Body, and informs all in that Body it comes into; and accordingly we ſee all Parts to live in a living Man: And on the contrary, this Corruption of our Nature is as Death, which is as general alſo as Life, for it is the Privation of it. And *habitus & privatio verſantur circa idem:* The Habit and Privation belong to the ſame Subject. But,

Secondly, More particularly to demonſtrate this. If habitual Grace and Sanctification was ſeated in every Part of the firſt *Adam,* and of the humane Nature of Chriſt, and begins to be in every Faculty of a regenerate Man, then is every Faculty by Nature corrupted. The Conſequence is ſtrong, not only for the Reaſon before given in general, that Grace and Sin are of a like Extent, but more particularly it may be demonſtrated from them ſeverally.

1. If Grace begun, reacheth to every part of a regenerate Man, then did Sin before corrupt all, for *that Sanctification* is but the reſtoring of every Part to its Health and Integrity again. Now if any Part were whole, it would not need the Phyſician nor Cure.

2. That Sin is thus ſeated in every Part, may be proved by Experiment, drawn from the State of a regenerate Man. We feel that there is a Combat againſt the Work of Grace in every Part; Darkneſs and Unbelief in the Underſtanding fights againſt Light and Faith: *Lord, I believe, help my Unbelief,* ſays that poor Man in the Goſpel, *Mark* 9. 24. *Grace in the Will, fights againſt Sin in the Will:* The Fleſh in the Will, luſteth againſt the Spirit in the Will; *Gal.* 5. 17. *For the Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh; and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.* I ſay, in the Will; for the Apoſtle infers from what he had ſaid, that thence it was that *they could not do the things which they would.* It is not a Fight of one Faculty againſt another, but of the ſame Faculties againſt themſelves, and this through the whole Man.

3. The Conſequence is alſo ſtrong, that if the Grace which was in *Adam,* when innocent, did reach to every Part of his Nature; then that Sin, after he had fallen, hath the ſame Extent: for the Corruption of our Natures is but the Privation of that Grace which was in him, and therefore is in every Part wherein that Grace was. *Privatio eſt in eodem ſubjecto in quo habitus:* Privation is in the ſame Subject wherein the Habit was before.

4. The Conſequence is ſtrong too, that if in the Nature of Chriſt, Grace was in every Part of it, then Sin is ſo in our Natures: for the End of Chriſt's aſſuming and ſanctifying our Natures, was *to condemn Sin in the Fleſh;* Rom. 8. 3. *For what the Law could not do, in that it was weak through the Fleſh, God ſending his own Son, in the Likeneſs of ſinful Fleſh, and for Sin condemned Sin in the Fleſh;* that is, by ſanctifying our Nature in his Perſon, and by the Righteouſneſs of that his Nature, he takes away the Sin of ours, and there was no Part of that his Nature which he ſanctified to any other End. *John* 17. 19. *And for their ſakes I ſanctify my ſelf, that they alſo might be ſanctified through the Truth.* And in this *Rom.* 8. ſays the Apoſtle at *ver.* 2. *The Law of the Spirit of Life in Chriſt Jeſus, hath made me free from the Law of Sin and Death.* He had complained in *chap.* 7. of a Law of Sin in his Members, which would be there to his dying Day; now, ſays he, my Comfort is, that a contrary Law of Grace

and Life was in Chriſt to take away the Guilt of it. So that every Part in Chriſt being ſanctified with a Law of Life, was to take away the Law of Sin in every Part of us. Now it remains to be proved, that every Part of humane Nature in *Adam* and in *Chriſt*, was ſanctified, and alſo that every Part of it in a regenerate Man begins to be made Holy. This I demonſtrate two ways.

Firſt; You ſhall ſee how the one follows from the other, ſo as if it be true of any, it is true of all.

Secondly; I will give the general Reaſons for it.

1. I ſay the one follows neceſſarily upon the other. For,

1ſt. If every Part in a regenerate Man be ſanctified, then every Part of humane Nature was ſanctified in *Adam*, and *è contra*; for it is the ſame Image that is reſtored and created new, which was created at firſt, only with this Difference, (as one obſerves) *Adam* was ὁλῶς, ſanctified, but not ὁλοτελῶς; but we, tho not ὁλῶς, that is wholly and perfectly, yet ὁλοτελῶς, that is, to the End. Now that every Part in a regenerate Man is ſanctified, appears by that common Experiment, which yet is peculiar to regenerate Men, that there is a Combat in every Part between Fleſh and Spirit ſeated in all the Faculties, as I proved before.

2dly. If every Part of humane Nature was ſanctified in Chriſt, then it is ſo in us, and *è contra*; for he took Fleſh to ſanctify us; *John* 17. 19. *For their ſakes I ſanctify my ſelf.* And *Heb.* 2. 11, 14, 17. *For both he that ſanctifieth, and they who are ſanctified, are all of one: for which Cauſe he is not aſhamed to call them Brethren. Foraſmuch then as the Children are Partakers of Fleſh and Blood, he alſo himſelf likewiſe took part of the ſame: that through Death he might deſtroy him that had the Power of Death, that is, the Devil. Wherefore in all things it behoved him to be made like unto his Brethren; that he might be a merciful and faithful high Prieſt, in things pertaining to God, to make Reconciliation for the Sins of the People.* It is ſaid of Chriſt and us there, that he who ſanctifieth, and we that are ſanctified, are of one, that is, of one Nature, in every Part; for *ver.* 17. we are ſaid to be like in all things. He took our Nature, and every part of it to ſanctify it, that we might be made Partakers of his Sanctification, and ſo might be of one, agree and be alike to him: and that there might want no part in his Sanctification, he wanted no part of our Nature. And even in this Senſe we may underſtand that Scripture in *Epheſ.* 1. 23. of Chriſt's filling all in all: *He fills all in all his Children, from his own Fulneſs.* Now he is full of Grace and Truth. *John* 1. 10. *He was in the World, and the World was made by him, and the World knew him not:* And he took our Natures to ſanctify them, and therefore all he took was ſanctified; therefore he is called that holy thing, *Luke* 1. 35. —*The Holy Ghoſt ſhall come upon thee, and the Power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God.*

2. Now I ſhall aſſign the Reaſons which may evince that Grace was and is ſeated in Chriſt and *Adam*, in and through every Part of them, and ſo ought to be in us.

1ſt. Becauſe God hath made all in Man to glorify himſelf, not as other Creatures only, but by ſhewing forth thoſe Vertues and Graces, which he ſtamped on Man above all other Works of his Hands; 1 *Cor.* 6. 20. *Glorify God in your Body and Spirit too.* Pſal. 103. 1. *Bleſs the Lord, O my Soul; and all that is within me, bleſs his holy Name.* God therefore gave Abilities at firſt to Man thus to glorify God in his whole Soul. For as we cannot love him till he love us, ſo neither can we glorify him, unleſs he implant in every Faculty Holineſs and Grace firſt, whereby we have Abilities to do ſo.

2dly. The whole Nature of Man, and every Part of it in its pure and right Conſtitution, was made ſubject to the Law of God, and therefore was entirely holy: And therefore thus was the entire Nature of *Adam* and of *Chriſt* conſtituted; for indeed if any thing had been in *Adam* and Chriſt not ſubjected to the Law, it had been Enmity to God: for that is the Reaſon which the Apoſtle

ſtle gives of the carnal Mind's being Enmity againſt God; *Rom.* 8. 7. *Becauſe the carnal Mind is Enmity againſt God; for it is not ſubject to the Law of God, neither indeed can be.* But now there being nothing of this Enmity neither in *Adam*, while innocent, nor in Chriſt, no Part in them was lawleſs. And this is evident too from the Word of God's judging every Creature in Man; Heb. 4. 12, 13. *For the VVord of God is quick and powerful, and ſharper than any two-edged Sword, piercing even to the dividing aſunder of Soul and Spirit, and of the Joints and Marrow, and is a Diſcerner of the Thoughts and Intents of the Heart. Neither is there any Creature that is not manifeſt in his Sight: but all things are naked and opened unto the Eyes of him with whom we have to do.* And every thing in Man which is thus tried and judged by the Word, ought to be agreeable and ſubject to it in its firſt original Frame. And it is yet more clearly proved, if we conſider, that when Chriſt declares *the Sum of the Law*, he reckons up all in Man; *Mark* 12. 29, 30. *And Jeſus anſwered him, The firſt of all the Commandments is, Hear,* O Iſrael, *the Lord our God is one Lord; and thou ſhalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy Strength: this is the firſt Commandment.* Leſt any thing ſhould be left out, Chriſt adds, *with all thy Strength.* If this then be the Law, as Chriſt ſays it is, then this Law was originally written in the whole Soul, and every Part of it in *Adam*, and ſo in Chriſt too, of whom it is ſaid, that the *Law was in his Heart*, Pſal. 40. 8. And what is indeed the Sanctification of the Underſtanding and Will, but the *writing of the Law there?* which God promiſes to do under the new Covenant; *Jer.* 31. 33. *But this ſhall be the Covenant that I will make with the Houſe of* Iſrael; *After thoſe Days, ſaith the Lord, I will put my Law in their inward Parts, and write it in their Hearts, and I will be their God, and they ſhall be my People.* Now to write the Law in the Heart, is to put ſuch Diſpoſitions in, whereby a Man may live according to it. And thus the Law was written on all in Man, in his primitive Condition. And now alas, ſince his Fall, the contrary Law of Sin is written upon all in his Heart.

3*dly*. God hath made and ordained ſpiritual Objects and Acts for every Faculty of Soul and Body, and therefore he gave to *Adam* at firſt anſwerable ſpiritual Diſpoſitions in all his Faculties: For between every Faculty and its Object there muſt be a Suitableneſs: and as the natural Man receives not the things of the Spirit, for, ſays the Apoſtle, they are ſpiritually diſcerned, 1 *Cor.* 2. 14. ſo neither can any Faculty, if not ſanctified, be in a ſpiritual manner carried to, or be converſant about ſpiritual things. Therefore if God did provide ſpiritual Objects *for all* in Man, then ſurely he put ſpiritual Diſpoſitions into all thoſe Powers of his Soul. Now that God did provide ſpiritual Objects for every Faculty, is eaſy to be demonſtrated by all the Particulars. For the Underſtanding, there are things of the Spirit; for the Will, ſpiritual good things; for Conſcience, ſpiritual Motives, *&c.*

4*thly*. God made all in Man capable of Glory, therefore he made every thing in Man holy: for ſince God would glorify all that is in Man, ſo that even ſo much as our Bodies ſhall be *made like his glorious Body*, Phil. 3. 21. all in Man muſt therefore be ſanctified; for indeed no Veſſel is capable of Glory, till it be prepared, *Rom.* 9. 23. and made meet, *Col.* 1. 13. And therefore ſince the Underſtanding, Will, Memory, and all, ſhall be glorified, all theſe Powers of the Soul muſt be firſt ſanctified. And therefore now Grace and Holineſs being introduced into every Faculty of the Soul, ſhews that all in Man is infected with Sin, ſince the Diſeaſe and the Remedy are of equal Extent.

CHAP. II.

Arguments to prove that not only the inferiour Powers of the Soul, but the ſupream, the Underſtanding and Mind, are corrupted. That the Mind it ſelf is called Fleſh as well as the other. Arguments from Reaſon further to evince it.

IT is not only the inferiour Powers of the Soul which this Plague of Sin hath ſeized, but the Contagion hath aſcended into the higher Region of the Soul, the Mind. It is this ſupream, ſublime and noble Part, (which is not to be found in Beaſts) the Underſtanding, Judgment and Conſcience, which the Apoſtle in this 1 *Theſſ.* 5. 23. means by *Spirit*, as needing Renovation and Sanctification, as much as the lower Faculties in Man. And in this ſenſe Spirit is alſo taken, 1 *Cor.* 2. 11. *For what Man knoweth the things of a Man, ſave the Spirit of Man which is in him?* Where Spirit of Man ſignifies the knowing and diſcerning Part in Man: and in the ſame meaning it is to be underſtood, when it is diſtinguiſh'd from Soul, as here in this 1 *Theſſ.* 5. 23. and in other Places.

Since I deſign to ſhew how all the ſeveral Faculties of our Souls are by Sin depraved, that which I am to begin with, is the higheſt and nobleſt of them all, the Spirit of Man. And this then is the firſt Propoſition I will prove.

Propoſ. *That the moſt ſupream, moſt ſpiritual Faculty in Man's Mind, the underſtanding Power of Man, is corrupted, and needs renewing.*

This is a Doctrine had need be proved, becauſe to a carnal Underſtanding not enlightned by the Word, this hath always been, and is the greateſt Paradox. So it was to the Heathen Philoſophers, and to many of the Schoolmen alſo, though called Chriſtians; who though indeed they did acknowledg Dregs to lie at the bottom of the Affections in the lower part of the Soul, which ſometimes, when ſtirr'd and joggled by outward Temptations, do mud, and corrupt the Mind; yet that ſublime and noble Faculty, according to their Opinion of it, was in it ſelf moſt pure, and the cleareſt of all the reſt. And therefore they ſay, Reaſon did ſtill direct, adviſe and perſwade us to the beſt things, and was in it ſelf a pure Virgin. And thus the Phariſees alſo judged, *Rom.* 2. 17, 18, 19. *Behold, thou art called a Jew, and reſteſt in the Law, and makeſt thy boaſt of God; and knoweſt his Will, and approveſt the things that are more excellent, being inſtructed out of the Law; and art confident that thou thy ſelf art a Guide of the Blind, a Light of them which are in Darkneſs.* They boaſted they knew God's Will, and were confident, becauſe they were Guides to the Blind, a Light of them in Darkneſs; therefore of all things elſe, they thought leaſt that their Underſtandings were corrupt and blinded: John 9. 40. *And ſome of the Phariſees which were with him, heard theſe Words, and ſaid unto him, Are we blind alſo?* When they heard Chriſt ſpeaking of Blindneſs even in them that ſee, ſaid theſe Men, *Are we blind alſo?* Of all the Imputations elſe, they wondred at this the moſt: And indeed when blind Reaſon, which thinks it ſees, is Judg, it is not ſtrange, that this Corruption of the Underſtanding ſhould be a Wonder to it. For Reaſon being the ſupream Faculty of all the reſt, which judgeth all elſe, and is judged of none but it ſelf, by reaſon of its nearneſs to it ſelf, it leaſt diſcerns it ſelf. As a Man's Eye, which tho it may ſee the Deformity of another Member, yet not the Bloodſhot that is in it ſelf, but it muſt have a Glaſs by which to diſcern it. And ſo though even corrupt Nature diſcerns the Rebellions of the Affections and ſenſual Part of Man by its own Light, as the Heathens did, and complain'd thereof; yet it cannot diſcern the Infection and

Defilement that is in the Spirit it ſelf, but the Glaſs of the Word is the firſt that diſcovereth it; and when that Glaſs is alſo brought, there had need be an inward Light of Grace, which is oppoſite to this Corruption, to diſcover it. And therefore the Holy Ghoſt doth moſt of all inculcate this Depravation of the Mind, and expreſs it with the greateſt Emphaſis: When he would ſhew how impure Unbelievers are, who yet profeſs that they know God, ſays he, *Even their Mind and Conſcience is defiled,* Titus 1. 16. They leaſt of all ſuſpected theſe Parts (which are not Fleſh) to be tainted, becauſe they know God, and have ſome Light in them. Therefore now, in oppoſition to this their Conceit, he mentions only the Mind and Conſcience, as being impure, and that with an Emphaſis, ϗ νοῦς, ϗ συνείδησις, *even their Mind and Conſcience is defiled.* And there is almoſt no Place where he ſpeaks ſetly of the Corruption of Nature, but νοῦς or διάνοια comes in, and is ſometimes alone mentioned, and put for all the reſt: ſo *Epheſ.* 2. 3. *Fulfilling the Deſires of the Fleſh, and of the Mind.* Epheſ. 4. 17, 18. —*That ye henceforth walk not as other Gentiles walk, in the Vanity of their Mind, having the Underſtanding darkned, being alienated from the Life of God, through the Ignorance that is in them, becauſe of the Blindneſs of their Heart.* Col. 1. 21. *And you that were ſometime alienated, and Enemies in your Mind by wicked Works, yet now he hath reconciled.* Enemies, ἐν τῇ διανοίᾳ, in the Mind. And ſo when he ſpeaks of renewing, he exhorts them *to be renewed in the Spirit of the Mind,* Epheſ. 4. 23. He inſtances in that for all the reſt.

Now for the proof of the Spirit of the Mind being deprav'd in Man, beſides thoſe Places that ſpeak of the particular Corruptions of it, which I reſerve till I come to treat of them, I will name but one or two Places more, which ſpeak of the Corruption of the Mind in general.

1. We find that Fleſh is attributed to this as well as to any other Faculty. The Underſtanding, the natural Underſtanding of Man is called Fleſh and Blood, *Mat.* 16. 17. *Fleſh and Blood hath not revealed this,* ſays Chriſt. You may know what Faculty he ſpeaks of, by the Act which he aſcribes, or rather denies to it, [*Revealing*] which is proper unto the Light of the Mind: And now this Light and *Acumen* he calls Fleſh, that is, Corruption, as well as any other. And Hereſy alſo, which is ſeated in the Underſtanding, is yet ſaid to be a Fruit of the Fleſh, *Gal.* 5. 20. This evil Fruit grows upon that Branch or Faculty, which is indeed the Top-Branch of all the reſt, and yet it is not ſo high, but Fleſh or Corruption, as ill Sap, aſcends and comes to it; and therefore all the Wiſdom of it is called fleſhly, 2 *Cor.* 1. 12. and it ſelf is termed Mind of the Fleſh, *Coloſſ.* 2. 18. —*Vainly puft up by his fleſhly Mind.*

Nor is it privatively corrupted only with Ignorance, but poſitively alſo with corrupt Diſeaſes, habitual evil Diſpoſitions: 1 Tim. 6. 4, 5. *He is proud, knowing nothing, but doting about Queſtions and ſtrifes of Words, whereof cometh Envy, Strife, Railings, evil Surmiſings, perverſe Diſputings of Men of corrupt Minds, and deſtitute of the Truth,* &c. He doth not only ſay, *Their Minds are deſtitute of the Truth,* ſo as they aſſent not to wholeſome Doctrine, but he ſays their Minds are corrupt, ſick and diſeas'd, νοσῶν, *ſick about vain Queſtions,* longing for them, as a diſeaſed Stomach doth for any Traſh. And this Diſtemper of the Mind the Apoſtle in another place calls an Itch after Fables, 2 *Tim.* 4. 3, 4. —*But after their own Luſts ſhall they heap to themſelves Teachers, having itching Ears: And they ſhall turn away their Ears from the Truth, and ſhall be turned into Fables.* And 2 Tim. 2. 25, 26. *In Meekneſs inſtructing thoſe that oppoſe themſelves, if God peradventure will give them Repentance to the acknowledging of the Truth; and that they may recover themſelves out of the Snare of the Devil, who are taken captive by him at his Will.* The Apoſtle there ſpeaking of the Repentance of thoſe who oppoſed the Goſpel, he calls that their Repentance, ἀνανήψεως, a Recovery out of not an ordinary Sickneſs, but perfect Frenzy, unto Health and Sobriety; which ſhews, that the Mind was diſeaſed and frantick before, and that this was the cauſe of its oppoſing the Truth.

2. As I have proved this Infection of the Mind by Sin from Scripture, ſo now I will demonſtrate it by Reaſons.

1*ſt.* If the Spirit and Judgment, and higher Faculties of the Soul, were not corrupted, but only the inferiour; if not the Spirit, as well as the Soul of Man, was depraved; then the Image of the Devil in the proper Lineaments of it, would not appear in wicked Men; then his chief and main Sins would not be found in them, which yet they are. If we conſider this *great evil One*, Satan, he is a Spirit, and hath no ſenſual or bodily Luſts, either of Uncleanneſs, Drunkenneſs or Gluttony in him, but his Wickedneſs is *ſpiritual Wickedneſs*; for which reaſon the Helliſh Powers of Darkneſs have that peculiar Name given them, *Epheſ. 6. 12. For we wreſtle not againſt Fleſh and Blood, but againſt Principalities, againſt Powers, againſt the Rulers of the Darkneſs of this World, againſt ſpiritual Wickedneſs in high Places.* And why is the Wickedneſs of the Devil called ſpiritual, but becauſe it is rooted in a Spirit, and all his Sins are ſeated in his Underſtanding and Will? What is the Devil's great Sin but Pride, the Womb whereof is chiefly the Underſtanding? And this Sin of Pride was the Devil's Condemnation and Ruine; 1 *Tim.* 3. 6. —*Leſt being lifted up with Pride, he fall into the Condemnation of the Devil.* It was this Pride which ſum'd up into the Devil's Head, and made him reel out of Heaven. Of ſuch Sins as theſe Men are alſo guilty, and prone to them as well as the Devils. Our proud contentious Wiſdom is called *devilliſh*, James 3. 15. *This Wiſdom deſcendeth not from above, but is earthly, ſenſual, devilliſh.* And all that Envy, Malice, Lying and Diſſembling, which though in the Will, yet are rooted in the Underſtanding, are in this Scripture mentioned by the Apoſtle, as bearing the ſame devilliſh Reſemblance. And theſe and ſuch like Luſts which are in wicked Men, Chriſt calls the *Luſts of their Father the Devil*, John 8. 44. *Ye are of your Father the Devil, and the Luſts of your Father ye will do:——When he ſpeaketh a Lie, he ſpeaketh of his own; for he is a Liar, and the Father of it.* When the Devil tells a Lie, *he ſpeaks it of his own*, as being an Act of the Mind againſt it ſelf. And ſo Blaſphemy, and all blaſphemous Thoughts and Expreſſions concerning God, are ſaid, as well as all other vain Thoughts, to proceed out of our Hearts; *Matth.* 15. 19. *For out of the Heart proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, falſe Witneſs, Blaſphemies.* Theſe Blaſphemies, as they are Acts of the Mind, are more agreeable to the Devil's Sins, than Murders, Fornications, *&c.*

2dly. In the firſt Sin of our firſt Parents, (whereby our Natures became tainted) the Judgment and Underſtanding had a great, if not the firſt and main Stroak: and therefore if by that Act, Sin entred on our Natures; the Underſtanding, which was ſo deeply guilty, deſerv'd to be puniſhed and wounded as deeply as any other. Now examine what was the main Object which drew on that Sin, and which was aimed at in it; it was an apprehended Excellency in the Underſtanding, *to know Good and Evil*, that they might, as they conceived, be like unto God: and the Original of their being deceived, was in liſtning and aſſenting to the Devil rather than God; for twice when the Apoſtle ſpeaks of that Sin, he expreſſeth it as an Error in Judgment, as their being deceived; 2 Cor. 11. 3. *He beguiled* Eve *through Subtilty*, that is, his Wit deceived her. Their Sin therefore conſiſted primarily in Error; 1 *Tim.* 2. 14. *And* Adam *was not deceived; but the Woman being deceived, was in the Tranſgreſſion.* So that the Woman's being deceived, may ſeem to have been the firſt Wicket which let Sin in; or if it be not ſo, yet however 'tis mentioned as the main Cauſe and Subject of that firſt Sin; and from this Deceit it was, that corrupt Opinions of God were ingendred in their Minds, to imagine fooliſhly that he envied them a happier Eſtate, as I have before ſhewed. Now then if the Underſtanding was (as it appears to have been) one of the chief, if not *the* chief Party in this Sin; then certainly that Act of the Underſtanding was the cauſe of that Corruption which is in us: and therefore this Faculty muſt needs be much, if not moſt corrupted; this Faculty muſt receive one of the greateſt Wounds, and be puniſhed with one of the greateſt Loſſes. For if God ſaid, *The Soul that ſins, ſhall die*; then that Faculty in the Soul, which you ſee ſinned mainly, *muſt die*, that is, muſt loſe the Life of Holineſs which was in it before. The Schoolmens Reaſon why the Body is moſt corrupted, was, becauſe that Sin is conveyed by bodily Generation, not conſidering that this was only the Conduit-Pipe, but *Adam*'s firſt Sin was the Spring and Cauſe; and therefore the Corruption of the Faculties is to be meaſured by the Stroke which the

Parts and Faculties of his Soul had in it. Her Eye indeed and Taſte helped forward the Act: for ſhe ſaw the Apple to be good and deſirable; *Gen.* 3. 6. *And when the Woman ſaw that the Tree was good for Food, and that it was pleaſant to the Eyes, and a Tree to be deſired to make one wiſe; ſhe took of the Fruit thereof, and did eat, and gave alſo unto her Husband with her, and he did eat.* But now the Luſt of the Underſtanding, and the Deceit therein, had firſt poiſoned all, or a mere Apple could never have ſo entic'd them, but it was conceiv'd to have Virtue in it to give *the knowledg of Good and Evil*, the Devil candying it over with ſuch a ſpecious Appearance; and hence it was that the Apple became ſo alluring. Therefore if it be the Influence and Puniſhment of *Adam*'s ſinful Act, which cauſeth that Corruption of Nature which is in us, as I have proved, then in a juſt and meet Puniſhment, thoſe Faculties muſt needs be mainly corrupted in *Adam*, and ſo in us, (though indeed his Sin corrupted all in him, and in us too) that had the greateſt ſtroke in his ſinning, which I have proved his Underſtanding to have had.

3dly. If we conſider the Nature of Grace, and of Sin, and how they are expreſs'd to us in Scripture, as being both of them of a ſpiritual Nature, it is evident, that therefore they muſt have the moſt ſpiritual Subject. They are not as Dregs and Lees that go down to the bottom, but as Light and Darkneſs which ſwim above, and are in the finer and ſublimer Parts of the Soul, and moſtly poſſeſs and lodg in its higher Regions. For indeed as it is Reaſon that renders us capable of Sin, and of Grace, which Brutes are not, Reaſon therefore is the chief Seat of them both. We find alſo, that Grace is compared to Light, as Corruption (which is the privation of it) to Darkneſs. Thus even the State of Grace is called Light, and the State of Nature, Darkneſs, *Eph.* 5. 8. *For ye were ſometimes Darkneſs, but now are ye Light in the Lord.* As he calls Grace Light, ſo them he calls the Children of the Light, that being the principal and prevailing Principle in them. And the Strength and Power of Sin alſo is ſaid to lie in Darkneſs, which is oppoſite to this Light; *Col.* 1. 13. *Who hath delivered us from the Power of Darkneſs, and tranſlated us into the Kingdom of his dear Son.* That from which we are delivered, is called the Power of Darkneſs, and the Kingdom of Chriſt, into which we are tranſlated, is called Light; *ver.* 12. —*Which hath made us meet to be partakers of the Inheritance of the Saints in Light.* And that the Power of Sin lies in Darkneſs, is clear from this, that the Strength of a Man lies in Wiſdom and Reaſon, and Grace animating that Reaſon: Prov. 24. 5. *A wiſe Man is ſtrong, yea, a Man of Knowledg increaſeth Strength.* So now corrupted Reaſon, which is Darkneſs, is the ſtrength of Sin; and the cauſe why the Devil rules ſo in Men, is from the darkneſs of their Minds; *Epheſ.* 6. 12. *For we wreſtle not againſt Fleſh and Blood, but againſt Principalities, againſt Powers, againſt the Rulers of the Darkneſs of this World, againſt ſpiritual Wickedneſs in high Places.* And when the Apoſtle would expreſs how Oppoſers of the Truth are recovered out of the Devil's Snare, he puts it upon their having Repentance, to acknowledg the Truth; 2 *Tim.* 2. 25, 26. *In Meekneſs inſtructing thoſe that oppoſe themſelves, if God peradventure will give them Repentance to the acknowledging of the Truth, and that they may recover themſelves out of the Snare of the Devil, who are taken captive by him at his Will.* When they have μετάνοιαν, a changed Mind to acknowledg the Truth; when they have found the way out of thoſe thick Miſts of Darkneſs, with which they were covered, and in which the Devil kept them; when they ἀνανήψωσιν, are recovered out of that Diſeaſe, Lethargy, and indeed Frenzy of the Mind, and like the Prodigal are come to themſelves again; then the Devil's Snare is broke, who before, through their Ignorance, Blindneſs and Madneſs, did what he would with them. Now if Grace be Light, and Sin is Darkneſs, (and indeed what is the Life of Grace and Glory both, but Light? and Sin and Hell, but Darkneſs?) then they have their principal Seat in that Faculty, to which Light properly belongs, as to the Underſtanding it doth; from which higher part of the Soul, as from a Sun above, it might diffuſe its Influence and Heat to all the lower Faculties. And if the underſtanding Power of Man be the Subject of the Light of Grace, it is alſo of the Darkneſs of Sin, ſince both Light and Darkneſs belong to the ſame Faculty, according to what our Saviour ſays, *Matth.* 6. 22, 23. *The Light of the Body is the Eye: if therefore thine Eye be ſingle, thy whole Body ſhall be full of Light. But if thine Eye be evil, thy whole Body ſhall be full of Darkneſs. If therefore the Light that is in thee be Darkneſs, how great is that Darkneſs?* Which proves my Aſſertion, that not only the lower, but the nobler Faculties in Man, the Underſtanding and Mind, are depraved with Sin.

4thly. If we conſider that the Production and Increaſe of Grace is ſaid to be a Work wrought and tranſacted in the Underſtanding, and firſt beginning there; then certainly it follows that this Faculty is mainly, if not principally corrupted. But now the Work of Grace is expreſſed to us, *Acts* 26. 17, 18. *to be the opening the Eyes, and turning Men from Darkneſs to Light*; and ſo when Men are raiſed, (whether by a new Life from the Death of Sin, or by an awakening out of a ſinful Backſliding, I will not now diſpute) what is the Life which comes into them? *Epheſ.* 5. 14. *VVherefore he ſaith, Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee Light.* And indeed the Life of Grace is originally nothing but Light: *John* 8. 12. *Then ſpake Jeſus again unto them, ſaying, I am the Light of the VVorld; he that followeth me, ſhall not walk in Darkneſs, but ſhall have the Light of Life.* As Grace there, is called *the Light of Life*; ſo anſwerably in thoſe Words, *John* 1. 4. *In him was Life, and the Life was the Light of Men.* Light is interpreted to mean that Grace which we had in Innocency: that whereas Chriſt is ſaid in *ver.* 3. to have given all things being; ſo to Man he gave that Life and Image which he had in himſelf as ſecond Perſon; *In him was Life, and the Life was the Light of Men.* So that the Life of Grace is principally Light, and if ſo, the Underſtanding is one of the chief Vitals, the *primum vivens*, that which firſt lives, as the Heart is in Man: and therefore the Death of Sin is alſo mainly ſeated in the Underſtanding, as this is the firſt Faculty which is quickned by Grace, ſo it was the firſt that died by Sin. And this is one of the firſt Faculties which is enlivened, and by means of it the reſt have Life produced in them: and therefore when the Apoſtle *Paul* exhorts to put off the old Man ſtill more, and to put on the new, that is, to get the whole Man changed; he puts this in between both, as the means of both, *Be renewed in the Spirit of your Minds*; Epheſ. 4. 22, 23, 24. *That ye put off concerning the former Converſation, the old Man, which is corrupt according to the deceitful Luſts; and be renewed in the Spirit of your Mind. And that ye put on the new Man, which after God is created in Righteouſneſs and true Holineſs.* And when he exhorts us to be *transformed*, which means that the Frame of our whole Man ſhould be changed; he directs how it is done, *viz.* by the renewing of the Mind, that ſo *we may prove* (or in true Judgment allow of) *the Will of God*; Rom. 12. 2. *And be not conformed to this VVorld: but be ye transformed by the renewing of your Mind, that ye may prove what is that good, and acceptable, and perfect VVill of God.* Which expreſſeth thus much, that when the Mind is once wrought upon and renewed, there is a Conformity to God wrought in the whole Soul; *as if the Eye be ſingle, the whole Body is full of Light*, Matth. 6. 22. Not that barely the Light doth the Work by filling all our Powers, but the Holy Ghoſt by that Light changeth the whole Man. As the Heavens by their Light convey their Heat and Influences, ſo Heat and Life, and Quickning in the Will and Affections, are conveyed into them by the Light of the Mind. If then the Renovation muſt thus neceſſarily be begun in the Underſtanding, then certainly that Faculty of all other is primarily and moſt deeply depraved.

5thly. This will alſo appear, if we add to all the former this Conſideration, That the main and proper End of one of the Offices of Jeſus Chriſt, for which it was appointed, is to cure the Defects of the Underſtanding. He hath but three Offices, King, Prieſt, and Prophet; and, as a Prophet, his Office is to work on the Underſtandings of Men, and to heal the Defects in them. As a Prophet, he removes our Ignorance, and therefore is called a Teacher; *Matth.* 23. 8, 10. *But be not ye called Rabbi: for one is your Maſter, even Chriſt, and all ye are Brethren. Neither be ye called Maſters: for one is your Maſter, even Chriſt.* The Word is ὁ καθηγητὴς, Doctor or Teacher. And as Chriſt is a Teacher to inſtruct our blind and ignorant Minds; in him are therefore hid *all Treaſures* *of VViſdom and Knowledg,* Col. 2. 3. that he might diſpenſe them to us. And the ſame Apoſtle in another Scripture, reckoning up the main Benefits which we have by Chriſt, puts in Wiſdom as one and the firſt; 1 *Cor.* 1. 30. *But of him are ye in Chriſt Jeſus, who of God is made unto us VViſdom, and Righteouſneſs, and Sanctification, and Redemption.* Well, and if we conſider too all the Inſtructions, Reproofs and Doctrines in the Word, what are they but as ſo many Plaiſters which Chriſt lays to our Heads, to cure our diſeaſed Judgments, and by healing them, to heal all the other Faculties? All thoſe wholeſome Words are principally applied to the Underſtanding, as to that Part in us which is as ſick or moſt ſick of any, and by that they work on the other.

6thly. It is the Defect and Pravity of the Mind, which is the Original and Root of all Sin in the other Powers of our Souls; nay, a corrupt Underſtanding is the immediate Cauſe and firſt Mover in moſt Sins, and the prime Subject of many, and thoſe the greateſt Sins, and therefore certainly it is deeply corrupted.

1. The Darkneſs of the Underſtanding is the Author of that Rebellion which is in the Will and Affections, for therefore doth the Will and ſenſual Appetite ſeek out ſo inordinately the Pleaſures of Sin; becauſe the Mind is ignorant of God, knows him not, and ſo is a ſtranger to him, and can have no Fellowſhip with him: for it is Ignorance of God eſtrangeth us from him, ſince all Fellowſhip and Friendſhip is grounded upon Knowledg, and all friendly Entercourſe is chiefly tranſacted by the Help of it; and therefore reaſonable Creatures are only capable of Friendſhip, which Beaſts are not. That we may then have Communion with God, the Knowledg of him is neceſſary: and accordingly the firſt and main thing which God doth, when he enters us into the Covenant of Grace, is *to teach us to know him*, Jer. 31. 33, 34. *But this ſhall be the Covenant that I will make with the Houſe of* Iſrael; *After thoſe Days, ſaith the Lord, I will put my Law in their inward Parts, and write it in their Hearts, and I will be their God, and they ſhall be my People. And they ſhall teach no more every Man his Neighbour, and every Man his Brother, ſaying, Know the Lord: for they ſhall all know me, from the leaſt of them unto the greateſt of them, ſaith the Lord: for I will forgive their Iniquity, and I will remember their Sin no more.* It is Ignorance therefore which keeps Men from Fellowſhip with God, and want of that Fellowſhip makes every Faculty in the Man ſhift for it ſelf, hunt and ſeek about in other things in the Pleaſure of Sin and Variety of Luſts, to find that Happineſs and Delight which the blinded Soul cannot ſee or diſcern to be in God. Men are therefore eſtranged from God, becauſe they know him not, and then they are abandon'd to all manner of Sins; *Epheſ.* 4. 17, 18, 19. *This I ſay therefore and teſtify in the Lord, that ye henceforth walk not as other Gentiles walk, in the Vanity of their Mind, having the Underſtanding darkned, being alienated from the Life of God, through the Ignorance that is in them, becauſe of the Blindneſs of their Heart: who being paſt feeling, have given themſelves over unto Laſciviouſneſs, to work all Uncleanneſs with Greedineſs.* Mark, it is ſaid, *that they are alienated from God through Ignorance, becauſe of the Blindneſs of their Hearts*; and thence it follows, *that they gave themſelves over to Laſciviouſneſs.*

2. The Darkneſs of the Mind is not only thus negatively (as depriving the Soul of the Knowledg of God) the Root of all Sin, but it is poſitively the immediate Cauſe of moſt Corruptions in Mens Lives. Thus *Paul* mentions *fleſhly Wiſdom*, as the corrupt Principle by which Men lead their Lives, and as the main oppoſite Principle unto Grace: 2 *Cor.* 1. 12. *For our rejoycing is this, the Teſtimony of our Conſcience, that in Simplicity and godly Sincerity, not with fleſhly Wiſdom, but by the Grace of God, we have had our Converſation in the World, and more abundantly to you-wards.* There is a fleſhly practical Wiſdom which enables Men to do much Miſchief, and therefore wicked Men are ſaid to be wiſe to do Evil; *Jer.* 4. 22. *For my People is fooliſh, they have not known me, they are ſottiſh Children, and they have none Underſtanding; they are wiſe to do evil, but to do good they have no Knowledg.* And indeed this carnal Wiſdom is the Cauſe of the greateſt Part of Wickedneſs in the World; *Iſa.* 47. 10. *For thou haſt truſted in thy VVickedneſs: thou haſt ſaid, None ſeeth me. Thy*

VVisdom and thy Knowledg, it hath perverted thee: and thou haſt ſaid in thine Heart, I am, and none elſe beſides me. What Practices do corrupt Opinions put Men upon? How do they hold them in the Snare of the Divel? How do corrupt Principles in the practical Underſtanding ſecretly ſteer Men, and do all covertly and with underhand Dealing, when yet the contrary Principles keep a Noiſe in the Conſcience and ſpeculative Part? Corrupt Reaſonings and falſe Judgments of things are the chief Movers and Actors in all our Sinnings; Epheſ. 2. 3. *Among whom alſo we all had our Converſation in times paſt, in the Luſts of our Fleſh, fulfilling the Deſires of the Fleſh, and of the Mind; and were by Nature the Children of VVrath, even as others.* They are ſaid to fulfil the Wills of τῶν διανοιῶν, of the Mind, of the Reaſonings, as well as of the Fleſh, the ſenſual Part. And really thus it is with Men, that though they are convinced in their ſpeculative Underſtandings, that there is a God, and that it is beſt to ſerve and worſhip him, *&c.* yet there is a corrupt Principle in their practical Judgments, which will deny and renounce all this, and act contrary to it; and Men will ſtill *walk in the Vanity of their Minds,* Epheſ. 4. 17. that is, vain Principles are their Guide.

3. The Underſtanding it ſelf is the Subject of many Sins, and the chief Tranſactor of them; and though uſually they affect the Will alſo, yet they are ſeated there principally. As Pride hath its chief Place in the Mind, and therefore the Apoſtle *Paul* deſcribes it by a being puff'd up with a fleſhly Mind; Col. 2. 18. *Let no Man beguile you of your Reward, in a voluntary Humility, and worſhipping of Angels, intruding into thoſe things which he hath not ſeen, vainly puft up by his fleſhly Mind.* So Idolatry, Hereſy, Blaſphemy, Hypocriſy, Infidelity, evil Surmiſings, ſeeking after Credit, and Praiſe, and Glory, which is an aereal thing, a ſublimated Object of the Underſtanding; in fine, all Inordinacies after any Excellencies, of which the Underſtanding only judgeth, all theſe Sins are principally ſeated in it; and all the evil Thoughts, wicked Deviſings, ſiniſter and hypocritical Ends, which ſet unregenerate Men on work in all their ways, theſe are all ſeated in the Underſtanding. And theſe Sins are both the great ſwaying Sins in Mens Lives, of longeſt Continuance, of mightieſt Strength, and of higheſt Guilt; which I add, to ſhew the deep Corruption of the Underſtanding, and as Motives to mortify them, having them in our Eye, ſearching them out, and alſo humbling our ſelves for them.

1*ſt.* Theſe Sins in the Underſtanding are the moſt ſwaying of all other; they are of a larger Extent and Compaſs, and a Man hath more Occaſions to pleaſe them than others, and therefore they command moſt, and bear the greateſt Sway in a Man's Life. As to inſtance in one of them, Credit, and Glory of a Name, a Man ſeeks to uphold it, and is mindful of it continually; yea, for the ſake of it a Man will abſtain from many a groſs Sin, and ſome Affections and Luſts are ſtarved to feed and nouriſh this, and it keeps other Sins under: and in ſhort, acts a Part in every thing, whenas other Luſts do but occaſionally and at ſome times exert themſelves.

2*dly.* Theſe Sins in the Underſtanding are the ſtrongeſt of all other. The ſtrong Holds which exalt themſelves, are Sins ſeated in the Mind, and therefore called Reaſonings, which exalt themſelves againſt God; 2 *Cor.* 10. 4, 5. *For the Weapons of our Warfare are not carnal, but mighty through God to the pulling down of ſtrong Holds, caſting down Imaginations, and every high thing that exalteth it ſelf againſt the Knowledg of God, and bringing into Captivity every Thought to the Obedience of Chriſt.* And therefore theſe Sins are the ſtrongeſt Holds, becauſe they are founded in the Reaſon, which argues for them, defends and juſtifies them, when other Luſts have no Shew or Colour of Reaſon, and have little or nothing to ſay and plead for themſelves. When Chriſt was here on Earth, what was the ſtrongeſt Luſt which kept Men from coming to him, and believing? It was Pride and vain Glory. What was it they ſtuck at moſt? Diſgrace, and renouncing the Credit of their Learning, and foregoing Hopes of Preferment and Wealth, and abandoning the Correſpondency of their Friends, by loſing their Eſteem: Here it was they ſtuck moſt, and all theſe are Sins of the Underſtanding.

3dly. Theſe Sins are of moſt Continuance. When the Body decays, and the Temper alters, other Luſts wither, but not theſe in the Mind and Spirit, which are as green and freſh in old Age, as in Youth: ay, and as Men grow in Years, theſe Sins grow more ſtrong and lively in them.

4thly. Theſe Sins are of the deepeſt Guilt: for, *corruptio optimi eſt peſſima*, the beſt things corrupted, become the worſt of all; as a Stain is worſe on a fine Cloth than a courſe. And therefore as the Underſtanding is the moſt excellent Part in Man, and the very Spirit of the Soul, and the Image of God is chiefly wrought there; ſo the Corruption of it is worſe than that of the other Faculties: *If the Eye be dark, how great is that Darkneſs*, Matth. 6. 23. And beſides all this, it is in theſe Sins of the Mind, that we reſemble the Devil, whenas in other Sins we are only like unto the Beaſts.

CHAP. III.

The Difference between the natural Defects in Mens Minds, cauſed by the Fall and Sin, and thoſe which are ſpiritual Defects. That Mens natural Imperfections in Underſtanding and Reaſon, would have been much greater, if they were not healed by the common Goodneſs of God to Men. Yet notwithſtanding, how deficient Men are in the Knowledg of civil and natural things, and therefore they muſt be much more ſo as to ſuch which are ſpiritual.

HAving prov'd in the general, that even the Spirit of Man, or his more ſublime Part, the Underſtanding, is defiled. I now come to ſhew in the particular Inſtances, wherein this Corruption of the Mind doth conſiſt. To make the way clear to my Diſcourſe, I premiſe theſe two Propoſitions.

Prop. I. *There is a Difference between the Wounds and natural Defects which the Fall of* Adam *hath given the Mind, and the ſinful Defilements which it hath contracted from his Fall.*

For as in the Body there are many Defects which in themſelves are Miſeries indeed, but not Defilements, and which may humble a Man as Puniſhments, but not as Sins, ſuch are Lameneſs, Blindneſs, *&c.* So in the Faculties of the Soul, and in this of the Underſtanding eſpecially, beſides the Defilements of it, there are many Wants, Imperfections and Weakneſſes, which ſimply in themſelves conſidered, may rather be thought Miſeries than Sins, as Weakneſs of Memory, Ignorance in humane Sciences, *&c.* the Principles whereof *Adam* had, who gave Names to Beaſts according to their Natures, and we ſhould have inherited them from him. That you may underſtand this further, conſider that *Adam*'s Mind, (as the beſt of Mens Minds alſo now are) was enriched with two ſeveral Endowments. 1. The ſanctifying Light of the Law written in the Heart, whereby he knew God, and how he ought to ſerve him. And, 2. much other additional Knowledg and Wiſdom, which ſhould ſeem as Handmaids unto this former, and attend upon it, as Knowledg in the Nature of the Creatures, which God gave alſo to *Solomon*, an Heart as large as the Sea, and as many Notions in it as Sands on the Sea-Shore; all which though ſanctified, as being guided and ordered by the other, yet was not (as ſimply in it ſelf conſidereed) ſanctifying Knowledg. Now therefore the Underſtanding of Man, ſince the Fall, hath anſwerably received two Wounds; It is not only ſtripp'd of that ſanctifying Light utterly and wholly, but thoſe rich Hangings, and adorning Attendants are gone too: and therefore they are repaired, ſince the Fall, by two ſeveral Remedies, *viz.* Gifts, and the Grace of ſpiritual Knowledg; Gifts of Knowledg and Wiſdom you ſhall find where Grace is not. Thus the Heathens had the Imperfections of the Mind repair'd in Natural and Civil Knowledg, as much as we. And unregenerate Men alſo have Spiritual Gifts: Epheſ. 4. 8. —*He led Captivity captive, and gave Gifts unto Men.* Pſal. 68. 18. —*Thou haſt received Gifts for Men; yea, for the Rebellious alſo, that the Lord God might dwell among them.* But theſe Gifts are not Grace, for they heal not the Mind, nor rectify the crooked and perverſe Diſpoſitions of Men, as *Solomon* ſays, *Eccleſ.* 1. 15. *That which is crooked, cannot be made ſtraight.* And there is Grace and ſanctifying Light where theſe Gifts are wanting: and therefore the abſence of them is not a Sin; for many of thoſe whom God chooſeth and ſanctifieth, want theſe rich Endowments of the Mind, which are as the Handmaids to the great Miſtreſs of all, Grace: and where that is not, they all ſignify nothing to the real Purpoſe of our Salvation; 1 *Cor.* 13. 1, 2. *Though I ſpeak with the Tongues of Men and of Angels, and have not Charity, I am become as ſounding Braſs, or a tinkling Cymbal. And though I have the Gift of Prophecy, and underſtand all Myſteries, and all Knowledg; and though I have all Faith, ſo that I could remove Mountains, and have no Charity, I am nothing.*

My Intent is not to run over the Defects in Naturals, which are in the Mind, ſo much as the Defilements of it in regard of Spirituals; and we ſhall follow herein the Example of Scripture, which takes notice of the Defilement of the Conſcience, and Mind, and Memory, but not of the natural Weakneſs of them. Titus 1. 15. —*But even their Mind and Conſcience is defiled.* Now it is theſe Wants that are healed by Sanctification, into which we are to enquire, and for the healing of which the Apoſtle prays in this 1 *Theſſ.* 5. 23. and the healing of which are eſſentially neceſſary to Salvation.

The Uſe of this Propoſition laid down, may be to eaſe the Complaints of many poor Souls, who have the Defilements of their Spirits more healed, than the Defects and Imperfections of them; who have weak Memories, ſhallow Underſtandings and Capacities, and meaner Gifts, than other Men; and who yet have more of that Knowledg, wherein the Image of God conſiſts, *Col.* 3. 10. than thoſe other Men have, who excel them in Wiſdom and Gifts. Tho they be Fools in worldly Wiſdom, yet they err not in the Way of Holineſs; *Iſa.* 35. 8. *And an High-way ſhall be there, and a Way, and it ſhall be called the Way of Holineſs; the Unclean ſhall not paſs over it, but it ſhall be for thoſe: the way-faring Men, though Fools, ſhall not err therein.* And indeed if we look to the Purpoſe of God's Election, he hath not choſen the wiſe, but the fooliſh things of this World; 1 *Cor.* 1. 26, 27. *For ye ſee your Calling, Brethren, how that not many wiſe Men after the Fleſh, not many mighty, not many noble are called; but God hath choſen the fooliſh things of the World, to confound the wiſe; and God hath choſen the weak things of the World, to confound the things which are mighty.* And if ſo, what though thou haſt natural Defects in thy Mind, why ſhouldſt thou be caſt down? Thou mayſt have a weak Memory perhaps, yet if it can and doth remember good things as well or better than other, then it is a ſanctified Memory, and the Defilement is healed, though the Imperfection of it is not; and though thou art to be humbled for it as a Miſery, yet not to be diſcourag'd; for God doth not hate thee for it, but pities thee: and the like holds good, and may be ſaid as to the want of other Gifts.

As a godly Man who hath Grace, may be defective as to theſe Gifts; ſo wicked Men may have the Imperfections of their Underſtandings more healed by Gifts than a godly Man, and yet the Defilements of them, which are oppoſed to Sanctification, may ſtill remain utterly untaken away: and thus unregenerate Men may exceed thoſe who are ſanctified, as to ſuch Gifts; *Luke* 16. 8. —*For the Children of this World are in their Generation wiſer than the Children of Light.* They are ſaid to be wiſer in their Generation than the Children of

Light, that is, than thoſe who have a ſanctified Light in their Minds: yet conſider the diſtinction there put, which is, that they are but wiſer in their Generation, that is, in their Kind and Sphere: And this is no more than what is common and uſual, for every Creature in its own Kind may have a farther inſight into a thing, than another, which is yet more noble, hath. Thus many Beaſts in Sight, and Smell, and Taſte, and Fancy, put down and exceed a Man; as an Eagle excels us in Sight, an Ape in Taſte, and Dogs in Smelling; yet a Man hath Reaſon, which recompenſeth and over-ballanceth all. And thus wicked Men in their Kind, that is, ſo far as their Generation reacheth, which is common to both, and in ſuch Gifts which both partake of, may exceed the Godly; but yet theſe are Children of Light in the Lord, though not in the World; and the other are Children of Light in the World, but Darkneſs in the Lord; *Epheſ.* 5. 7, 8. *Be not ye therefore Partakers with them: for ye were ſometimes Darkneſs, but now are ye Light in the Lord: walk as Children of Light.* Such ungodly Men, who have ſuch Gifts and eminent Parts, are as the Crocodiles, which, according to the report of them, are quick-ſighted on Land, but dull-ſighted in the Water; ſo theſe are quick and ſharp-witted in all things, but what belong to their Peace.

Prop. II. *Theſe Wounds and Defects of the Mind in natural and civil things, if ſearched to the bottom, and conſidered what they would be, if not healed in moſt Men, more or leſs, by eſpecial Gifts from God, will appear to be very great.*

Moſt of that Light which Men have in them, is a borrowed Light from God, and more than Nature, now fallen, hath bequeathed and left us. And indeed that Portion which, as Sons of *Adam*, we may claim, as derived to us by virtue of that firſt Law ſtill in force, [*Encreaſe and multiply*], whereby we are Men, would be found exceeding ſmall, did not God, pitying us out of his Abundance, add to our Stock *de novo*, and help us to trade with it. If therefore we reflect, how little of natural Light at the moſt we have, and how much of that little is help'd by ſuperadded Gifts from God, we ſhall find our Loſs as to theſe natural Abilities to be great, and our remaining Stock to be very little and inconſiderable. 'Tis true indeed, we have, and muſt have Underſtanding and Reaſon; for this being the difference between us and Beaſts, without it we could not be Men: *Pſal.* 32. 9. *Be ye not as the Horſe, or as the Mule, which have no underſtanding; whoſe Mouth muſt be held in with Bit and Bridle, leſt they come near unto thee.* Without Underſtanding we could neither be capable of Sin, not obnoxious to Puniſhment for it, nor ſenſible of any Guilt; and therefore Sin doth not deprive us of all Underſtanding, ſince (as *Proſper* aſſigns it as a Reaſon) that Faculty concurs to the commiſſion of it.

Proſper, lib. 3. de vocat. Gentium.

It is alſo true, that as to other Creatures, according as they have Objects proportioned for them, God hath given anſwerably an Inſtinct to know and diſcern what is good for them in their Kind; ſo to Men alſo God hath given to know the things of a Man, in order to the upholding their natural and civil Being in this World: and therefore a Wiſdom in their Generation is proper to Men as ſuch. And how far theſe common fundamental Principles of Reaſon ſhould reach, and be improv'd, it is hard to determine.

That *Adam*'s Sins hath not the ſame Influence into all Mens Underſtandings, which it hath into theirs who are born Fools, it is not as if theſe Idiots were more guilty of *Adam*'s Sin, and more obnoxious to the Curſe and Miſchiefs of it than others, but that in thoſe who have the remainders of a natural Light, and uſe of Reaſon, *the Works of God* might appear, in fitting them at leaſt for civil Buſineſs and Employments of the World: And thus our Lord Jeſus Chriſt ſpeaks, and argues in the caſe of the Man born blind, *John* 9. 2, 3. *And his Diſciples asked him, ſaying, Maſter, who did ſin, this Man, or his Parents, that he was born blind? Jeſus anſwered, Neither hath this Man ſinned, nor his Parents; but that the Works of God ſhould be made manifeſt in him.*

But however, let us view the Underſtandings of the wiſeſt Men in natural or civil things, which belong to the preſent Life, let us ſound and fathom them to the bottom, and we ſhall find that all is exceeding ſhallow, and that they are but clung Bladders not blown to the wideneſs, for which they were made to ſtretch. If we conſider the Knowledg of Nature, how ſhort-ſighted are the wiſeſt of Men in it? *Solomon* who excell'd all others in Wiſdom, who was the great Dictator in Natural Philoſophy, who diſcourſed from the Hyſſop on the Wall, to the Trees of the Foreſt, 1 *Kings* 4. 33. yet when he comes to ſum up the Reckoning, he puts this at the foot of the Account, That what is wanting, cannot be numbred, *Eccleſ.* 1. 15. *That which is crooked, cannot be made ſtraight; and that which is wanting, cannot be numbred.* He who was ſo wiſe, ſaw that the Defects of his Knowledg over-paſs'd all Arithmetick, and yet he had Notions as many as the Sands of the Sea, 1 *Kings* 4. 20.

If we conſider the knowledg of thoſe things which are neceſſary to the maintenance and ſupport of Man's Life, or to the upholding of Civil Government, which are good for Man's Body either in Phyſick or Diet, or which are for the increaſe of his Eſtate and Credit, or which are neceſſary for the Communities of Mankind, to ſettle Order and Government among Men; How ignorant are the wiſeſt of Men in all theſe? *Solomon* ſays thus in the general, *Eccleſ.* 6. 12. *For who knoweth what is good for Man in this Life, all the Days of his vain Life, which he ſpendeth as a Shadow? For who can tell a Man, what ſhall be after him under the Sun?* What is good for Man (ſays he) in this Life? He doth not ſpeak of the World to come, but the preſent. And common Experience proves *Solomon*'s Aſſertion, for thoſe who have moſt extended their Wits to the preſervation of their Healths, have deſtroyed them by Errors and Miſtakes: Thoſe Ways which the wiſeſt of Men have pitched on, as the neareſt and ſhorteſt Cuts to Riches and Honours, have prov'd the loſs of both: *Eccleſ.* 2. 13, 14. *Then I ſaw that Wiſdom excelleth Folly, as far as Light excelleth Darkneſs. The wiſe Man's Eyes are in his Head, but the Fool walketh in Darkneſs: and I my ſelf perceived alſo, that one Event happeneth to them all.* Though indeed Wiſdom exceeds Folly, as much as Light doth Darkneſs, yet one Event happens to all, and the Wiſe are poor and diſgrac'd as well as Fools: And to what end and purpoſe then is the Wiſdom of the greateſt and braveſt Men?

And after all, the moſt of that Knowledg unto which Men attain in theſe things fore-mentioned, is from a new Gift of God. They cannot underſtand and manage ſo much as Husbandry without his Inſtruction; but it is God who teacheth them diſcretion how to order their Corn in ſowing and threſhing it: *Iſa.* 28. 24, 25, 26. *Doth the Plowman plow all day to ſow? Doth he open and break the Clods of his Ground? When he hath made plain the Face thereof, doth he not caſt abroad the Fitches, and ſcatter the Cummin, and caſt in the principal VVheat, and the appointed Barley, and the Rie in their place? For his God doth inſtruct him to diſcretion, and doth teach him.* Thus the knowledg of the nature of Things, and of the application and uſe of them in profitable Inventions for Humane Life, is the Gift of God, which the old World did acknowledg, when any thing which is now common among us, was firſt invented: for they honoured them as Gods, who found out Plowing, *&c.* Sowing, Muſick, *&c.* And this gave occaſion to the Idolatry of thoſe Times, who worſhipp'd the Authors of ſuch Inventions, as thinking them more than Men, and that it was ſome eſpecial Divine Aſſiſtance enlightned them in it.

And if thus in Natural and Civil Things, Mens Minds were ſo defective, as to need God to help their Wit and Invention, much more great muſt be the deficiency of Man's Underſtanding in Things Moral and Divine; and the Aids from God more apparent, which ſupply thoſe Defects. If we reflect on the Heathens, what was the Light which the wiſeſt of them had? It was moſtly in Duties of the ſecond Table of God's Law: and they had but little Prints of Knowledg concerning the Duties of the firſt Table, and thoſe ſoon blotted or worn out. Rom. 1. 21, 28. *Becauſe that when they knew God, they glorified him not as God, neither were thankful, but became vain in their Imaginations, and their fooliſh Heart was darkned. And even as they did not like to retain God in their knowledg, God gave them over to a reprobate Mind, to do thoſe things which are not convenient.* And of thoſe Prints which they had of this firſt Table of God's Law, if you ask how they came to be ſet upon their Minds? The Apoſtle tells us, they were written; *Rom.* 2. 15. *Which ſhew the VVork of the Law* *written in their Hearts, their Conſcience alſo bearing witneſs, and their Thoughts the mean while accuſing, or elſe excuſing one another.* And how were they written, but by God's own Finger, as he writes the Law on the Tables of Stone? The knowledg of God which they had, it was manifeſt in them; *Rom.* 1. 19. *Becauſe that which may be known of God, is manifeſt in them; for God hath ſhewed it unto them.* And how was it manifeſt? Why God had ſhewed it to them, and that not only materially, by creating the World, though that be the Means inſtanc'd in, but alſo by teaching them to read in this great Volume of the Creation, and learning them to ſpell his Eternal Power and Godhead out of that Book: as the Printer, who barely prints a Book, doth not manifeſt to all Men what is in it; but it is what the Maſter, who teacheth to read and underſtand it, doth. And ſo God in this caſe doth the like; and therefore the Wiſdom which the wiſeſt of the Heathens had, is called the Wiſdom of God, 1 *Cor.* 1. 21. *For after that, in the Wiſdom of God, the VVorld by VViſdom knew not God, it pleaſed God by the fooliſhneſs of Preaching to ſave them that believe.*

But now if you bring the ſharpeſt Underſtandings to read and apprehend the things written and revealed in God's other Book, his Word, they cannot do it without a ſupernatural Light and Aſſiſtance. And there is want of this Light to teach Men to know theſe Truths, even in a ſpeculative and notional manner, ſuch as unregenerate Men may have. For was not the mere Narration, the bare Story of them Fooliſhneſs to the Heathen, becauſe they had not this Light to enable them to do ſo much, as mere reading amounted to? as 1 *Cor. chap.* 1, & 2. Was it not matter of deriſion to the Athenians? *Acts* 17. 32. *And when they heard of the Reſurrection of the Dead, ſome mocked; and others ſaid, VVe will hear thee again of this Matter.* And why? Becauſe though they heard theſe things, yet their quick Wits, not enlightned by the Spirit, could not apprehend them. And therefore the Scripture is ſaid not to be of private Interpretation, 2 *Pet.* 1. 20. *Knowing this firſt, that no Prophecy of the Scripture is of any private Interpretation*; i. e. No private Underſtanding, nor the ſharpeſt Wit, if not aſſiſted by the Holy Ghoſt, can underſtand them; for their Meaning cannot be explained without help of the publick Secretary of Heaven, who wrote them at firſt; 2 *Pet.* 1. 21. *For the Prophecy came not in old time by the VVill of Man; but holy Men of God ſpake as they were moved by the Holy Ghoſt.* And when Chriſt himſelf was the Preacher, he opened their Underſtandings, that they might underſtand the Scriptures; for without this his preaching was not enough: Luke 24. 45. *Then opened he their Underſtanding, that they might underſtand the Scriptures.* Though we attain to knowledg of the Letter of the Word, and of the meaning of Holy Writ, as unregenerate Men do attain other Knowledg; yet we could not gain this but by Gifts diſpenſed upon Chriſt's Aſcenſion, which qualify Men not to be Apoſtles only, but Teachers and Interpreters of the Word. Epheſ. 4. 8, 11. *VVherefore he ſaith, VVhen he aſcendeth up on high, he led Captivity captive, and gave Gifts unto Men: And he gave ſome Apoſtles; and ſome, Prophets; and ſome, Evangeliſts; and ſome, Paſtors and Teachers.* And if it be ſaid, May not Men underſtand the Hiſtorical Matters of Fact laid down in the Word, as well as they underſtand other Hiſtories by the ſtrength of their natural Wit and Reaſon? I anſwer, Yes, they may, but yet not ſo as to apprehend the Deſign of the Sacred Story, or the holy Uſe for which it was wrote, to inſtruct Men in it, which is the chief Mind and Intent of the Holy Ghoſt; this they cannot underſtand without ſupernatural Aſſiſtance: Or if they could compaſs in their Thoughts, the meaning of the Hiſtory of the Bible, and thoſe Diſcourſes which, by way of Illuſtration, run in the Golden Veins of the Scriptures, concerning Natural Things and Political, wherein much of *Job*, and of the *Proverbs* is ſpent; yet they can never penetrate the Spiritual Myſteries of the Goſpel. Theſe are the Things of God, which he hath peculiarly given to his Children, and they are above the reach or capacity of the Minds of other Men. 1 Cor. 2. 9, 10, 11, 12. *But as it is written, Eye hath not ſeen, nor Ear heard, neither have entred into the Heart of Man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit ſearcheth all things, yea, the deep things of God. For what Man knoweth the things of a Man, ſave the Spirit of*

Man which is in him? Even ſo the things of God knoweth no Man, but the Spirit of God. Now we have received, not the Spirit of the World, but the Spirit which is of God; that we might know the things which are freely given to us of God. The inward Work of the Spirit, and the Myſteries of Free-Grace, are ſuch things, which the wiſeſt of Men cannot underſtand ſo much as in the Letter of them. Thus *Nicodemus* could not imagine what the New Birth ſhould mean; *John* 3. 3, 4. *Jeſus anſwered and ſaid unto him, Verily, verily I ſay unto thee, Except a Man be born again, he cannot ſee the Kingdom of God.* Nicodemus *ſaith unto him, How can a Man be born when he is old? Can he enter the ſecond time into his Mother's Womb, and be born?* No, the Viſion of all theſe things is become as the Words of a Book that is ſealed; *Iſa.* 29. 11, 12. *And the Viſion of all is become unto you, as the Words of a Book that is ſealed, which Men deliver to one that is learned, ſaying, Read this, I pray thee; and he ſaith, I cannot, for it is ſealed: And the Book is delivered to him that is not learned, ſaying, Read this, I pray thee; and he ſaith, I am not learned.* What though you deliver it to one who is learned, and ask him to read it, yet he cannot; and why? Becauſe it is ſealed, and no one in Heaven or Earth is worthy to open the Seals of theſe hidden and cloſed Treaſures of Grace, but Chriſt alone; and without his Key no Man can come to know them. Or if an unregenerate Mind could be ſuppoſed to arrive ſo far, as to know them, and underſtand their meaning; yet they can never aſſent to them, without a Work of the Holy Ghoſt on the Soul; 1 *Cor.* 12. 3. —*And that no Man can ſay that Jeſus is the Lord, but by the Holy Ghoſt.* He ſpeaks it of common Gifts, *ver.* 1. *Now concerning ſpiritual Gifts, Brethren, I would not have you ignorant.* He ſhews that the very changing of their Opinions, that they ſhould think the Gods, whom they before worſhipp'd, to be no Gods, and aſſent to this, that Jeſus was the Lord, that even this was from the Power of the Holy Ghoſt, without whom they could not have attained to ſo much. And yet farther, if the Underſtandings of Men were filled with all this Light, and needed not any new Aſſiſtance to the attainment of all Knowledg, not only Natural, Civil and Moral, but Divine and Spiritual alſo in the Letter, yet ſtill the Defilement, the Corruption of the Mind might remain, yes, and doth continue in Men who are enlightned in all theſe. So that ſuppoſe in none of theſe the Mind had received any Wound or Darkneſs, ſo as to need no new Light; or ſuppoſe that a Man hath received all this Knowledg from the Holy Ghoſt; yet there is a farther Knowledg required than all this, which till it be wrought, the Underſtanding may truly be ſaid ſtill to be defiled and blind, and to know nothing as it ought to know.

CHAP. IV.

What are the ſpiritual Wants and Defilements in Mens Underſtandings, which can be healed only by true Regeneration. They cannot have a ſpiritual Diſcerning of ſpiritual Things. This proved from Scripture, which expreſſeth, not only that ſuch things are hid from them, that they have ſomething over their Eyes which hinders the Sight, but that there is Darkneſs in the Eye of the Mind it ſelf.

Having diſcourſed of thoſe natural Wounds which the Underſtanding hath received by the Fall, I now come to treat of the ſpiritual Wants and Defilements which are healed by true Sanctification, ſaving and ſpiritual Knowledg.

1. The firſt ſpiritual Defect in Man's Underſtanding, is that Blindneſs and Unability to know and diſcern ſpiritual things ſpiritually, as a regenerate Man doth; 1 *Cor.* 2. 14. *But the natural Man receiveth not the things of the Spirit of God, for they are Fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned.* You know what ſpiritual things are, *viz.* the things which God hath revealed by his Spirit for your Peace, thoſe things which are neceſſary for you to know, if you be ſaved; *Luke* 19. 42. —*If thou hadſt known, even thou, at leaſt in this thy Day, the Things which belong unto thy Peace; but now they are hid from thine Eyes.* There they are called the things belonging to our Peace. Now to know them ſpiritually, is in brief (to expreſs it to vulgar Capacities) ſo to know them, as to know the true way of making our Peace with God by them: Thou mayſt know them ſo as expreſſed to others, and be affected with them alſo, and yet make no Application of them to thine own Uſe, Good and Benefit, and then thou doſt not ſpiritually underſtand them: for ſo to underſtand them, is to know them, as they are in themſelves, and in that true and full manner, and to that End they are revealed by the holy Ghoſt in the Word: and therefore we do not ſpiritually diſcern the Nature of theſe things, if we do not ſee the true right particular way wherein we may come to Salvation by them, becauſe that was the Mind of Chriſt and of the Holy Spirit in revealing them. Now then to ſee Sin and a Man's own Sinfulneſs, ſo as to be throughly humbled for it, and to have the Heart broken off from all Sin, and from putting any Truſt in himſelf: as *Job* and *Paul* had a Sight of it with ſuch an Effect upon them; *Rom.* 7. 13, 14. *Was then that which is good, made Death unto me? God forbid. But Sin that it might appear Sin, working Death in me by that which is good; that Sin by the Commandment might become exceeding ſinful. For we know that the Law is ſpiritual: but I am carnal, ſold under Sin.* This is to ſee it in a ſpiritual manner; and to behold the Excellence of Chriſt, and the Neceſſity of his Righteouſneſs with ſuch an Eye as he doth, who accounts all but Droſs and Dung in compariſon, and ſeeks to be found in him, not having his own Righteouſneſs; as *Paul* did, *Phil.* 3. 8, 9. *Yea doubtleſs, and I count all things but Loſs, for the Excellency of the Knowledg of Chriſt Jeſus my Lord: for whom I have ſuffered the Loſs of all things, and do count them but Dung that I may win Chriſt: And be found in him, not having mine own Righteouſneſs, which is of the Law, but that which is through the Faith of Chriſt, the Righteouſneſs which is of God by Faith.* This is a ſpiritual Knowledg of Chriſt. To know the Promiſes of free Grace and Mercy, ſo as to ſee the way fully open, for himſelf or any ſuch other poor Sinner to have a ſhare in it. This is ſpiritually to diſcern the infinite Riches of free Grace; to ſee the Strictneſs of that Holineſs which God requires; to approve that good per-

fect and acceptable Will of God: to know how we are to ſerve him in all Duties, in ſuch a manner as God who is a Spirit, and who is infinitely holy, commands: to ſee good and full Reaſon for an abſolute Neceſſity of doing this: to ſee Beauty, Excellence, and Happineſs in performing it: This is to know the Law as the Saints know it; *Rom.* 7. 12, 14. *Wherefore the Law is holy; and the Commandment holy, and juſt, and good. For we know that the Law is ſpiritual: but I am carnal, ſold under Sin.* Now ſuch Thoughts and Apprehenſions as the Saints have of theſe things, unregenerate Men cannot have; their Underſtandings being ſo blind, as they do not and cannot enter into them. This Blindneſs and utter Inability to diſcern ſpiritual things, is the firſt Subject of my Diſcourſe, which I am to explain, and prove to you, and you will the better apprehend what it is, if firſt I lay open the ſeveral Degrees of it, according as the Scripture ſets it forth to us.

1. The Scripture tells us, that ſpiritual things are hidden from the Eyes of Men, who are in their natural Condition; *Luke* 19. 42. —*If thou hadſt known, even thou, at leaſt in this thy Day, the things which belong unto thy Peace; but now they are hid from thine Eyes.* Matth. 11. 25. *At that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto Babes.* They are hid, *i. e.* they are as far from our finding out, as things are which are on purpoſe laid aſide in Places where our Eyes can never come to ſpy them or find them out: ſo as ſuppoſe a Man had a Mind to find them, and know them, yet he might ſearch to Eternity, and never light on them, unleſs God revealed them. Thus ſpeaks Chriſt to *Peter*, Matth. 16. 17. —*Bleſſed art thou* Simon Barjona: *for Fleſh and Blood hath not revealed it unto thee, but my Father which is in Heaven.* Therefore they are called the Wiſdom of God, and not only ſo, but in Myſtery too; 1 *Cor.* 2. 7. *But we ſpeak the Wiſdom of God in a Myſtery, even the hidden Wiſdom which God ordained before the VVorld unto our Glory.* They are ſuch a Myſtery which is as far from our Ability to find out, as the Thoughts of the moſt deep-hearted Men are; which Inſtance the Apoſtle uſeth to illuſtrate it, in *ver.* 9, 10, 11, 12. *But as it is written, Eye hath not ſeen, nor Ear heard, neither have entred into the Heart of Man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit ſearcheth all things, yea, the deep things of God. For what Man knoweth the things of a Man, ſave the Spirit of Man which is in him? even ſo the things of God knoweth no Man, but the Spirit of God. Now we have received, not the Spirit of the VVorld, but the Spirit which is of God; that we might know the things that are freely given to us of God.* Ay, theſe deep things of God's Heart are farther from a natural Man's Search and Scrutiny, than the deepeſt Thoughts of the wiſeſt Man on Earth are: For what ſays *Solomon*, who beſt knew Wiſdom, and the utmoſt extent of it? That tho the Heart of a Man be deep, yet a Man of Underſtanding may fathom it; *Prov.* 20. 5. *Counſel in the Heart of Man is like deep Water, but a Man of Underſtanding will draw it out.* He inſtanceth there in the Thoughts of a Man, becauſe of all things in the World, they are moſt unſearchable. But tho theſe may be ſearched into, yet what Man can penetrate the Counſels of God's Heart? *Rom.* 11. 34. *For who hath known the Mind of the Lord, or who hath been his Counſellor?* And upon this he breaks forth into that great Exclamation, *ver.* 33. *O the depth of the Riches both of the Wiſdom and Knowledg of* God! *how unſearchable are his Judgments, and his VVays paſt finding out!* But tho this is a great degree of ſpiritual Blindneſs, that Men are unable to make the firſt diſcovery of the Things of God, and it may be eaſily granted that they are ſo; yet you will ſay, When theſe ſpiritual Things are once publiſh'd, and made known and common, and laid before Mens Eyes, as in the Scriptures they are, then a Man is able to diſcern them. Therefore,

2. Conſider what farther the Scripture ſays in this matter: It not only ſays, that Men ſit in Darkneſs, but (to leave all under Expreſſions) it tells us, that we are Darkneſs it ſelf, *Epheſ.* 5. 8. *For ye were ſometimes Darkneſs,* &c. Now a Man who is in the dark, eſpecially if he carry Darkneſs about with him too, tho the thing he looks for be laid juſt before him, not conceal'd, but brought

out, yet he is unable to ſee it: For that which makes all things manifeſt, is Light, ſays the Apoſtle, 1 *Cor.* 3. 13. *Every Man's Work ſhall be made manifeſt: for the Day ſhall declare it, becauſe it ſhall be revealed by Fire; and the Fire ſhall try every Man's Work, of what ſort it is.* And, *Lumen eſt actus perſpicui,* ſaith Philoſophy. But now he doth not ſay, we are in the dark, but Darkneſs. There are ſome Creatures, which tho they be in the dark, have an innate Light, by which they can ſee things, as Cats have; but we are not only in the dark, but Darkneſs it ſelf. God hath put into the Mind of Man wherewith to ſee other things, a Light which Philoſophers call *Intellectus agens,* which doth irradiate thoſe Images that are received from the Senſes; ſo as a Man carries a Candle in his Head, and not only an Eye able to ſee, which they call *Intellectus poſſibilis;* But as to ſpiritual things, we want this; and inſtead of a Light, we carry Darkneſs in our Heads, which muſt be diſpell'd by new Light, brought in over and above the propounding and publiſhing of the Object; *Acts* 13. 41. *Behold, ye Deſpiſers, and wonder, and periſh: for I work a Work in your Days, a Work which you ſhall in no wiſe believe, though a Man declare it unto you.* *Paul* having plainly and openly preached to them Chriſt, and the Goſpel, and forgiveneſs of Sins, in the former Verſes, thus concludes his Sermon with this Caution, that they ſhould beware leſt that came upon them, which was ſpoken by the Prophet, that though they ſhould have eternal Life and Salvation ſet before them in a clear Light, yet they ſhould periſh, becauſe they did not believe it. Therefore it is not bare declaring or propounding the things of the Goſpel, that will ſerve the turn; for theſe Men heard it preached and publiſhed with the cleareſt Evidence. The Goſpel, though preach'd never ſo plainly, may be ſtill hid to them which are loſt; 2 *Cor.* 4. 3, 4. *But if our Goſpel be hid, it is hid to them that are loſt; in whom the God of this World hath blinded the Minds of them which believe not, leſt the Light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine unto them.* And indeed as to ſee with bodily Eyes, it is not only neceſſary that an Object be before us, but that we have Light alſo ſhining into the Room where we are; ſo it is not enough that we have the Truths of the Goſpel rationally propoſed, but it is alſo needful that a Light ſhines into our Minds to illuminate them. Who hath not Experience, that a ſpiritual Reaſon and Argument, which convinceth a Man to day, yet ſhall not have the ſame effect upon him on the morrow, though as ſtrongly urg'd? And why? but becauſe a new Light is ſtill required to ſet it on. Thus a Man looks comfortably upon his Graces, and Evidences for Heaven to day, but the next Day, or perhaps but an Hour after, he ſees nothing but Darkneſs and Diſcomfort: and though he doth recal his former Thoughts, yet he cannot ſee things as he did before: What is the Reaſon? Becauſe that Light which before made his Graces and Evidences viſibly apparent, is now withdrawn, tho the Eye of his Mind be the ſame, and the Object where it was.

3. Conſider that if the Object is propounded, and Light ſhine round a Man, yet if his Eyes be ſhut or cloſed up, he is not able to ſee any thing. Therefore the Scripture, to ſhew a further degree of our unability to diſcern ſpiritual things, ſays, that Men have Vails, Scales and Films before their Eyes: The Dirt and Muck of this World doth not only, by being dawb'd over them, hinder the Sight, but the God of this World hath blinded them, leſt the Light ſhould ſhine into them; 2 *Cor.* 4. 4. *In whom the God of this World hath blinded the Minds of them which believe not, leſt the Light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine unto them.* And Vails are over their Hearts too, that as we ſay of the Eye, that it is Bloodſhot, ſo we may of the Heart, that it is Sinſhot. This Vail was over the Jews Hearts when *Moſes* was read; 2 *Cor.* 3. 14, 15. *But their Minds were blinded: for until this day remaineth the ſame Vail untaken away, in the reading of the Old Teſtament; which Vail is done away in Chriſt. But even unto this day, when* Moſes *is read, the Vail is upon their Heart.* Though at the great turning of that People unto Chriſt, this Vail ſhall be taken away; *ver.* 16. *Nevertheleſs, when it ſhall turn to the Lord, the Vail ſhall be taken away.* The falling of the Scales from *Paul*'s Eyes at his Converſion, was a Type of opening the Eyes of his Mind; for upon them

there was an hard Film too. There is upon the Minds of Men, a πώρωσις, or Calloufneſs; *Epheſ.* 4. 18. *Having the Underſtanding darkned, being alienated from the Life of God, through the Ignorance that is in them, becauſe of the Blindneſs of their Heart.* The World is πώρωσις, and there is this Foreskin of Fleſh upon the Eye to be cut away.

4. Conſider, that the Scripture ſeems not to reſt here, but expreſſeth the weakneſs and incapacity of the Mind to know ſpiritual things, to be yet greater. One (as you know) who hath a Vail and Scales before his Eyes, to be reſtored to his Sight, needs no more than to have them removed; as *Paul* ſaw well enough when his Scales were fallen off; And why? becauſe he had an Eye under thoſe Scales, which ſtill retained the Faculty of ſeeing. But indeed, and in truth, there wants a Power, an Ability and Faculty in the Minds of unregenerate Men, to ſee and diſcern ſpiritual things, which Power muſt therefore be created anew. Our Underſtandings muſt not only have the Scales of Sin removed, but a new Eye muſt, as it were, be put into them. Now tho Art may remove the Scales, yet it can never make a new Eye, when it is once put out; and we are not as one that hath contracted Blindneſs by a Film, or Skin over the Eye, but we are born blind, and ſo are incurable by all the Arts of Reaſon. We have our Blindneſs from the Womb, and to heal ſuch an one, is a Miracle indeed, *John* 9. 32. It was never heard of from the beginning of the World, that one born blind, received Sight, becauſe the Organ of Sight is wanting, and there muſt be a new Creation of an Eye in ſuch a Man, which is a Work that none but God can do. We are not yet to think that this defect of Sight is the ſame in a Man as in a Stone, *&c.* for a Man hath an Underſtanding, which without renovation, may have ſome apprehenſion of ſpiritual Things; but to know them ſpiritually, to ſee them as they ought to be ſeen, and are to be ſeen, the beſt Mind unrenewed is uncapable. And therefore there muſt be a new Diſpoſition put in, which is to the Underſtanding, as the Organ of the Eye is to the Faculty of Seeing, which elevates and enableth it to ſee that, which of it ſelf it hath not a power to diſcern. The Scriptures accordingly call Converſion, not only a turning from Darkneſs to Light, and opening the Eyes, as *Acts* 26. 18. *To open their Eyes, and to turn them from Darkneſs to Light, and from the Power of Satan unto God, that they may receive forgiveneſs of Sins,* &c. But Converſion is alſo expreſs'd as giving us Eyes to ſee; *Deut.* 29. 4. *Yet the Lord hath not given you an Heart to perceive, and Eyes to ſee, and Ears to hear, unto this day.* And in another place it is ſtiled giving us an Underſtanding; 1 *John* 5. 20. *And we know that the Son of God is come, and hath given us an Underſtanding, that we may know him that is true.* He hath given us an Underſtanding, that we may know him, ἵνα γινώσκωμεν. 1. It is not natural, for it is a Gift, and that proper only to ſome, as it is declared to us by Chriſt himſelf, *Mat.* 13. 11. *He anſwered and ſaid unto them, Becauſe it is given unto you to know the Myſteries of the Kingdom of Heaven, but to them it is not given.* So in 1 *Cor.* 2. 12. *Now we have received, not the Spirit of the World, but the Spirit which is of God, that we might know the things that are freely given to us of God.* 2. That which is given, is not barely Light, but διάνοια, an Underſtanding to know; which imports not an Act only, but a Power and Ability to produce Acts of Knowledg: for otherwiſe thoſe Words, ἵνα γινώσκωμεν, that [*we may know him*] would not have been added; for if by the former διάνοια, he had not meant the Faculty of Knowing, but only the Act, then his Senſe would be, He hath given us to know, that we may know, which would be a Tautology.

So that now this want and defect in the Mind, is not of Light external only, or a denial of revealing the Objects themſelves, but it is the want of an inward Ability; and the Deficience is in the Underſtanding it ſelf, as is plain from what *Paul* ſays, 1 *Cor.* 2. 14. *But the natural Man receiveth not the things of the Spirit of God; for they are Fooliſhneſs unto him: neither can he know them, becauſe they are ſpiritually diſcerned.* The natural Man (ſaith he) that is, one that hath but natural Abilities, and is not regenerate, and made a ſpiritual Man, as they are oppoſed one to the other; this natural Man doth not receive the things of God. Now ſince the Underſtanding is made as a Window to let in all that comes into the Soul, all the Beams of Knowledg, whence is it that ſpiritual Things have not admiſſion? Why becauſe there is a Stop, and that Stop is in a deficiency of the Underſtanding, that it cannot receive them.

The Defilement then of Mens Underſtandings, is an utter Blindneſs, and want of the true ſpiritual knowledg of ſpiritual Things. You muſt only remember, and take this along with you, that this Blindneſs is only in regard to ſpiritual things, and ſuch ſpiritual things, as are peculiarly poſſeſſed and enjoyed by the Saints, and freely given them of God: for theſe things, and the ſpiritual diſcerning of them, are appropriated by the Apoſtle to them in 1 *Cor.* 2. 12, 14. *Now we have received, not the Spirit of the World, but the Spirit which is of God, that we might know the things which are freely given to us of God. But the natural Man receiveth not the things of the Spirit of God; for they are Fooliſhneſs unto him: neither can he know them, becauſe they are ſpiritually diſcerned.* He ſays, the natural Man receives them not. What things are they which he doth not receive? Such as are ſpiritual, and peculiar to Believers, ſuch as God's Free-Grace and Love in Chriſt, ſuch as Chriſt and his Righteouſneſs, ſuch as all thoſe Bleſſings of the Covenant of Grace which Chriſt hath purchaſed, and which accompany an Intereſt in him, ſuch as the Work of Grace and Regeneration, and how we may ſerve God acceptably in that State. Theſe are the Objects which we mean, and in reſpect to which we ſay, the Underſtandings of unregenerate Men are utterly blind, as to the ſpiritual knowledg of them.

But if ſpiritual Things be more largely extended, to comprehend all things whatever which are revealed in the Scriptures by the Spirit, as the Wrath of God againſt Sin and Sinners, the outward Acts of Sin forbidden by the Law, the many Diſcourſes, moral or natural, which are laid down in the Word of God, and run in the Veins of it, and which fall under the common Senſe and Light of Conſcience: Of all theſe an unregenerate Man, without any new Creation in his Mind and Judgment, may have a knowledg by the aſſiſtance of the common Light of the Spirit, who wrote the Scriptures, and hid theſe Treaſures in thoſe Mines. There is yet this Difference, that an unregenerate Man hath only the Notions of theſe Things without the Warmth or Life, or knowing how to make uſe of them; but a Believer hath both.

CHAP. V.

The Reaſons why an unregenerate Man cannot ſpiritually diſcern ſpiritual Things, becauſe there is ſo great a Diſproportion between the Object and the Faculty; becauſe an Ability to know ſuch things, was part of the Image of God in Adam, *which being loſt utterly by Sin, cannot be reſtored, but by a renewing of the Mind it ſelf in Regeneration.*

I Have explained how defective the Mind is in the apprehenſion of Things which are ſpiritual. I ſhall now aſſign the Reaſons, why Things of ſuch a Nature cannot be conceived nor diſcerned by a Man in his unregenerate Condition.

1. The firſt Reaſon may be drawn from the vaſt Diſtance and Difference that there is between the Object and the Faculty. The Things are ſpiritual, and ſo above the reach of mere Nature: and the Man without Grace is purely natural; and if ſo, he hath then but natural Abilities; and therefore there muſt be an addition of an higher Power, to raiſe the Underſtanding to conceive of them in that manner as they ought to be apprehended. For, *Nihil agit ultra ſuam ſphæram*; Nothing acts beyond the ſphere of its Activity: And therefore what is natural, cannot mount up to ſpiritual things, they being ſo much above it. And beſides, it is an Axiom which holds good even in Nature, that between the Object and the Faculty there muſt be a proportion: and it is for this reaſon, that bodily Eyes cannot ſee and diſcern a Spirit in its own ſpiritual Nature, unleſs it be clothed with ſome bodily Shape; becauſe there is no proportion between a Body and Spirit. Tho indeed a bodily Eye may be elevated, and helped to ſee that which is afar off, and out of ſight, as by Optick-Glaſſes we do; and *Stephen*'s Eyes by extraordinary Opticks ſaw Chriſt in Heaven, *Acts* 7. 53. yet ſtill it muſt be a Body which is ſo ſeen: but that bodily Eyes ſhould ſee a Spirit, unleſs preſented in ſome bodily Shape, this cannot be. No more can a Man's Underſtanding, being but natural, ſee ſpiritual things, there being not only a vaſt diſtance between them, (as *Solomon* ſays of Wiſdom, that it is above the reach of a Fool, *Prov.* 24. 7. *Wiſdom is too high for a Fool; he openeth not his Mouth in the Gate*;) for this might be help'd, but there is a diſproportion in the very nature of the things themſelves, becauſe thoſe which are ſpiritual, are of a higher Sphere, and Order of Beings: and therefore there muſt be higher Principles than what are purely natural, to underſtand them ſpiritually, *i. e.* in their native Life, and Colour, and lively Repreſentation, as ſpiritual. Clothed they may be under Similitudes, and pictured out; and by this help a natural Man may view them. And Chriſt expreſſing the Myſteries of Grace by ſuch ſenſible Metaphors, ſays, that he ſpake earthly things to them, as condeſcending in his way and form of Speech to their earthly Minds and Apprehenſions; *John* 3. 12. *If I have told you earthly things, and ye believe not, how ſhall ye believe, if I tell you of heavenly things?* The things themſelves were ſpiritual and heavenly; for he had been diſcourſing of Regeneration; but he calls them earthly, becauſe he expreſſed them by ſuch Similitudes, as here in this Chapter he repreſents to *Nicodemus* that change of Nature, which the Spirit of God works, under the notion of a new Birth. *John* 3. 3. —*Except a Man be born again, he cannot ſee the Kingdom of God.* Which Chriſt did to aſſiſt the Underſtanding of *Nicodemus* in this matter. And the Apprehenſions of godly Men are help'd by ſuch Repreſentations: but they far-

ther penetrate the deep and myſterious Nature of the ſpiritual Things themſelves, whilſt others look no farther than the Picture, the outward Shape and Colour which is laid over them, but the things themſelves in their heavenly Nature, they never ſee, nor can ſee. If I ſpeak earthly things (ſays Chriſt) you hardly underſtand them, as *Nicodemus* did not, much leſs will it then be poſſible to underſtand thoſe which are heavenly (as Chriſt argues there) *i. e.* in an heavenly manner, or ſpiritually. And really in that *Paul*, 1 *Cor.* 2. 14. puts in ſo carefully his Diſtinction between ***natural*** and ***ſpiritual***, this argues evidently a new Power to be required in the natural Man, that may be ſuitable to ſpiritual things. Nay, he doth not only name a different Object materially, *i. e.* ſpiritual things, but a different Act about ſuch Objects, and the formal manner in which they are to be apprehended, which is ſpiritually; 1 *Cor.* 2. 14. ***But the natural Man receiveth not the things of the Spirit of God, for they are Fooliſhneſs unto him: neither can he know them, becauſe they are ſpiritually diſcerned.*** This great Difference then not only in the Objects, but in the Acts, infers a Difference between the Faculties or Powers; for *Potentiæ diſtinguuntur per actus & objecta*; Powers are diſtinguiſhed by their Objects and Acts: and as a natural Faculty exerts natural Actions about natural Objects, it is a ſpiritual Faculty which is converſant in a ſpiritual manner about ſpiritual things.

2. That a Man remaining in his State of Nature, cannot duly underſtand ſpiritual things, is alſo evident from this Reaſon, becauſe ſuch an Underſtanding is part of that Image which was loſt in *Adam*, and utterly loſt, and therefore cannot be in any Man till it be reſtored, and he be renewed in his Mind. As *Adam* could not have had it at firſt, if God had not created it; ſo now being loſt, it cannot be in any Man, till it be a-new created in his Mind; *Col.* 3. 10. ***And have put on the new Man, which is renewed in*** Knowledg, ***after the Image of him that created him.*** The new Man is ſaid to be created after God's Image, εἰς ἐπίγνωσιν, in Knowledg, or unto Knowledg, ſo that there muſt be a new Creation of an underſtanding Power, that we may know God and ſpiritual Objects. Now if thoſe Sparks of Knowledg which are left in humane Nature, and are ſtruck into it before any Renovation, were of the ſame kind, and gave an Ability to know God, and the things of God, as we ought, then there would need no more but adding new Fuel to theſe Sparks, by bringing new Objects, and throwing them in to enkindle them, and make them blaze. But the Apoſtle ſays plainly, that there is need of a new Creation; and therefore that Knowledg or Power of knowing, which regenerate Men have, is not of the ſame kind with thoſe little Sparks which glimmer in unregenerate Men: Yea, and therefore Chriſt, when he would aſſign a reaſon of *Nicodemus* his Ignorance, and withal ſhew an abſolute need of the new Birth, he plainly aſſerts an Impoſſibility of ever ſeeing God without it; *John* 3. 3, 4, 5, 6, 7. ***Jeſus anſwered and ſaid unto him, Verily verily I ſay unto thee, Except a Man be born again, he cannot ſee the Kingdom of God.*** Nicodemus ***ſaith unto him, How can a Man be born when he is old? can he enter the the ſecond time into his Mother's Womb, and be born? Jeſus anſwered, Verily verily I ſay unto thee, Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the Fleſh, is Fleſh; and that which is born of the Spirit, is Spirit. Marvel not that I ſaid unto thee, Ye muſt be born again.*** Chriſt affirms a Man not regenerate, to be ſo far from entring into the Kingdom of God, that unleſs new Diſpoſitions be conveyed into his Mind, he is uncapable of ſeeing it: For, ſays he, that which is born of the Fleſh, is but Fleſh, and what is Spirit, muſt be born of the Spirit. Now by Spirit is meant a new radical Power in the Soul, from which Actions proceed, and on which Fruits do grow; *Gal.* 5. 17, 18, 19, 20, 21, 22. ***For the Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the Law. Now the VVorks of the Fleſh are manifeſt, which are theſe, Adultery, Fornication, Uncleanneſs, Laſciviouſneſs, Idolatry, VVitchcraft, Hatred, Variance, Emulations, VVrath, Strife, Seditions, Hereſies, Envyings, Murders, Drunkenneſs, Revellings, and ſuch***

ſuch like: of the which I tell you before, as I have alſo told you in time paſt, that they which do ſuch things, ſhall not inherit the Kingdom of God. But the Fruit of the Spirit is Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith. Fleſh and Spirit are there oppoſed as two oppoſite Principles, producing contrary Effects, and bringing forth ſuch different Fruits as thoſe there mentioned. Now Fleſh is a Principle rooted in a natural Man, and therefore ſo muſt Spirit be too in one who is ſpiritual: And being ſuch inward radicated Principles, they clog and obſtruct one another's Actions, as contrary Habits uſe to do, that you cannot do what you would. And that this Spirit is new Powers put into the Soul, is evident alſo from this, that Acts are aſcribed to this Spirit, and there are Fruits of the Spirit enumerated, as well as of the Fleſh. Now in the Soul there is nothing but either Acts, or Habits, or Diſpoſitions; a new Act is not that Spirit which is new born in a Man, for all Acts come from the Spirit, and therefore preſuppoſe it, and therefore it muſt be a new Principle and Root, and Power put in.

Now therefore for a Man to be born again in his Underſtanding, is to have ſuch a Spirit, that is, a new Principle of ſpiritual Knowledg wrought in his Soul, which if he want, he cannot ſee God's Kingdom, or the things which belong unto it, for they are ſpiritual and heavenly, and require an heavenly ſpiritual Eye. Yea, and this may be added, that if that which is called Spirit, be wrought by Regeneration in any Faculty, it is in the Underſtanding, for that is part of the Reaſon of its Name, why it is called Spirit, that it is ſeated in the Spirit of the Mind, and that this is renewed; *Eph.* 4. 23. *And be renewed in the Spirit of your Mind.*

CHAP.

CHAP. VI.

An Objection propounded, If unregenerate Men know nothing of ſpiritual things, how is it then that the Scripture ſpeaks of their knowing them, and ſinning againſt the Light of them? The Anſwer to it, That they know nothing as they ought to know it: That it is but a falſe Knowledg: That it may be ſaid, that ſeeing they do not ſee; and underſtanding, they do not underſtand; they are yet ignorant, in compariſon of that clear Knowledg which the Regenerate have.

I Intend further to proceed in clearing and explaining the Blindneſs and Ignorance which is in the Mind of unregenerate Men, and will ſhew what kind of Knowledg of ſpiritual things it is, which a natural Underſtanding wants, that I may prove wherein the true Sanctification of the Soul conſiſts. And this I intend to do by framing an Anſwer to an Objection which is ready to ſtick in Mens Minds, and is commonly brought, and ſo is obvious, and lies in our way: And the anſwering it will be a ſecond Way and Courſe of demonſtrating this Truth.

Object. The Objection is this: “Have all the Workers of Iniquity no Knowledg? as the Pſalmiſt ſays, *Pſal.* 14. 4. *Have all the Workers of Iniquity no Knowledg? who eat up my People as they eat Bread, and call not upon the Lord.* And are they ignorant not only of thoſe things revealed, which are contained in the Law, but alſo of the Truth of things revealed in the Goſpel? How is it then that the Apoſtle ſpeaks of thoſe who ſin wilfully after they have received the Knowledg of the Truth? *Heb.* 10. 26, 27. *For if we ſin wilfully after that we have received the Knowledg of the Truth, there remaineth no more Sacrifice for Sins; but a certain fearful looking for of Judgment and fiery Indignation, which ſhall devour the Adverſaries:* Which there is meant of the Goſpel revealing the Blood of Chriſt, and the Fruits and Benefits of it, as appears by their Sin againſt it; *ver.* 29. *Of how much ſorer Puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath trodden under Foot the Son of God, and hath counted the Blood of the Covenant wherewith he was ſanctified, an unholy thing, and hath done Deſpite unto the Spirit of Grace?* Doth not *Peter* alſo ſpeak of thoſe who have known the way of Righteouſneſs, who yet turn from that holy Commandment? 2 *Pet.* 2. 20, 21, 22. *For if after they have eſcaped the Pollutions of the World, through the Knowledg of the Lord and Saviour Jeſus Chriſt, they are again intangled therein, and overcome; the latter End is worſe with them than the beginning. For it had been better for them not to have known the Way of Righteouſneſs, than after they have known it, to turn from the holy Commandment delivered unto them. But it is hapned unto them according to the true Proverb, The Dog is turned to his own Vomit again; and the Sow that was waſhed to her wallowing in the Mire.* Are there not thoſe who profeſs they know God, as much as thoſe who are ſanctified, and yet deny him in Works? *Titus* 1. 16. *They profeſs that they know God; but in Works they deny him, being abominable and diſobedient, and unto every good Work reprobate.* They profeſs all the Truths, Ways, Practices, that godly Men do, and yet have their Minds defiled, and are called Unbelievers. Are we blind alſo? ſay the Phariſees with Wonderment; *John* 9. 40, 41. *And ſome of the Phariſees which were with him heard theſe Words, and ſaid unto him, Are we blind alſo? Jeſus ſaid unto them, If ye were blind, ye ſhould have no*

“ *Sin: but now ye ſay, VVe ſee; therefore your Sin remaineth.* They thought
“ they were able to ſee into the higheſt or deepeſt Myſteries as far as any other
“ Men. Yea, doth not *Paul* make a Suppoſition of a Separation between
“ underſtanding all Myſteries, and having all Knowledg, and yet wanting Grace,
“ and having no Charity? And doth not Experience evince thus much? 2 *Cor.*
“ 13. 1, 2, 3. *This is the third time I am coming to you: In the Mouth of two or*
“ *three Witneſſes ſhall every VVord be eſtabliſhed. I told you before, and foretel*
“ *you as if I were preſent the ſecond time, and being abſent, now I write to them*
“ *which heretofore have ſinned, and to all other, that if I come again I will not*
“ *ſpare: Since ye ſeek a Proof of Chriſt ſpeaking in me, which to you-ward is*
“ *not weak, but is mighty in you.*

Anſw. The Anſwer unto this Objection will farther clear and evidence this great Truth, of which we are diſcourſing, *viz.* the Inability of an unregenerate Man's Underſtanding to apprehend ſpiritual things.

1. Therefore in the General, let us but conſider, as a Foundation of what follows, that the Scripture acknowledgeth indeed as much as hath been objected, and yet withal tells us, That ſeeing, they do not ſee, and hearing, they do not hear, ſpeaking of underſtanding theſe Myſteries of the Kingdom of Heaven, which are the ſpiritual things that we ſpeak of; *Matth.* 13. 13, 14, 15, 16. *Therefore ſpeak I to them in Parables, becauſe they ſeeing, ſee not; and hearing, they hear not, neither do they underſtand. And in them is fulfilled the Prophecy of* Eſaias, *which ſaith, By hearing ye ſhall hear, and ſhall not underſtand; and ſeeing ye ſhall ſee, and ſhall not perceive. For this Peoples Heart is waxed groſs, and their Ears are dull of hearing; and their Eyes they have cloſed, leſt at any time they ſhould ſee with their Eyes, and hear with their Ears, and ſhould underſtand with their Heart, and ſhould be converted, and I ſhould heal them. But bleſſed are your Eyes, for they ſee; and your Ears, for they hear.* In which Words our Saviour makes both theſe, *viz.* ſeeing ſpiritual things, and yet an utter Blindneſs, as to the true diſcerning of them to be conſiſtent in the ſame Perſons, and to ſtand very well together. We have to the ſame Purpoſe another Scripture in *Iſa.* 42. 18, 19, 20. *Hear ye Deaf, and look ye Blind, that ye may ſee. Who is blind but my Servant; or deaf, as my Meſſenger that I ſent? who is blind as he that is perfect, and blind as the Lord's Servant? Seeing many things, but thou obſerveſt not: opening the Ears, but he heareth not.* Who is ſo blind as my Servant? (ſays God) and he who is perfect, having all Knowledg at his Fingers Ends, and ſo is able and ready to expreſs it unto others, and can by outward Inſtruction be an Inſtrument to open their Ears to hear what he himſelf hears not. And ſeeing many things (ſays God) yet thou obſerveſt them not, *i. e.* thou indeed ſeeſt them not to any good purpoſe: So that none are more blind than they who have the moſt Knowledg.

But you will ſay, this is a Riddle, how can theſe things be? Why truly in no way can theſe things be reconciled, unleſs it be acknowledged that there is a Knowledg of ſpiritual things which unregenerate Men may, and do attain to, and yet that there is a Knowledg of the ſame things, which without a Change of their Minds they can never acquire: which Knowledg becauſe they want, therefore they are ſaid to be blind. As it is ſaid of the Samaritans, that they feared God, and yet it is ſpoken of the ſame Men, that they feared not the Lord; 2 *Kings* 17. 32, 33, 34. *So they feared the Lord, and made unto themſelves of the loweſt of them Prieſts of the high Places, which ſacrificed for them in the Houſes of the high Places. They feared the Lord, and ſerved their own Gods, after the manner of the Nations whom they carried away from thence. Unto this Day they do after the former manners: they fear not the Lord, neither do they after their Statutes, or after their Ordinances, or after the Law and Commandment which the Lord commandeth the Children of* Jacob, *whom he named* Iſrael. Now what is the Reaſon, that what is in Appearance contradictory, is thus aſſerted of them, but becauſe that Fear of God which is truly ſo, was utterly wanting in them, and that Fear indeed which they ought to have had, they were abſolutely deſtitute of? So alſo it is as to the Knowledg of ſpiritual things, which in ſome ſort an unregenerate Man may have, and yet know nothing of them, as they ought to be known by him to a ſaving Purpoſe and Effect.

That you may ſee this more fully in the general Notion of it, conſider what the Scripture ſays in this Point, as it makes that Knowledg which unregenerate Men have to be no Knowledg, in compariſon of that which they want; Rom. 3. 10, 11, 12. *As it is written, There is none righteous, no not one: There is none that underſtandeth, there is none that ſeeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doth good, no not one.* The Apoſtle there ſpeaking of the general Corruption of Mankind, doth as truly ſay, there is none that underſtandeth, as that there is none who ſeeketh after God, and as that there is none who is righteous; ſo as you may as well ſay, an unregenerate Man is capable of true Righteouſneſs, as of a true underſtanding of ſpiritual things. The Apoſtle *James* anſwerably diſtinguiſheth between a dead and living Faith; *chap.* 2. 17, 18. *Even ſo Faith, if it hath not Works, is dead, being alone. Yea, a Man may ſay, Thou haſt Faith, and I have Works: ſhew me thy Faith without thy Works, and I will ſhew thee my Faith by my Works.* An unactive Faith is dead, and it is a working Faith that is alive; ſo there is a Knowledg, which in compariſon of working Knowledg, (that influenceth the Heart and Life of a Man by its convincing Clearneſs and Evidence) is as a dead Eye compared with a living one, which is only equivocally called an Eye, but is not really and naturally ſo. The Eye of an unregenerate Mind is a dead Eye, which though it may have the Semblance of inward Light in it, yet it is really dull and dead: and it is only the living Eye of an Underſtanding ſpiritually enlightned, which hath in it the Light of Life, of which Chriſt ſpeaks; *John* 8. 12. *Then ſpake Jeſus again unto them, ſaying, I am the Light of the World: he that followeth me, ſhall not walk in Darkneſs, but ſhall have the Light of Life.* And now upon all theſe Accounts it is no wonder if the dead Knowledg of the Unregenerate is reckoned as none in compariſon of the other living Knowledg. This Knowledg of the holy Man is emphatically called ſo, as if the other was none at all, this getting away deſervedly the Name; *Prov.* 9. 10. *The Fear of the Lord is the beginning of Wiſdom: and the Knowledg of the Holy is Underſtanding.* It is ſpoken there with an Emphaſis, the Knowledg of the Holy is Underſtanding; as if that of other Men was to be reckoned as none. And indeed ſince all their Knowledg doth not arrive to the right End, but they miſs of that Salvation and Happineſs which the ſpiritually enlightned attain, it may be ſaid to be nothing but Blindneſs, Wandering and Error. Thus God ſays of thoſe who entred not into his Reſt, that they err in their Hearts, and have not known his Ways; Pſal. 95. 10, 11. *Forty Years long was I grieved with this Generation, and ſaid, It is a People that do err in their Heart, and they have not known my Ways. Unto whom I ſware in my Wrath, that they ſhould not enter into my Reſt.* Well, but more particularly.

1. This firſt the Scripture tells us expreſly, that though unregenerate Men know never ſo much, yet they know nothing as they ought to know it; 1 Cor. 8. 1, 2, 3. *Now as touching things offered unto Idols, we know that we all have Knowledg. Knowledg puffeth up, but Charity edifieth. And if any Man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any Man love God, the ſame is known of him.* If a Man have all Knowledg, and it makes him proud, he knows nothing as he ought to know it. The Reaſon why he is not humbled by his Knowledg, is becauſe his Knowledg is faulty, it is not ſuch as it ſhould be; for if it were ſuch, it would humble his Heart. Now becauſe there is wanting in ſuch a Man the Knowledg which ought to be, therefore the Scripture and God reckons it as if it were not at all.

2. The Scripture calls that which an unregenerate Man hath, a falſe Knowledg in compariſon of that which he ought to have; 1 *John* 2. 3, 4. *And hereby we do know that we know him, if we keep his Commandments. He that ſaith, I know him, and keepeth not his Commandments, is a Liar, and the Truth is not in him.* He that ſaith, *I know him, and keeps not his Commandments, is a Liar*; *i. e.* if he ſays, he knows God, and is not wrought into the Obedience of what he knows, that Man lies. Now he could not be challeng'd with a Lie, if his Knowledg was true; for therefore he lies, becauſe he ſays, *he knows God,*

when in Deed and in Truth he doth not. Therefore *James* calls that Faith which conſiſts only in ſuch a Knowledg as this, *a dead Faith*, chap. 2. 17. *Even ſo Faith, if it hath not Works, is dead being alone.* It is not therefore dead becauſe it works not, but therefore it works not, becauſe it is dead. And why is it dead, but becauſe the Spirit, the Life, the animating Form of Knowledg is wanting? As a dead Eye is ſaid to be an Eye, yet equivocally and improperly in compariſon of a living Eye; ſo hath this falſe dead Knowledg that Name given to it very improperly: For true Knowledg hath eternal Life joined with it; *John* 17. 3. *And this is Life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.* Pſal. 119. 144. *The Righteouſneſs of thy Teſtimonies is everlaſting: give me Underſtanding, and I ſhall live. Give me Underſtanding,* (ſays he) *i.e.* ſuch as is in Deed and in Truth ſuch, *and I ſhall live.* The true Effects of Knowledg are wanting therefore in that which unregenerate Men have, and this is ſufficient to argue it to be falſe. If one ſhould bring you a Stone, and tell you 'tis a Load-ſtone, and yet it wants the eſſential Property of the true, to draw Iron after it, you would reject it as a counterfeit one, not but that it is true Stone, yet it is not a true Loadſtone. Or if one ſhould bring a Drug to you, and you find it works not, nor ſtirs in you when you have taken it, you would ſay, that it was not true and right. Thus in Knowledg, that is a true Knowledg of things ſpiritual, which draws the Heart after it, and works in and upon that Heart. And therefore ſo immediate is the Connection between true knowing and doing, that the one is put for the other: *Jer.* 22. 15, 16. *Shalt thou reign becauſe thou cloſeſt thy ſelf in Cedar? Did not thy Father eat and drink, and do Judgment and Juſtice, and then it was well with him? He judged the Cauſe of the poor and needy, then it was well with him.* Speaking of the Obedience of good *Joſiah, He relieved the Oppreſſed*, &c. *Was not this* (ſays God) *to know me?* Thus he puts knowing for doing. And ſo there is a hearing and a learning which draws the Heart to come unto Chriſt; *John* 6. 44, 45. *No Man can come to me, except the Father which hath ſent me, draw him: and I will raiſe him up at the laſt Day. It is written in the Prophets, And they ſhall be taught of God. Every Man therefore that hath heard, and hath learned of the Father, cometh unto me.* Every one that hath heard and learned of the Father, cometh unto me, and this Hearing and Learning is the Father's Drawing: Such is the Effect of true ſpiritual Knowledg, which the Knowledg of the Unregenerate wants, and therefore is defective in the eſſential Property of true Knowledg.

Chap. 7.

CHAP. VII.

The Difference between the Knowledg that an unregenerate Man hath of ſpiritual Things, and the Knowledg of one regenerate. That it doth not conſiſt only in Degrees, or in the addition of a greater meaſure of Knowledg to one than to the other; nor in that the Knowledg of the one is ſpeculative, but of the other practical. Tho this is ſome part, yet it is not the whole of the Difference. Reaſons aſſigned for it.

NOW then from all that hath been diſcourſed in the preceding Chapter, it is apparent, that there is a Difference, and a great one too, between that Knowledg which is in an unregenerate Man, whoſe Underſtanding and Judgment hath not received any Light from Heaven, and that Knowledg which is in a Man whoſe whole Spirit is ſanctified; yea, and ſo great and vaſt a Difference, as the one is ſaid to be no Knowledg, in compariſon of the other. That therefore which remains for me to do, is to ſhew you this their Difference, and wherein it lies; and this not only in the Effects of them, which are more apparent, but in the Cauſes, Principles and Nature of them, which make them to differ, and from which you ſhall ſee how thoſe differing Effects flow. Let us a little enquire into them.

1. Some ſay that the Difference between ſanctifying Knowledg, and that in the Minds of Men unregenerate, lies only in degrees of Knowledg, and not at all in Kind; *i. e.* that both are of the ſame Nature, and have the ſame Acts and Objects; but the one is a greater Knowledg, and the other leſs: as Heat in Water is the ſame kind of Heat that Heat in Fire is, but hath not the ſame degree; for Fire is more intenſively hot. As therefore Heat in Water may be boiled up to ſo high a degree, as to expel the Form of Water, and bring in the Form of Fire; ſo may, and is (ſay they) the Knowledg in an unregenerate Man, when converted, actuated ſo far, and made ſo intenſe, as it expels Sin and Darkneſs: and thus having attain'd to a certain degree, *that* proves ſanctifying now, which was not ſo before. And ſo even in this ſenſe unregenerate Men may be ſaid to be blind, becauſe they want that degree of Knowledg which a Man ſanctified hath; as a Man that can ſee, yet not very well, is called pur-blind, though not ſtone-blind. And thus the Apoſtle calls him blind, who is *μυωπάζων*, that neither doth nor can ſee afar off; 2 *Pet.* 1. 9. *But he that lacketh theſe things, is blind, and cannot ſee afar off, and hath forgotten that he was purged from all Sins.* Now indeed this Difference between them is true, but it is not all. It is true indeed, becauſe a regenerate Man, when converted, knows all he did before, and moreover, hath a farther degree of Knowledg added, a more full, ſtrong, intenſe degree of Knowledg, than he had before when unconverted: He hath now a more compleat conviction of things, whereof himſelf *was not*, and no other Man *is* ſo fully perſwaded. But yet this is not all; for if the Difference lay only in adding more Degrees of Knowledg, then why is a Man that hath many Reaſons in his Mind to convince him of ſuch a Truth or Practice, yet unconvinc'd and unconverted? why is not his Heart wrought on effectually, whenas one that hath perhaps one Motive or Conſideration impreſs'd on him, yet is wrought on powerfully by it? As is the caſe of many a poor Chriſtian, who hath not ſo many Notions of the Truths of the Goſpel, nor can diſcourſe ſo readily of them, nor ſay ſo much for himſelf as the other mere ſpeculative Chriſtian; and yet his Will is more moved by

what he knows, and his Heart affected more. Therefore certainly it is not ſimply an Addition of more Degrees that doth the buſineſs, as if it were the ſame caſe; as in Phyſick, that though the taking of twenty Grains of ſuch a Drug may not work, yet if one or two more be added, it will. There is a Faith, (Chriſt tells us) and ſo conſequently a Knowledg, that the leaſt Grain of it, even as ſmall as a Grain of Muſtard-ſeed, is powerful to ſave; *Mat.* 13. 31, 32. —*The Kingdom of Heaven is like to a Grain of Muſtard-ſeed, which a Man took and ſowed in his Field: which indeed is the leaſt of all Seeds; but when it is grown, it is the greateſt among Herbs, and becometh a Tree; ſo that the Birds of the Air come and lodg in the Branches thereof.* Such is the Nature of Grace, and ſo of ſanctifying Knowledg too; and therefore the difference between that and common Grace and Knowledg, conſiſts not only in degrees: there is the ſmoaking Flax, which though it breaks not forth into Fire, yet is true Grace, and ſhall get the Victory; *Mat.* 12. 20. *A bruiſed Reed ſhall he not break, and ſmoaking Flax ſhall he not quench, till he ſend forth Judgment unto Victory.* And there is a Knowledg, which though it hath more Light, yet it hath not Heat anſwerable to cauſe a Smoak, which the other hath: which argues a farther Difference than what is merely gradual, and that Difference to be in the Nature of the Knowledg it ſelf.

2. A ſecond Difference aſſign'd, is taken from the ſeveral and differing Seats and Parts of the Underſtanding, in which the knowledg of the one and the other is ſaid to reſide, and take poſſeſſion of: ſo as the nature of their Subjects being diverſe, they are ſaid in this reſpect alſo to be different. It is in ſhort thus; The Knowledg which unregenerate Men have, though it be a Habit in the Mind, yet it is fixed only in the outwardmoſt and upper-part of the Underſtanding, into which all things knowable do come, and may come; whoſe Office is barely to take a view of things, and contemplate them; and there is an end, and it hath no more to do. This we call the ſpeculative Underſtanding, or barely knowing Knowledg. But then beſides this there is another Room, or Part of our Underſtandings, whoſe Office it is to judg of the Goodneſs of all things, which you know ſo, as to move your Wills and Affections to the things which you apprehend and eſteem beſt for you, and to guide you in your Actions. This is called the practical Underſtanding, or working and affecting Knowledg. Now they ſay, that into this part of the Underſtanding in unregenerate Men, the knowledg of ſpiritual things never enters, and it receives them not, but they are ſhut up only in the other. But now in a Regenerate Man, the knowledg of ſpiritual Things is chiefly ſeated in the practical Underſtanding, whoſe Office, Privilege, Prerogative and Place it is to guide and ſteer all. And this is the reaſon why the one barely knows theſe things, and the other knows them not ſo as to be affected with them: for though an unregenerate Man's ſpeculative Eye be open, yet his practical Eye is ſhut; and ſo ſeeing, he ſees them not: but in a Regenerate Man God opens both Eyes, that he ſees them fully to all Purpoſes. To clear this farther, I thus expreſs it: In your Judgments there are two ſeveral Courts kept, and two Judges in thoſe Courts. The Office of the one, *viz.* that which ſits in the ſpeculative Court, is barely to enquire into the truth of Things, and their Goodneſs, only in the general; and to examine this merely in comparing Truth with Truth, by notional Principles of Reaſon, and ſo to go no further. As an Angel hath an underſtanding Power to judg Intemperance and Uncleanneſs to be evil and ſinful, as well as Men do; or as they themſelves do know Pride to be ſo, but yet they barely know this, for they are uncapable of Inclinations or Affections to ſuch Vices. So a Gentleman hath an Underſtanding capable of knowing the Myſtery of a Trade, as well as he who lives upon it; but yet this doth not direct him to work on it, or to live by it. Now beſides this General Court which takes all things knowable into conſideration, there is another Court kept by another Judg, the practical Underſtanding; whoſe Office it is to enquire, what of all the things a Man knows, is beſt for him, on which to ſpend his chief Intention and Affections.

And that by which this Judge meaſures things, and the Rules by which he goes in examining them, is what is moſt profitable, or pleaſant, or fitteſt for me upon all occaſions, and actions, and accordingly paſſeth Sentence; which Sentence all the reſt which is in a man ſtands unto, and puts in Execution. Now then to apply this to the thing in hand: Take an Unregenerate man, and in him the Judge of the firſt Court, *viz.* his Speculative Underſtanding, or knowing Knowledge, which enquires but into the Truth of things, may be enlightened with much knowledge of thoſe, which are ſpiritual, and be informed of thoſe Notional Rules of Truth, whereby to judge aright of the ways both of Sin, and Grace, and to paſs this Sentence alſo, that the ways of Grace are beſt, and that this is a certain Truth, and that the ways of Sin are worſt, and that to Swear, and be Prophane, to Steal, or to be Drunk, to Lye, or Cheat, do deſerve Death, and bring Damnation: But then when any particular practice of a Sin, and a Bill about it comes to be read in the ſecond Court, where the Practical Underſtanding ſits Judge, whoſe Office is to examine what is beſt for him to be done, whether to commit ſuch a Sin, or to practiſe ſuch a Duty; this Judge being Judge for the Man, (as the other was for the Truth) and examining all by Principles of Pleaſure, &c. Self-love being the Pleader, and Swayer of this Judge, reverſeth the Sentence of the former Court, and paſſeth one quite contrary. We have an Inſtance of the Judgment, and Sentence, which the firſt Judge, and Court pronounceth, in *Rom.* 1. 32. *Who knowing the Judgment of God, (that they which commit ſuch things, are worthy of death) not only do the ſame, but have pleaſure in them that do them.* We have an Inſtance of the Sentence of the other Court, in *Rom.* 2. 1. *Therefore thou art inexcuſable, O man, whoſoever thou art that judgeſt; for wherein thou judgeſt another, thou condemneſt thy ſelf, for thou that judgeſt, doſt the ſame things.* He that paſſed the former Judgment, and Sentence againſt ſuch wicked practices, yet doth the ſame things. Now before he acts thus, there muſt firſt be a Sentence paſt, for the Underſtanding muſt aſſent to every Action of a man, and therefore now the other Judge, or part of the Underſtanding being corrupt, gives a Verdict clean contrary to the firſt, *viz.* that he may do thoſe things, which by his firſt Speculative Judgment he had condemned, and thinks he ſhall eſcape; *Rom.* 2. 3. *And thinkeſt thou this, O man, that judgeſt them which do ſuch things, and doeſt the ſame, that thou ſhalt eſcape the Judgment of God?* So that by reaſon of theſe two ſeveral Judges in a man, he condemns himſelf in what he formerly allowed; *Rom.* 14. 22. *Haſt thou Faith? have it to thy ſelf before God. Happy is he that condemneth not himſelf in that thing which he alloweth.* But now in a Regenerate man here is the difference, that both theſe Judges are enlighten'd, and inform'd, and go one and the ſame way in their Sentence; and an Act paſſeth againſt every Act of Sin, and for the performance of every known Duty in both Courts; and ſo this man is affected, and ſtirr'd, and hath the knowledge in him active, and working, which the other hath not. Tho' often in an Unregenerate man the Judge of the Practical Court may paſs a Sentence to forbear a Sin, or to do a good Duty, yet it is extorted by the Clamor, and Importunity of the Conſcience, which is the Judge of the other Court. As the unjuſt Judge did the poor Widdow Right in her Cauſe, and pronounced Sentence in her favour, being moved by her Importunity, tho' otherwiſe he cared not for Right or Wrong; *Luk.* 18. 4, 5. *And he would not for a while; but afterward he ſaid within himſelf, Though I fear not God, nor regard man, yet becauſe this Widdow troubleth me, I will avenge her, leſt by her continual coming, ſhe weary me.*

But tho' there be much uſe of this diſtinction, yet this is not all the difference between one, and the other. There are indeed two ſuch diſtinct Acts, and Offices of Man's Underſtanding, tho' it is all but one Faculty, inſomuch as many who know things ſpeculatively, know them not practically at all, as many Scholars. They are like Phyſicians, who know by the Rules of Phyſick, that ſuch Meat is ill, and unwholeſom, and yet will follow the Rule of Pleaſure, and eat it, if delicious, tho' hurtful to the health: So that indeed to have the mind, and underſtanding practically enlightened, is a new, and diſtinct work of the Holy Ghoſt, which all have not, who yet have much knowledge. But yet this is not all the difference between the Knowledge of a Regenerate, and Unregenerate man.

1. Becauſe even Unregenerate men have their underſtandings practically wrought on by ſpiritual things, *i.e.* they have a working Light, an affecting Knowledge ſet up in them, to cauſe them to do much, as well as to know much; 2 *Pet.* 2. 20. *For if after they have eſcaped the pollutions of the World through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again intangled therein, and overcome, the latter end is worſe with them than the beginning.* and *Heb.* 6. 4, 5, 6. *For it is impoſſible for thoſe who were once enlightened, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt; And have taſted the good Word of God, and the Powers of the World to come; If they ſhall fall away, to renew them again unto repentance, ſeeing they crucifie to themſelves the Son of God afreſh, and put him to an open ſhame.* They are ſaid to be enlightened, and to taſt, *i. e.* with ſuch a knowledge, as lets in a taſt of the Powers of the World to come; tho' this be a diſtinct, and further work than barely to teach men to know them.

2. Becauſe, if herein lay all the difference, then at leaſt one part of the underſtanding might be ſaid as fully to be ſanctified, in an Unregenerate, as a Regenerate man, ſeeing the Speculative Underſtanding in both the ſtates, hath but the ſame Light, the difference being only in the practical; whereas the Apoſtle prays here, in 1 *Theſ.* 5. 3. that the whole Spirit be ſanctified.

CHAP. VIII.

That there is a vaſt difference between the Knowledge of a Man Unregenerate, and that which a holy Soul hath of Spiritual things. It is demonſtrated, and the Cauſes of it aſſigned.

WE muſt ſearch out ſome greater, and more diſtinguiſhing difference between the knowledge which unregenerate men have of ſpiritual things, and that of the regenerate,than any before mentioned. We muſt find out ſuch a difference as may make it appear, that tho' an unregenerate man know never ſo much, whether ſpeculatively, or practically, yet there is a knowledge of both theſe ſorts in one ſanctifyingly enlightened, which he utterly wants. We muſt enquire out, that there is a difference even in their ſpeculation of ſpiritual things, as well as in the working, or practical knowledge, and that a new habit, and principle of Regeneration muſt be infuſ'd into our underſtandings to produce true knowledge in both kinds.

1. As to the Speculative Knowledge, that there is a difference,I demonſtrate thus, and withal aſſign the cauſes of it. Where there is a different repreſentation of the thing to be known, there is a different knowledge of that thing. For example, if a man be repreſented to us but in his Picture, tho' never ſo lively; or if we have a deſcription of his good Conditions but by hear-ſay only, it is a faint dead knowledge, and vaſtly different from what we have, when we behold, and are acquainted with the man himſelf, as we all ſee by experience: And there is a plain Reaſon of it; for the cauſe by which we come to have the knowledge of things is this, that there is a likeneſs, a ſimilitude, a reſemblance, and image of the thing which we know brought to our minds, and imprinted there; as it is thus in ſeeing things, ſo in knowing too. Now therefore, as thoſe reſemblances, ſpecies, and ſhapes of things form'd, and drawn in our minds do differ, ſo muſt our knowledge alſo. But the image, or reſemblance of the man, which my mind takes of him, when I ſee himſelf, and am acquainted with him, is of another kind from that which my mind took of him, when I ſaw but his Picture, or heard him deſcribed by another,

the one being called *ſpecies propria*, his own proper Repreſentation, the other *ſpecies aliena*, a forreign and borrowed one. To apply this then to the purpoſe in hand, ſuch and ſo great a difference is there between a regenerate man's knowing, and viewing ſpiritual things, and an unregenerate man's knowing them, tho' he be never ſo much enlighten'd, for the images, the likeneſſes, the reſemblances, the repreſentations of them do differ in this manner before-ſaid: For the Idea's or Images, which in a regenerate man's underſtanding be form'd, and faſhion'd, are taken, and begotten from the preſence, real repreſentation, and ſenſe of the things themſelves as really, truly in their native proper being, and ſpiritual hue, and ſhape preſented to them, as things bodily are to the eyes of your bodies, which they are not to any unregenerate man in the World, but the moſt enlighten'd among them, have them only by hear-ſay, or by ſome exact Picture drawn of them. So God in his Holineſs and Purity was at firſt known to *Job* only, by what he had heard of it, but afterward by his own ſight; *Job* 42. 5. *I have heard of thee by the hearing of the Ear; but now mine Eye ſeeth thee.* It was not a knowledge engendred barely by hear-ſay, but by God's revealing his Face, and the Beauty of his Holineſs to him, which humbled him. God alſo in his fatherly Love and Kindneſs in Chriſt is only thus known; *John* 6. 45, 46. *It is written in the Prophets, and they ſhall be all taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me. Not that any man hath ſeen the Father, ſave he which is of God, he hath ſeen the Father. No man hath ſeen the Father, but he who is of God, i. e.* who is regenerate, and taught by him. And ſuch a real repreſentation of thoſe deep thoughts of God in pardoning as a Father, thoſe Bowels of Mercy hanging out in him a natural man never ſaw, as the regenerate do. Thus alſo Jeſus Chriſt, and his Righteouſneſs, which is his Glory, are repreſented in a real true manner to a Believer; 2 *Cor.* 3. 18. *But we all with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame Image, from glory to glory, even as by the Spirit of the Lord.* It is beholding as in a glaſs the Glory of the Lord, not in a repreſentation taken from a bare Picture, but a real Image of the Perſon, as that in a Glaſs is, and which repreſents his Glory in that manner, as no Picture can deſcribe it. So that he is ſaid to reveal himſelf to a man, *John* 14. 21. *He that hath my Commandments, and keepeth them, he it is that loveth me, and he that loveth me ſhall be loved of my Father, and I will love him, and will manifeſt my ſelf to him.* And he is alſo ſaid to dwell in our hearts by Faith; *Eph.* 3. 17, 18, 19. *That Chriſt may dwell in your hearts by Faith, that ye being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height. And to know the Love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God.* By this means we are truly acquainted with him, and have real Communion with him, as a man hath with his Friend. And as to the work of Grace, a Regenerate man knows it not only by hear-ſay; as you ſee the Picture of an Herb in ſome Herbal, but he beholds Grace growing in the Garden of his own heart. Thus Chriſt ſpeaking of Grace, and Regeneration, in *John* 3. expreſſeth himſelf; *John* 3. 11. *Verily verily I ſay unto thee, we ſpeak that we do know, and teſtifie that we have ſeen, and ye receive not our witneſs. We teſtifie* (ſays he) *what we know, and have ſeen,* whereas Temporaries ſee but the counterfeit of theſe things in their hearts: They have but a Form of Godlineſs, not the Power; 2 *Tim* 3. 5. and therefore know not what the real thing means, and therefore their apprehenſions of it muſt needs be differing, from thoſe of a Believer, who ſees, and feels it in himſelf. Now if you would know the reaſon of this difference in the productive Cauſes:

1. A Regenerate man hath the Spirit of God dwelling in him, which a man Unregenerate hath not: That Spirit to whom all things are continually preſent, tho' abſent from us, and therefore he dwelling in the man, can ſet thoſe things before him. He who calls things, that are not, as if they were, can alſo preſent to us things abſent, and repreſent them as they are. Nor can he only do this, but alſo open our Eyes, and put a principle into us, to behold thoſe things, which he placeth bare, and naked to our ſight. This is an

Art peculiar to himſelf, which no Angel, nor Creature can imitate. The Devil indeed ſhewed Chriſt the Glory of the World, and phancy in men aſleep paints out things to them, but ſtill they repreſent not the things themſelves, but only the Pictures of them; but now the Spirit of God reveals the Glory of Chriſt as in a Glaſs, 2 *Cor.* 3. 18. *Beholding as in a Glaſs* (ſays he) *the Glory of the Lord.* And it is by the Spirit of the Lord this is done; for it follows, *As by the Spirit of the Lord.* And ſo God is ſaid to reveal theſe things by his Spirit; 1 *Cor.* 2. 9, 10, 11, 12. *But as it is written, Eye hath not ſeen, nor Ear heard, neither have entred into the Heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by by his Spirit, for the Spirit ſearcheth all things, yea, the deep things of God. For what man knoweth the things of a man, ſave the Spirit of man which is in him? even ſo the things of God knoweth no man, but the Spirit of God. Now we have received, not the ſpirit of the World, but the Spirit which is of God, that we might know the things that are freely given to us of God.* The things God hath prepared, Juſtification, Adoption, Sanctification, Glory; all theſe are prepared from everlaſting, which things Eye hath not ſeen, nor Ear heard, nor have they entred into the Heart of a man, that is, a natural man, for he oppoſeth him to US *who Love him.* Now his meaning then is, that there is ſuch a Revelation, ſuch a Species, Form, and Image of theſe things in their minds, (who Love God, and have them revealed by his Spirit) as their Eyes never ſaw, nor ever came into their minds, who are natural men. That is, the *Species propriæ*, the true proper Images of the things they never received, however, they may have them from other mens reports. Their Eyes may ſee them, as ſo deſcribed, and their Ears hear them, as ſo reported, and they may ſee them too by the Pictures drawn by the Holy Ghoſt, and repreſented by him in the Word of God; for the Holy Ghoſt in ſo doing (as in enlightening of Temporaries) deceives them not, as a Painter doth not, who draws the true Picture of a man; yet ſtill the Spiritual, Living, and Real manner of preſenting theſe things to the mind the Holy Ghoſt vouchſafes to none, but unto thoſe, who Love God, and ſo are Regenerate, it is to them, and them only this favour is conferred. Theſe things, as to this manner of diſcovering them, are hid from the wiſe, and prudent of the World, and revealed only to Babes, for to them only it pleaſeth the Spirit of God to manifeſt to them; *Mat.* 11. 25, 26. *At that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto Babes. Even ſo Father, for ſo it ſeemed good in thy ſight.*

2. A Regenerate man hath a new Principle of Faith infuſed into him, which one Unregenerate wants, and by this Faith he hath a ſight of ſpiritual things, which the other hath not. It is the Light of this Faith, which, as it gives ſubſiſtence to things hoped for, *Heb.* 11. 1. ſo it elevates, and helps out our ſight to ſee things, which are otherwiſe inviſible; which Principle the Unregenerate wanting, fall ſhort in the ſight of them: They wanting this new Eye, cannot receive the real repreſentation of them, as a ſore Eye cannot bear to behold the Sun in its glory. It is therefore made a difference between Believers, and others, that they are able to behold with open face the Glory of the Lord, which others cannot; 2 *Cor.* 3. 18. And to the ſame purpoſe Chriſt ſpeaks, when he ſays that the World cannot receive the Spirit; *John* 14. 17. *Even the Spirit of Truth, whom the World cannot receive, becauſe it ſeeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and ſhall be in you.* He means as to the buſineſs of Knowledge; *The World* (ſays he) *cannot receive him, for it ſeeth him not, neither knoweth him,* nor theſe his effects, nor real repreſentations of ſpiritual things.

From what hath been diſcourſed we may make theſe Deductions, or Inferences.

1. Then Unregenerate men may truly be ſaid to want the real knowledge of ſpiritual things, and to want even that true ſpeculative, or knowing knowledge, which is to be had of them. For knowledge of a thing by hear-ſay, or by the Picture of it, beſide that it is often ſubject to Errour, and Miſconceit, ſince the likeneſs which our minds frame to themſelves from ſuch repreſenta-

tions proves other, than the thing it ſelf is indeed, and in truth, when we come to ſee it; and hence there are ſuch miſconceits, and miſtakings of the work of Grace in Unregenerate mens minds: But I ſay, beſides this, if we could ſuppoſe the conceptions, and thoughts anſwerable to the deſcription given, or the Picture drawn, yet this knowledge compared with that which a man hath, when he ſeeth the thing it ſelf may be ſaid to be no knowledge. In ordinary ſpeech no man ſaith he knows a man, when he hath but heard of him, and hath not ſeen him, nor is acquainted with him; ſo nor can they be ſaid to know ſpiritual things, who have ſeen but the Pictures, or deſcriptions of them: For they do not know them ſpiritually, (as the Apoſtle ſays, 1 *Cor.* 2. 14.) that is, in a manner anſwerable to their natures, and as they are to be known, that is, in their native colour, and hue, and proper likeneſs, ſo as to form ſuch conceits in our minds of them, as are homogeneal, and proportioned to the things.

2. Hence it alſo appears, that there is ſomething known by a Godly man concerning ſpiritual things, which is not, nor can be known by any other, nor yet can be expreſſed by himſelf to another. And the Reaſon of it is evident; for let a man ſee the livelieſt Picture that is, and the beſt deſcription, and afterward ſee the man ſo pictur'd, or deſcrib'd, he then ſeeth ſomething, which he ſaw not before, and ſomething too, which could not be pictured nor expreſſed. So that there is a difference, for ſomething remains unknown in the thing, which cannot be drawn in the Picture; as ſomething there is in Fire, which cannot be painted, *viz.* the Heat; ſomething in the Sun, which cannot be delineated, *viz.* the Light, and Glory of it, which no Colours are bright enough to reſemble; ſomething there is in Man, which can be repreſented in no Picture, *viz.* his Soul, and Life; nay, ſomething in his Countenance cannot be drawn, *viz.* ſome peculiar lively Features; ſo that ſtill there is ſomething wanting in the Picture, which is ſupplied by the ſight of the thing. Now then anſwerably there is ſomething in God, and Chriſt, and in the work of Grace, which all the expreſſions of the Tongues of Men, and Angels, all openings of Scripture do not, and cannot make known, unleſs the Spirit ſtrike in with his Art, and uſe all theſe as Glaſſes to repreſent the things to you, as he doth to the Saints. The native glory of them goes beyond expreſſions, which all fall ſhort of the Life: And yet a man, who hath ſeen the things, can but uſe the like expreſſions, if he would go about to deſcribe them (which expreſſions, one who hath not ſeen the things, may uſe as well as he) but yet he knows more than he can expreſs. Now therefore, if it be asked (as often it is) Is there ſo great a difference between one knowledge, and the other? why! then expreſs it to us, let us hear diſtinctly what it is; what is it you ſee, which we do not? what have you apprehenſions of, which we are not able to conceive, as well as you? To this what anſwer can a Regenerate man make, for he ſeeth what cannot be painted, or deſcribed, and therefore to make it known to the other man, he muſt lend him his Eyes, for nothing elſe will be able to make him ſee it. As for example, there are two talking about a Country, whereof the one hath ſeen a Map of it, knows its ſcituation, faſhion of things, cuſtoms, &c. or hath heard all theſe deſcribed as fully, as can be expreſſed; the other hath travelled through the Country, and ſeen all its Cities, Cuſtoms, and Faſhions with his own Eyes: If he that never travelled, ſhould ſay, what is it you know which I know not? the Traveller is able to expreſs nothing to him, which he hath not heard, and is able to relate, but yet that Traveller is very well aſſured that there is a great deal of difference between his knowledge, and what the other hath, and that he knows ſomething which the other doth not, nor can know, unleſs he went into the Country, as he hath done. Thus alſo a man hath heard a Leſſon in Muſick, which he may prick out to another, with all the grounds of it, but yet unleſs he hath heard the Tune ſung, which another man hath, there is ſomething of which he is ignorant about the Muſick of it, which that other man knows, which yet he cannot expreſs to him. Thus likewiſe in ſpiritual matters there is a new Name given, which none knows, but he who receives it; *Rev:* 2. 18. that is, there is ſomething in it, which he cannot expreſs to

another, for if he could, then that other might know it as well as he. And thus too when the Apoſtle, 1 *Cor.* 2. 14, 15. ſpeaks of this differing knowledge, *the Spiritual man* (ſays he) *diſcerneth all things, and is diſcerned of none*, that is, what he knows none can enter into the ſecret of. He knows all, that others can, but what he knows further, they cannot, nor can he expreſs.

3. Hence it comes to paſs, that the knowledge which a Godly man hath of Spiritual things is an evident, infallible, ſatisfying knowledge, but it is not ſo in others.

1. It is evident, becauſe he ſees the things themſelves, which leave a true living likeneſs of themſelves in the mind. Faith therefore being the ſubſiſtence of things hoped for, is alſo the evidence of things not ſeen, *Heb.* 11. 1. The ſight then of a real true thing leaves an evidence behind it that it is true. Chriſt having a real true body appeals to the Judgment of the ſenſes to teſtifie that it was ſo. What tho' a mans Eye may be deceiv'd by Apparitions, and in Dreams things are ſo livelily painted out in our Phanſies, that men think they ſee, and hear, and eat? yet this prejudiceth not, but that a man, who Eats true Meat, knows infallibly he is not deceived. Sure I am, ſays the man born blind (when his Eyes were open'd : *John* 9. 25. that whereas I was blind, now I ſee. Other men may think Spiritual things to be true, becauſe of their fine and exact coherence, and the whole ſyſtem of them is ſo fair a Story, but a Godly man knows them to be true, and gives a certain infallible aſſent to the Story, whereof he is an Eye-witneſs, for he ſees the things done, and acted in his own heart, 1 *John* 5. 20. *And we know the Son of God is come, and hath given us an underſtanding, that we may know him that is true: and we are in him that is true, even in his Son Jeſus Chriſt. This is the true God, and eternal life.* 1 John 2. 3, 4. *And hereby we do know that we know him, if we keep his commandments. He that ſaith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. And you have* (ſays the Apoſtle) *Chriſt crucified before your Eyes*, Gal. 3. 1.

2. It is a ſatisfying knowledge. When a man ſees but Pictures of things, or but by hearſay, the mind is not ſatisfied, but deſires to ſee further, as the Queen of *Sheba* did, when ſhe heard of *Solomons* Wiſdom, 1 *Kings* 10. 1, 6, 7. one who hath ſeen but the Pictures of Anatomy is not contented till he ſees a real Body cut up. One who ſees a Country deſcrib'd, is not ſatisfied in his knowledge, till he hath travailed through it When a man ſees the things, then, and not till then doth his mind reſt ſatisfied. Tho' he may deſire indeed to ſee more about them, yet he is ſatisfied, that this is the true thing it ſelf, which he ſees, and knows, he is aſſured that Grace can be no other thing, than what he ſees, and feels it to be. And tho' he may come to have greater degrees of knowledge, and to ſee more into it, yet ſtill he ſhall find it to be no other thing, than what at preſent he apprehends it to be. So then he ſeeth into the fartheſt end, and meaning of the word of truth, which another doth not, 2 *Cor.* 3. 13. *And not as* Moſes, *which put a Vail over his Face, that the Children of* Iſrael *could not ſtedfaſtly look to the end of that which is aboliſhed.*

CHAP.

CHAP. IX.

Chap. 9.

The uſes of the Doctrine. We by this ſee how Malignant an evil ſin is, which infects the whole man, and how great a work Regeneration is, which cures and reſtores a Soul ſo totally deprav'd, that it deeply concerns us to ſearch into our Hearts, that we may know the evil which is in us.

WE have ſeen that the whole nature of man is depraved by ſin, and that the direful contagion hath not only fallen on the Lower Animal faculties, but hath aſcended to the higher, the Mind, and Underſtanding. Now the uſes, and practical improvement we may make, are theſe.

Uſe 1. Is all, and every part in man corrupted? This gives us a ſad diſcovery how great an evil ſin is. You account that a very malignant diſeaſe, which reacheth but to one Member, if it ſpoils it, or makes it uſeleſs, if it Lames but a Joint, or takes away an Eye; how much greater, and more dangerous is this Spiritual Diſeaſe, which extends it ſelf to all that is in man, and vitiates his whole nature? It is therefore compared to ſuch Bodily Diſeaſes, which ſpread over all the parts, to a Leproſie, (for by that it was typified in the Ceremonial Law) that goes over all the body. You account that a poyſonous Creature, and loath it, which hath Poyſon but in one part, As Serpents have it only in their Stings, and Vipers in their Teeth, ſo as when they are taken out, the reſt is not Poyſonous. But this Poyſon of ſin hath ſoakt all, and peirced thro' every part of us. It is in our Souls, as the Soul is in the Body, as it were *tota in toto, & tota in qualibet parte*, the whole of Sin is in the whole Soul, and in every part too. If we look but to one part, the Tongue, *James* ſays of it, there is a World of evil in that little Member, *James* 3. 5, 6. *Even ſo the Tongue is a little Member, and boaſteth great things. Behold how great a matter a little fire kindleth. And the Tongue is a Fire, a World of Iniquity: ſo is the Tongue amongſt our Members, that it defileth the whole Body, and ſetteth on Fire the courſe of nature; and it is ſet on Fire of Hell.* How many Worlds haſt thou then in thy whole man, which tho' in it ſelf is but a little World, yet contains in it many Worlds of Sin? If thy Tongue hath in it ſo much evil, what hath thy Will, thy Underſtanding, thy Deſires? Theſe are more active than that little part of thine, tho' it be ſo moveable. They never lye ſtill, but are always working. They have more diſtempers in them, than are in all the parts of thy Body, which according to Phyſitians reckoning, amount to ſo vaſt a number. If there are (as they ſay) three hundred ſeveral Diſeaſes incident to the Eye, there are more in the Eye of thy Soul. Look inward then, and ſagaciouſly ſearch out all thoſe noyſom Diſtempers, which are in all thy faculties, and loath thy ſelf at the ſight of them.

Uſe 2. If the whole Soul be infected with ſuch a deſperate Diſeaſe, what a great, and difficult work is it to regenerate, to reſtore men again to Spiritual Life, and Vigor, when every part of them is ſeized by ſuch a Mortal Diſtemper? How great a cure doth the Spirit of God effect in reſtoring a Soul by Sanctifying it? To heal but the Lungs, or the Liver, if corrupted, is counted a great cure; tho' perform'd but upon one part of thee; but all thy inward parts are very rottenneſs, *Pſal.* 5. 9. *For there is no faithfulneſs in their mouth, their inward part is very wickedneſs; their Throat is an open Sepulchre, they flatter with their Tongue.* How great a cure is it then to heal thee? ſuch as is only in the ſkill and Power of God to do. And the Univerſal Medicine he makes uſe of is the Goſpel, by which all the Diſeaſes of the Soul are heal'd; the Blind, the Lame, the Deaf, and all other are reſtored by receiving the Goſpel, *Mat.* 11. 5. *The Blind* *receive their ſight, and the Lame walk, the Lepers are cleanſed, and the Deaf hear, the Dead are raiſed up, and the Poor have the Goſpel Preached to them.*

Uſe 3. Be you all exhorted to ſearch into your own Hearts, and make it your moſt inquiſitive ſtudy to know the variety of corruptions, which are in them.

This is an Uſe as proper to this Doctrine, as any other, and this I premiſe to all that is to follow in the diſcovery of the corruption of our nature, that in all the reſt of the particulars you may have this uſe in your eye. And indeed that you may know what is in Man, and ſo have an exact knowledge of your ſelves, is the Principal deſign for which I fixed on this Subject, and therefore in all that I ſhall ſay in the proſecuting it, I deſire you to keep this uſe in your ſight, and to ſearch ſtill into your hearts, as any particular corruption is diſcovered, to find whether it be in you, or not. I thought beſt to premiſe ere I go any farther, and the rather do I ſet you on work thus beforehand with ſome general directions how to enquire into your hearts, that having firſt tryed what work you can make of it your ſelves, you may be better able to underſtand the diſcoveries of particular defilements, which hereafter I ſhall make, you having firſt taken a view of ſuch particulars in your own hearts, which will make them good, and evidence the truth of them to you. And here it may be truly ſaid, that of all diſcourſes, and diſcoveries, they are the moſt difficult, which are concerning the inward workings of Grace, and ſin. As no Study is more hard, than Anatomy which diſcourſeth of the parts of Mans Body, unleſs a Man hath ſeen firſt ſome Body cut up, and then none is more eaſie, certain, and evident; ſo alſo it is in an Anatomy Lecture of the ſoul, and heart, and therefore the figures I ſhall draw and cut of the underſtanding, will, and affections in the following diſcourſe, will be difficult to underſtand, unleſs you withal, as I ſhall go along, Look inward, to ſee in your own hearts thoſe ſeveral parts of corruption, which the pictures tho ne're ſo well drawn, will otherwiſe but darkly repreſent. To do thus will perhaps be a work very difficult to ſome, who never yet were acquainted with themſelves, who have had their eyes turned outwards all their lives, and never turned them inward to look into their hearts. I remember *Julius Scaliger* hath a ſaying, that there be two things in Philoſophy, which do conceal, and hide themſelves from mans underſtanding, *Ens primum, & Materia prima.* The firſt being, or God, and the firſt matter of all things, *or that Chaos, and confuſed heap, Gen.* 1. 1. out of which all things were made. The one is incomprehenſible, *propter ſummam ſuam perfectionem,* by reaſon of his Infinite Perfection, the other is unperceptible, *propter ſummam ſuam Imperfectionem,* becauſe of its greateſt imperfection. This is true in Divinity alſo, and as to our preſent purpoſe, that God, and a man's heart, are things moſt unſearchable; God, becauſe of the Infinite Purity, that is in him; *Rom.* 11. 33. *O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable are his Judgments, and his Ways paſt finding out?* How little in portion is heard of him? ſays *Job*; *Job* 26. 14. *Lo, theſe are parts of his Ways, but how little a portion is heard of him? but the Thunder of his Power who can underſtand?* And the heart is unſearchable, becauſe it is a vaſt deep Chaos of all confuſion, and diſorder, and hath bundles, *Prov.* 22. 15. yea worlds of folly in it; *Jer.* 17. 9. *The heart is deceitful above all things, and deſperately wicked, who can know it?* None but God that made it, who is greater than our hearts, and yet he hath appointed means, whereby we may be helped to know, and ſearch them; which I ſhall now enumerate.

1. God hath put a Light of Conſcience within you, which tho' it is in every man by nature, yet it is a Candle ſet up, and lighted at the Sun, *which enlightens every man that comes into the World*; *John* 1. 9. compared with *Prov.* 20. 27. *The Spirit of Man is the Candle of the Lord, ſearching all the inward parts of the belly.* The Chambers of the belly ſome read it. So that as in a man's body, when cut up, you find ſeveral Rooms prepared, for the various Animal Offices, Vital, Natural, *&c.* as in Anatomy we ſee, and theſe diſtinguiſh'd by ſeveral partitions, as the Midriff, the Diaphragme, *&c.* Thus is it alſo in the Soul of man, where there are Spirit, Soul, Underſtanding, Will, Affections, *&c.*

as ſo many ſeveral Chambers. Now that Light of Conſcience God hath placed in theſe dark Rooms, to manifeſt all that is in them; and tho' he hath fram'd your Bodies ſo, as there is not a Caſement made to ſee through it what Entrails, and inward Parts a man hath, yet he hath made one for the Soul; 1 *Cor.* 2. 11. *For what man knoweth the things of a man, ſave the Spirit of Man, which is in him?*

2. Becauſe this Light of Natural Conſcience is very dim, and by it you can diſcern but very little of what is in your hearts, therefore God alſo hath given you his Word, which is a quicker diſcerner of the thoughts, and intents of the heart; *Heb.* 4. 12. *For the Word of God is quick, and powerful, and ſharper than any two-edged Sword, piercing even to the dividing aſunder of Soul and Spirit, and of the Joynts and Marrow, and is a diſcerner of the thoughts and intents of the heart.* It divides between Soul, and Spirit, and cuts the heart open ſo, as to make a nice, and accurate diſſection, and ſhews every thing that is in it, and all that is done there. 'Tis the moſt ſharp Anatomizing Knife, which can be us'd, as 'tis compared in *Heb.* 4. 12. It hath the Key of Knowledge, as Chriſt calls it, τ̃ κλεῖδα τ̃ γνώσεως, and the Lock for which it is made, is man's heart, of which the ſeveral faculties are the Wards. And as it open'd *Lydia*'s heart, it opens all ours, and diſcovers what is within; as the Apoſtle ſpeaks of Propheſying, that it hath ſuch an effect; 1 *Cor.* 14. 24, 25. *But if all propheſie, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the ſecrets of his heart made manifeſt; and ſo falling down on his face, he will worſhip God, and report that God is in you of a truth.*

3. Becauſe Natural Conſcience enlightened by the Word is not enough, therefore God farther renews in his Children the Spirit of their Minds; *Eph.* 4. 23. as to put off, ſo to diſcern the corruptions of the Old Man, which are in him through luſts. The ſpiritual corruptions whereof, which are eſſentially contrary to the ſpiritual workings of Grace, are not, nor can be diſcerned by any other Eye, than one ſo renewed. It is the Spiritual Man which diſcerneth all things; 1 *Cor.* 2. 15. Conſcience indeed diſcerns the groſs defilements of the Soul; but it ſelf being defiled, *Titus* 1. 16. and muddied like muddy water, you cannot ſee your face diſtinctly in it, ſo as to deſcry the leſs perceivable blemiſhes.

4. Becauſe this renewed Spirit alſo is but imperfect, and therefore dimſighted, and indeed the Light of Conſcience, and of the Word, and of the ſanctified Soul too, all put together, of themſelves can do little, or nothing, without the Light of God's Spirit, therefore God hath appointed his own Spirit to be in us, to ſearch our hearts, *Jer.* 17. 10. *I the Lord ſearch the heart, I try the reins, even to give every man according to his ways, amd according to the fruit of his doings.* And for this reaſon *David*, when he had done all that he could, calls upon God to try, and ſearch him. And when the Light of this Spirit enters in but at a cranny of the Soul, it manifeſts thoſe defilements in it, which before were unſeen; as the Sun Beams ſhining into a dark Room, ſhew thoſe little duſts, or motes in the Air, which were undiſcerned; nay, the Chairs, and Stools in it could hardly be ſeen before.

Now having all theſe helps, ſet upon the ſearch of your Hearts, and Spirits. Though they be deſperately wicked, and every part corrupted, even the Spirit it ſelf, which ſhould diſcern, and paſs Judgment on things, yet you have ſuperiour Aids, whereby you may be ſufficiently aſſiſted. Keep your Hearts, and Conſciences pure from groſs defilements, elſe it will be impoſſible to find out ſpiritual corruptions, of the Spirit, and Judgment, into which yet we are firſt, and chiefly to enquire. If a Looking-glaſs be dirty, little can be ſeen in it, but if it be rubbed clean, and kept clear, we may diſcern the leaſt ſpots. Make further uſe of the Light of the Word to diſcover what is in you. The Apoſtle *Paul*, tho' he could not but diſcern Groſſer Luſts, Senſual Luſts in him, by the Light of Nature, yet by that help alone he could not perceive thoſe which were ſpiritual, till the Spiritual Light of the Law came, and manifeſted them, and he ſaw not how all Concupiſcence was in him till then; *Rom.* 7. 7, 8, 9. *What ſhall we ſay then? Is the Law ſin? God forbid. Nay, I had not known ſin, but by the Law: for I had not known Luſt, except the Law had ſaid, Thou ſhalt not covet. But ſin taking occaſion by the Commandment, wrought in me* *all manner of Concupiſcence. For without the Law ſin was dead. For I was a live without the Law once; but when the Commandment came, ſin revived, and I died.* Grow in Grace, and increaſe in the Light of it, and be ſure to keep that quick-ſighted. If you do not grow in Grace, you will not be able to ſee perfectly, and clearly, 2 *Pet.* 1. 5, 6, 7, 8, 9. But a man increaſing in Grace, and walking in the Spirit, will be able to ſee the leaſt Mote of ſin that flies up and down in his Heart, which another Man, tho' regenerate, yet if he arrive not to ſuch a growth, and Spiritual walking, will not ſee. Pray for the Spirit of God alſo to help you. Becauſe *Laodicea* was deceived in the Knowledge of her Heart, and State, ſhe is counſelled to take Eye Salve, and to anoint her Eyes with it, *Rev.* 3. 17, 18. *Becauſe thou ſayeſt, I am rich, and increaſed with Goods, and have need of nothing; and knoweſt not that thou art wretched, and miſerable, and poor, and blind, and naked. I counſel thee to buy of me Gold tried in the Fire, that thou mayeſt be rich; and white raiment, that thou mayeſt be clothed, and that the ſhame of thy nakedneſs do not appear; and anoint thine Eyes with Eye-ſalve, that thou mayeſt ſee.* When *Job* was ſenſible that he knew not all of himſelf, which he ought, he goes to God to inſtruct him, *Job* 34. 32. *That which I ſee not, teach thou me; if I have done Iniquity, I will do no more.* And laſt of all be diligent, and conſtant in this exerciſe of ſearching your Hearts, the more you exerciſe your Eyes, the quicker they will be in ſeeing. Uſe Light, and have Light. Exerciſing of the Spiritual ſenſes produceth an Habit of diſcerning Good and Evil, *Heb.* 5. 14. *But ſtrong Meat belongeth to them that are of full Age, even thoſe who by reaſon of uſe have their ſenſes exerciſed to diſcern both good and evil.*

But further to inſtruct you in this duty, and art, I will ſhew what it is to ſearch the Heart, and teach the skill of cutting it open, and rightly Anatomizing it, and what in every faculty is eſpecially to be ſearched for. The true ſearching of the Heart I thus define. *It is a reflex Act of the Mind, and Conſcience renewed, whereby a man, aſſiſted by the Light of the Word and Spirit, doth diſcern, and judge of the Spiritual Good and Evil, that is in his Heart, and in every faculty of it, both ſeverally, and jointly together.*

1. *It is a reflex Act of the Mind*, wherein the mind looks inward, and comes home to it ſelf. For in the direct Acts of the Mind, a Man is carried out to things without himſelf, but this calls in his thoughts to view his own Soul. And this is one of the chiefeſt excellencies of the reaſonable Creature, wherein it doth ſo much tranſcend Beaſts, that it is able to turn its Eyes inward, and judge of its own thoughts, and deſires, what they are, and to what they tend. This I ſay is proper only to Man, and Angels, 1 *Cor.* 2. 11. *who knows the things of a Man?* the Spirit of a Man doth this, but not that which is in Beaſts. This of all Acts is alſo the nobleſt, and in the exerciſe of it conſiſts Mans Honour, and Wiſdom. As in Mathematicks a Circular Figure is better, and ſtronger, than any other, becauſe it returns into it ſelf, ſo that every part bears up another, ſo reflex thoughts returning in upon our ſelves are Wiſer, Stronger, and Safer. In this too the Image of God much conſiſts (I mean that Image which is in the natural faculties of the Soul) that as God doth know himſelf, we alſo are able to know our ſelves.

2. I add [*of the Mind renewed, and aſſiſted.*] For tho every man hath this reflecting power in him ſince the fall, yet it is dimm'd, and weaken'd more, than other direct Acts, which yet are dimm enough, and therefore we know all other things better than our ſelves, and of all elſe we know leaſt what is done in our own boſoms. The Heathens therefore could ſay that *γνῶθι σεαυτόν*, was of all other the hardeſt Leſſon. Man by ſin becoming like the Beaſt, which periſheth, hath loſt this ability, whereby he was chiefly diſtinguiſh'd from the Brutes, more than any other. When man had Gods Image of holineſs, he underſtood God, and himſelf, the beſt of any other, but now Alas! it is the leaſt part of his knowledge. You ſhall ſee a poor ſoul mean in abilities of Wit, or Accompliſhments of Learning, who is Ignorant in all things elſe, who knows not how the World goes, nor upon what wheels States turn; Who yet being *renewed, and aſſiſted by the Spirit of God*, knows more clearly, and experimentally his own heart, than all Learned men in the World do theirs, and knows more of grace and ſin in it: And Tho the other may better diſcourſe Philoſophically of the Acts of the Soul, and the depen-

dance of them one on another, yet this poor man ſees more into the corruptions of it, than they all.

3. I add, [*Whereby a Man knows the Spiritual Good, or Evil, in the Heart*] for that is the object to be ſearched into. It is not only what his thoughts, and purpoſes are for the matter of them, for ask any man, and he can tell you what he thinks at any time; but there is a farther thing to be look'd into, *the Good*, or *Evil*, the Frame, the Temper, the Inclination of all either to Sin, or to Godlineſs. We are to feel the pulſe of the heart, and to diſcern by its beating whether it be ſound, or diſeas'd, and with what particular diſtemper it is moſt affected. And herein lies the great and difficult work. Any mans pulſe tells him, that his heart beats, and he may feel whether the motion be Orderly, or Irregular, but it is a Phyſicians Skill to gueſs at the diſeaſe, and know the temper of the blood by it, and it is a Chriſtians Skill too to know and judge the like of his Soul, and Spirit. Now the Word when it ſearcheth the heart, reads not a Philoſophy Lecture upon it, but ſhews the Evils which are in it. It is not the nature of the heart ſimply, and the dependance of one faculty on another, but the wickedneſs and deceitfulneſs which God there points out to be known, *Jer.* 17. 9. 10.

4. I add [*in every faculty*,] For then thou ſeeſt thy ſins in their cauſes, when thou ſeeſt from whence every ſin hath its riſe in thee, from whence its firſt motion is, wherein its ſtrength lies, and how ſin carries things within thee: How it runs through thy underſtanding in deviſing, projecting and approving of it, through thy will in conſenting to it, through thy affections which are inflam'd with it, till at laſt it works in the members to execution. Then thou knoweſt how ſinful thy heart is, when thou ſeeſt how all the ſeveral wheels in it turn ſtill to Evil, and how one wheel moves another, ſo that thou ſinneſt with a joint concurrence Of them all to the wicked Action. And in all this it eſpecially concerns thee to ſearch out the pollution of thy ſpirit, of thy underſtanding, judgment, and will. How far they are guilty in the commiſſion of the ſin, which will ſerve to aggravate, or leſſen the ſin ſo much the more, as they are found to have a greater, or leſſer hand in it. For as the ſins of Princes are greater, than thoſe of other men, becauſe they are their rulers, ſo are the ſins of theſe ſuperior faculties of a higher guilt, becauſe it is their duty, and they are plac'd to guide the reſt. And it concerns thee the more to be ſtrictly inquiſitive into theſe ſins, becauſe of all other they moſt conceal themſelves, and as their operations are more ſtrong, ſo with leſs noiſe, as poiſon works more ſtrongly in the head, than the ſtomach, tho it be perceived more there than in the head. Enquire thou into the ſins of theſe Ring-leaders in thee; and as in caſe of Treaſon, the State, the Government enquires moſt after the Plotters, and Contrivers of it; ſo look thou not ſo much to the Members of the Body, and the Luſts which war in them, as unto that corrupted Judgment, and Will in thee that deviſed the means to ſatisfie thoſe Luſts, which fed them with thoughts and fancies, which were privy to the firſt Contrivance of the Treaſon, and gave way, and conſented to it. The Luſts which war in the Members are but Weapons, Inſtruments; *Rom.* 6. 19. You muſt therefore look to the Higher Powers of Sin in the Soul, to the Throne of Unrighteouſneſs there, whoſe Agents thoſe Luſts are.

If a man would rightly underſtand a State, or a Common-wealth, it is not enough to know, and view what Proclamations come out, what Decrees, and Orders are made, what Factions are in it, what Tranſactions of Affairs, what Armies raiſed, &c. for this all in a Kingdom know; but he who would be an exact States-man, muſt alſo know what paſſeth at Council-board, what the Conſults, and Deliberations are, what was the Deſign of ſuch Acts, and Proclamations, and to what End they were made; what Ends ſuch, or ſuch a Potent Faction hath, with what Colours they hide their ſecret Intentions, and into what Principles of State all may be reſolved: This is ſo to underſtand a State, as few do, and for want of this knowledge how amiſs do vulgar Capacities judge of Publick Actions. Thus alſo if you would underſtand the State of your Souls, you muſt diligently, and eſpecially mark what paſſeth at Council-board in the underſtanding, the ſight of which is enough to amaze us, if we ſaw but by what Deviliſh Principles, and Atheiſtical Conſultations, all is guided, and ſwayed, and into which our Actions may be reſolved, what moſt baſe, and filthy Ends rule us, and what petty, ſlight, fooliſh Motives we have, what ungodly Reaſonings, and Deliberations paſs through us, and how contrary to the Rules of Conſcience, which notes all, as God's ſworn Secretary, and how all is over-ruled by our corrupt Reaſonings, let Conſcience ſay what it will in oppoſition: I ſay, if we ſaw all this, it would amaze any of us;and this is that which I mainly intend to ſhew in the following Diſcourſe, when I ſhall come to particulars. This is indeed to ſearch a man's heart, and to know it, for the wickedneſs of it lies eſpecially in deceitfulneſs, and that deceitfulneſs conſiſts in the Jugling tricks of the Mind, which are leaſt diſcerned by us.

5. I add [*in each of theſe Faculties apart.*] For when the Apoſtle ſpeaks of the Word's powerful ſearching the heart, how doth he expreſs it? *As dividing between the Soul, and Spirit*; Heb. 4. 12. *For the Word of God is quick, and powerful, and ſharper than any two-edged Sword, piercing even to the dividing aſunder of Soul and Spirit, and of the Joynts and Marrow, and is a diſcerner of the thoughts and intents of the heart.* The meaning of which phraſe I underſtand thus, that the Soul, and Spirit is divided, when we conſider them apart, and ſeverally, when we remark what evil is in the Spirit apart, and in the Soul apart, that is, in the Judgment, and Affections. They joyn in the Action, and the Influences which they have are intricately involved, and twiſted in every Act, which comes from us; but this is the way to untwiſt them; *viz.* to diſſever, and to view apart what a man's thoughts, reaſonings, motives, and deviſings are in ſuch a buſineſs, which thoughts, reaſonings, &c. the Apoſtle there calls the Marrow of the Action. Then after this view what the deſires, or fears,or inflammations of Paſſions are by which thou wert acted in the doing it, which are but the Bones of it, and are indeed but guided and acted by thoſe Ends, Reaſonings, and Concluſions, which the heart made. And accordingly (as you ſee) the Apoſtle inſtanceth only in the intents,and thoughts, which are Acts of the Underſtanding, and Will. And ſo at the Day of Judgment what is it God will bring to Light? not Paſſions ſo much, and Actions, (tho' theſe alſo ſhall be manifeſted) as the Counſels of the Heart; 1 *Cor.* 4. 5. *Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts: and then ſhall every man have praiſe of God.* Paſſions are but the Veins, and Arteries, in which our Intentions, and Ends, as the Blood, and Spirits, do move, when the Mind, which is as the Heart it ſelf, hath by reaſoning, and agitating things in it ſelf, hatched, and forged thoſe Deſigns, and Ends, as the Real Heart doth Spirits by motion. Take an Affection, which you have ſtirr'd, and examine it, and you will find a reaſon of it, a meaning of it, and that there is ſome End acts it, and ſtirs in it. And it is the End alſo which makes an Action good, or bad; and as God is ſaid to look to the meaning of the Spirit in us, *Rom.* 8. 27. that is, to every ſigh, groan, and deſire; ſo alſo to the meaning of Fleſh in us, what our Carnal Ends, and Motives are; therefore we ſhould look moſt eſpecially to them.

Now as you are to divide thus between Soul, and Spirit, Thoughts, Intents, and Paſſions, and to view them apart, ſo you muſt alſo *view them joyntly, and together in every Action,* and conſider not only what Affections you have, which may deceive, but conſider withal what Thoughts, Conſiderations, Motives ever ſtirr'd them up, and mov'd in them, then you know the Heart aright. Do not ſimply look to your Thoughts, but ſee what Motives prevail with the Heart, and ſtir the Will, and Affections, and what Motives, or Suggeſtions put in by Conſcience, or the Word, lie as dead Drugs, and work not. This is to ſearch the Heart. So if thou mourneſt for Sin, ſearch the ſpring of thy Sorrow, and look what conſideration mov'd it in thee, and do ſo likewiſe in other thy Actions.

I do ſpeak this before you all, that all Deceit lies in this, either Men view their Hearts undivided in the groſs,and do not divide between Soul,and Spirit, or elſe they view them only apart, and not in that dependance, or at leaſt con-

Chap. 10.

currence the one hath with the other. They look upon Good Affections as on *Ezekiel's* Wheels, and becauſe they turn outwardly to Good, they reſt in them, not ſeeing, nor ſo much as enquiring what Spirit moves within thoſe Wheels, what Motives, Intents, Conſiderations, act, and inform them. The truth is, the Heart is a Maze, or Labyrinth, and if you would find the way into all its windings, you muſt be guided by a Clue, or Thread drawn through them all. And when you view any Action, you muſt go through Underſtanding, Will, and Affections, and not only ſee, that they concur to it, but the manner of their concurrence; ſearch the Chambers of the Heart, not only one Room to ſee what is done there, and what Thoughts and Fancies are in the outward Room (which is a Room that all come into, both good, and bad) but from thence go into the Privy Chamber, and hear what Principles, Sayings, Dictates, Reaſonings you are guided by, what Reſolutions you fix on, what Aims you have. Then go down to the Affections, and view how they as Agents act their parts, and ſee all this time, how Conſcience is impriſoned as in a Dungeon, *Rom.* 1. 18. being with-held in unrighteouſneſs, while they act all in the dark; 1 *Cor.* 4. 5. *Therefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts: and then ſhall every man have praiſe of God.* He calls the counſels of the Heart, the hidden works of darkneſs, and whilſt Conſcience is thus impriſoned, it may call, and cry till it be hoarſe, but it ſhall not be heard.

CHAP. X.

That the Errour of the Papiſts is by this Doctrine evinced, who place Sin only in the Lower Faculties of the Soul. That we ſhould be ſenſible of the Defects of our Minds, and if we have any Natural Endowments of Soul, we muſt praiſe, and thank God alone for them. We who have the Diſcoveries of the Goſpel, and a Spiritual Light to diſcern the things of it, ſhould much more bleſs God.

As we have not only proved this Corruption to have over-ſpread the whole Soul, but in particular have demonſtrated that the Superiour Faculties are in a high degree infected, and have alſo ſhewn wherein the depravation of the Underſtanding conſiſts; let us now farther conſider what practical Inferences, and Uſes this Doctrine will afford us.

Uſe 1. We ſee then how great an Errour it is of the Papiſts, and ſome others, who aſſert that the higher parts of the Soul are not touch'd, nor tainted with ſin, but they thruſt it all down to the Inferiour, and to the Senſual Appetite. And they anſwerably interpret the Combat between the Fleſh, and Spirit, which is ſpoken of in *Rom.* 7. 23. and *Gal.* 5. 17. to be but the Rebellion of the Senſes, and Animal Appetite againſt Reaſon, the one of which (they ſay) is meant by Fleſh, the other by Spirit. And as thus they make the Conflict to be between Soul, and Body, they anſwerably place the whole, or greateſt part of Religion in bodily worſhip. All their Acts of Mortification are to keep under the Body, whilſt the Soul lies neglected, as not needing any Remedy, or Help. But we have not ſo learned Chriſt, nor ſo little know our ſelves, and therefore as we feel our Superiour Faculties depraved by ſin, we moſt of all are humbled for, and ſtrive againſt the Spiritual Corruptions of our Minds, ſuch as Ignorance, Unbelief, Atheiſm, Pride, Darkneſs of Apprehenſion,

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henſion, and Dulneſs of Heart, and Affections in the Ways, and Worſhip of God, and Hypocriſie, and baſe Selfiſh Ends, by which we find our ſelves apt to be ſwayed, and byaſſed in our beſt Actions; we find not only Senſual Luſts warring in our Members, but Atheiſm againſt the Knowledge of God, Darkneſs againſt Divine Light, and Unbelief againſt Faith. 'Tis true indeed, ſins of the Underſtanding are leaſt diſcernible, for the Law in our Members is more clamorous, and impetuous, and ſenſual things do more ſenſibly affect us, but yet the other ſins of the Mind, tho' more ſtilly, and with leſs noiſe, yet do more conſtantly aſſault us, and prevail. 'Tis true alſo of the Combat between Fleſh, and Spirit, that it is leſs ſenſible in the Superiour Faculties of the Soul, than in the Inferiour: Becauſe not only Grace, but the Light of Nature, and Conſcience, make reſiſtance againſt the Luſts of our Senſes, and Fleſhly Appetites, but Natural Conſcience doth not oppoſe the Spiritual Luſtings of the Mind: It doth not check Pride, Unbelief, Selfiſhneſs, *&c.* as it doth Drunkenneſs, Adultery, and other Luſts of the Fleſh. But yet it is in the Combat between Sin, and Grace in the Mind, and Underſtanding, and Will, that a Godly man's Courage, and Reſolution againſt Sin moſt ſhines, and his Victory over it ſhews moſt illuſtrious. And it is alſo for thoſe Spiritual Wickedneſſes in the Mind, that a Godly man is moſt humbled. And as he alſo profeſſeth, that it is not Bodily Worſhip, which can take away the Guilt of Sin, ſo neither can the keeping under, and torturing the Body only, caſt out the Power of Sin: You may pray, and cry your Eyes out, but Sin will not flow out with your Tears: You may faſt down all your Spirits, and Fleſh, and yet tho Bodily Luſts may hereby be lean, yet Pride, and Hypocriſie may grow the fatter. The Papiſts ſhew alſo their Corruption in this, that it is all their care, and buſineſs to keep People in Ignorance, and Darkneſs, and ſuch a practice is ſuitable to their Corrupt Principles, and Errours, which by this means they may maintain undiſcovered, as Darkneſs hides all things. But we who Love, and Teach the Truth, are alſo for Light, and ſo far are we from thinking Ignorance to be the Mother of Devotion, that we reckon it among the Daughters of Sin, and account Grace to be Spiritual Light in the Mind, as well as Holineſs in the Heart, and Affections. We open to the People the Treaſures of Divine Knowledge, and we exhort men to ſeek it, ſince without it the Heart cannot be good, as *Solomon* ſpeaks; *Prov.* 19. 2. *Alſo, that the Soul be without Knowledge, it is not good; and he that haſteth with his feet, ſinneth.*

Vſe 2. Let us be ſenſible of all thoſe before-mentioned defects, and imperfections of our Underſtandings. Haſt thou Parts, and Learning, and Knowledge in Natural, or Civil Affairs, or haſt thou Spiritual Gifts? Know whom to thank for them: The grew not out of thy corrupt Nature, which is too vile, and baſe a ſoil, to produce any thing that is good, but it is God, who out of his bounty, and riches of goodneſs hath endowed thee with them, and he holds the Candle to thee, whilſt thou readeſt, and underſtandeſt, for ſo the Mind of Man is called. *Prov.* 20. 27. *The Spirit of Man is the Candle of the Lord, ſearching all the inward parts of the Belly.* What doth *Agur* acknowledge with much humility, tho' he was a Teacher of others? *Prov.* 30. 2. *Surely I am more Brutiſh than any Man, and have not the Underſtanding of a Man. I am Brutiſh ſince I was a Man* (as ſome read it) *and have not the underſtanding of a Man by Nature.* It is God who inſpires a Nobler, Quicker Spirit into ſome, and from thence ariſeth the difference of Mens underſtandings; *Job* 32. 8. *But there is a Spirit in Man: and the inſpiration of the Almighty giveth them underſtanding.* Wiſdom goes neither by Greatneſs of Birth, nor the Advantages of Education, for Great Perſons may have Wiſe Men about them, to inform them, who yet are not able to inſtill into them Wiſdom, nor can make them Wiſe, *Job.* 11. 12. *For vain Man would be Wiſe, though Man be Born like a wild Aſſes Colt.* And a wild Aſſes Colt is the moſt indocible Creature of all other. Neither doth Wiſdom come merely by Age, and Experience, *Job* 32. 9. *Great Men are not always Wiſe: neither do the Aged underſtand Judgment. There is a Spirit in Man, and an Inſpiration of the Almighty, which giveth him underſtanding.* View but your own Pictures in Fools, and tell me what hath put the difference between you and them. If you ſay a various Temper of Body, 'tis true indeed it hath a hand in it, but yet what fogg'd the Oil in them, which ſhould have afforded fuel to the Light of Mind, ſo that the Candle burns blew in them? What was it produced that cloudy temper in them? Was it not *Adam's* Sin? Why might it not have had the like effect on thee? It was God only that gave thee finer Blood, and Spirits, that the Light of thy Mind might burn more clear, and bright. And if you think Temper is the only cauſe of this difference, do but look on *Nebuchadnezzar*, a Great, and Wiſe King, and yet how ſoon is his Heart chang'd from a Mans to a Beaſts? *Dan.* 4. 16. *Let his Heart be changed from Mans, and let a Beaſts Heart be given unto him, and let ſeven times paſs over him.* And ſo he was driven from men, as not having reaſon enough to converſe with them. And what was his caſe, might be thine, for that which befalls one Man for Sin, might befall all by reaſon of the firſt Sin. But God was Graciouſly pleas'd not to deal thus with men, tho' he might juſtly have done ſo. And as tho' he might annihilate men for Sin, and take their Beings away, yet he doth not, no not in Hell: So neither doth he take away their Underſtandings, no, not from the Devils, for how then ſhould they be puniſh'd with the ſenſe of his Wrath? And yet that puniſhment, which is inflicted is a deſtruction of their well being, and therefore is call'd deſtruction, tho' the Being ſtill remains. So in this Life God deprives not Men of their Underſtandings, for how then ſhould they be Men? yet becauſe they want the goodneſs of Underſtanding, the holineſs of it, therefore they are often in Scripture ſaid to have no underſtanding, *Iſa.* 27. 11. *When the Boughs thereof are withered, they ſhall be broken off: the Women come and ſet them on fire: for it is a People of no underſtanding: therefore he that made them will not have Mercy on them, and he that formed them will ſhew them no favour.* Rom. 3. 11. *There is none that underſtandeth, there is none that ſeeketh after God.*

In the mean time it is a great obligation, that lies on thoſe, who have parts, to employ them for God, who preſerves them, when ſin might have taken them utterly away. And this may humble men too, who are moſt proud of Knowledge, and are puffed up, when as it is not their own, but borrowed from God. Much of Mans Wit now depends upon the right tempering of the Duſt, with which he is cloathed, and ſo is but a Flower of the Graſs, which each man lays down in the Grave, for the compaſs of underſtanding with which men ſhall ariſe into the other World is from another account. And this ſhould alſo teach men to depend on God for their Knowledge, and Learning, and the increaſe of them, for alas they cannot ſecure to themſelves all their Wit, or Learning. The parts of their mind are as ſubject to decay, as the Beauties of the Face, and may be waſted, and loſt, as well as them, or their Eſtates; and indeed Men who preſume on them, or who uſe them not for God, we ſee ordinarily bereft of them, and prove Fools and Sots in the end, or at leaſt they die deſpiſed, and forgotten.

Uſe 3. Raiſe your hearts unto thankfulneſs to God by all theſe ſteps, which follow.

1. Bleſs God, that he hath brought thee to thoſe times, and places, where the Goſpel is Preach'd, and the great Truths of it are laid open, and made plain to thee. This is one Mercy, and a great one, for without ſuch a diſcovery thou couldſt never have found them out. God made tryal of the utmoſt mens Wits could do for ſome thouſands of years among the Gentiles, but they bewildred themſelves in their inventions, 1 *Cor.* 1. 21. *For after that in the Wiſdom of God, the World by Wiſdom knew not God, it pleaſed God by the fooliſhneſs of Preaching to ſave them that believe.* They had quite loſt themſelves in all their vain enquiries, and therefore (ſays the Apoſtle) *after that in the Wiſdom of God, the World* by Wiſdom knew not God, he ſet out the Goſpel to be Preach'd, to reveal, what they could not ſearch out. They had indeed ſome Knowledge of God, but yet even that was not their own, but a borrowed Wiſdom receiv'd from God. God indeed afforded them ſome light to grope after him, *Act.* 17. 27. *That they ſhould ſeek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.* But they

were ſo far from knowing God by all this Wiſdom, that by their abuſe of it they were put farther off, and became vain in their imaginations, and did not glorifie God, as God, and ſo with all their wit they were but Fools, *Rom.* 1. 20, 21, 22. *For the inviſible things of him from the Creation of the World are clearly ſeen, being underſtood by the things that are made, even his eternal Power and Godhead; ſo that they are without excuſe: Becauſe that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their fooliſh Heart was darkened. Profeſſing themſelves to be Wiſe they became Fools:* This would have been thy caſe, and thus it would have been alſo with thee, if God had not made the Light of his Goſpel to ſhine for thy better direction. It is then great goodneſs that God hath reveal'd himſelf ſo clearly, and fully to men in his Word, and 'tis a great Mercy to thee, that thou ſhouldſt ever come where theſe great Truths, and of ſuch high concernment to thy Soul, are ſpoken of, and Preach'd. God hath not dealt thus with every man, nay not with every nation, as he hath with thee, but when he leaves Kingdoms, whole multitudes of people together to ſit in ſad darkneſs, thou ſtandeſt in his Light.

2. Bleſs God, if he hath farther given thee an inſight, into theſe truths, by enlightening thy underſtanding, which (as hath been diſcourſed) was naturally dark, and blind, and had no Spiritual diſcerning. if thou beginneſt to conceive of things Spiritual better than others, or than thy ſelf did ſome time ago, It is God who hath put a new Light into thy mind, and it is a great mercy, which thou ſhouldſt with the higheſt praiſes acknowledge. For remember that in thy ſelf thou art but darkneſs, as all other men are whom God hath not enlightened, as he hath thee, and therefore many, who tho' wiſer than thee in the World, and attentive hearers alſo, yet underſtand not ſo much as thou. The firſt ground in the parable, which received, the Seed of the Word, *Matth.* 13. 4. *And when he ſowed, ſome Seeds fell by the way ſide: and the fowls came and devoured them up:* What was it but ſuch hearers, who do not underſtand? *Verſe* 19. *When any one heareth the Word of the Kingdom, and underſtandeth it not, then cometh the Wicked one, and catcheth away that which was ſown in his heart: This is he which received Seed by the way ſide.* And the moſt hearers are ſuch, who do not ſo much as conceive in the General notions, the truth of Spiritual things. They cannot conceive that there is ſuch a thing, as Regeneration, much leſs what it is; as was the caſe of *Nicodemus.* There are thoſe who walk in darkneſs, tho' the Light ſhines round about them, who are Ignorant under all the means of knowledge, becauſe of the blindneſs of their heart, and therefore they walk in darkneſs, and know not whither they go. *John* 12. 35. *Then Jeſus ſaid unto them, Yet a little while is the light with you: Walk while ye have the light, leſt darkneſs come upon you: For he that walketh in darkneſs, knoweth not whither he goeth.* If thou ſeeſt Light in the Lord, bleſs him for thoſe eyes which he hath given thee, whilſt he hath denied them to others.

3. But now if God hath proceeded farther in mercy toward thee, and not only hath revealed theſe truths to thee, and not to others in other places, and times, and hath given thee a new light whereby thou ſeeſt thoſe things, which thy ſelf ſaw not before, tho' thou wert an Auditor, and heardeſt them before: But if God hath gone farther, and renewed thy mind alſo, and put in a new principle to ſee things aright, to ſee thy miſery, ſo as to be truly humbled for it, to ſee Chriſt, ſo as to prize him above all the world, to ſee what the truth is in Jeſus, *i. e.* what that truth of grace, and regeneration is, which Jeſus requires of thee, and to ſee this in thy own heart too: For this thou haſt farther cauſe to be thankful. Thou canſt now ſay, I know God, and Chriſt, and am not deceived, for he hath given me an underſtanding on purpoſe to know him, ſo as no wicked man knows him, 1 *John* 5. 20. *And we know the Son of God is come, and hath given us an underſtanding, that we may know him that is true: And we are in him that is true, even in his Son Jeſus Chriſt. This is the true God, and eternal life.* This is a higher mercy, and favour beſtowed on thee, and therefore greatly bleſs God for it. For tho' thou mighteſt have had a new light, whereby thou mighteſt have come to ſee things which thou never ſaweſt

before, yet thou mighteſt not have had a new underſtanding. They of whom the Apoſtle ſpeaks in *Heb.* 6. 4. were enlightened anew indeed, but yet they were not renewed in the Spirit of their minds, for that is proper only to the Godly, who never fall away. It is peculiar to them alone as to have a new Light, and new Objects, ſo to have a new Eye.

Uſe. 4. See, and admire the great, and wonderful work which God effects in regenerating our natures. How great and difficult is the work of Grace wherein Chriſt muſt not only be at the trouble, and coſt of purchaſing, by his blood, Truths to be reveal'd, but he muſt ſend his ſpirit to reveal and bring them to light, and then he muſt be at the coſt to ſet up a candle by which to read them, and when all is done he muſt find you eyes, with which to read. And then he muſt alſo take the pains to teach you himſelf, he cannot ſet Under-Uſhers to do this office, but when you have eyes given, you muſt be all taught by himſelf too.

If the knowledge thus of Spiritual truths be not in any manner in us, no not ſo much as a power to receive theſe things ſavingly into our minds, then certainly the work is Gods, and wholly his. Men think indeed that to Subdue their affections, and to curb their luſts, a great and mighty power is neceſſary, but as for knowledge they think, that they have at command enough of it, and more than they can tell what to do with, and that it is ſufficiently eaſy. But conſider that to make thee able to know Spiritual things ſavingly, coſteth God as much, as any other work, that paſſeth on thy Soul, and therefore *Paul* in every Epiſtle Prays for it. Thus he Prays for the *Epheſians*, *Eph.* 1. 16, 17, 18. *Ceaſe not to give thanks for you, making mention of you in my Prayers; That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the Spirit of wiſdom and revelation, in the knowledge of him: The eyes of your underſtanding being enlightened: that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints.* Thus he Prays for the *Philippians Phil.* 1. 9. *And this I pray, that your love may abound yet more and more in knowledge, and in all Judgment;* Thus he Prays for the *Coloſſians*, *Coloſ.* 1. 9. *For this cauſe we alſo ſince the day we heard it, do not ceaſe to pray for you, and to deſire that ye might be filled with the knowledge of his will, in all wiſdom and ſpiritual underſtanding.* And therefore whenever thou goeſt to God in Prayer hereafter, forget not to ask this Eye-Salve of him, *Rev.* 3. 18. *I counſel thee to buy of me gold tryed in the fire, that thou mayeſt be rich; and white raiment that thou mayeſt be clothed, and that the ſhame of thy nakedneſs do not appear; and anoint thy eyes with Eye-ſalve, that thou mayeſt ſee.* What is that but his Spirit to anoint thine eyes, that thou mayeſt ſee things aright, and Judge of things that differ? Remember that Chriſt is a Prophet for thee as well as a King, and Prieſt, and that when all his benefits are reduced but to four heads, Wiſdom is put in as one, and one of the chief alſo, 1 *Cor.* 1. 30, 31. *But of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption: That, according as it is written, He that glorieth let him glory in the Lord.*

AN

Unregenerate Man's Guiltineſs
BEFORE
GOD.
In reſpect of SIN and PUNISHMENT.

BOOK IV.

Of that corruption, which is in the Practical Judgments of Unregenerate Men.

CHAP. I.

The Nature of Practical Knowledge explained. The different Judgments which Men Unregenerate, and Regenerate, have of Spiritual things.

I Have proved that the mind, and underſtanding is corrupt, that it is Dark as to any apprehenſions of the things of God, I have explained wherein this blindneſs Conſiſts, and what are the cauſes of it, I have deſcribed the difference there is between the ſpeculative knowledge of a Godly man, and of one unregenerate. It now remains that I ſhould plainly draw the lines of difference that is between the practical Judgments, or working Knowledge of one, and the other concerning Spiritual things. This is neceſſary to be done, becauſe men whoſe minds are not renewed by the Spirit of God, have ſome kind of Judgment or practical knowledge about Divine truths, which yet doth not ariſe to that knowledge which the regenerate have, and alſo becauſe that the Chief end of theſe truths, if known aright, is to operate on our hearts, and to ſet them awork.

Now herein, that I may carry things clearly before me, it is neceſſary, that I lay open to you,

Firſt In general the nature of that kind of knowledge, which we call practical, that is, which works in, and upon a Mans will, and affections, by what we know; and then,

Secondly Come particularly to ſhew the difference which is between this kind of knowledge in one who is ſavingly enlightened, and another, who is not.

Firſt, In the General, to explain what practical knowledge is; it is ſaid to be ſo in two reſpects.

1. Then knowledge is practical, when it affects, moves, and ſtirs the Will, and Affections, to the thing which it knows. I put in this, *to the thing which it knows*, to ſet one difference between it and barely knowing Knowledge. For in ſpeculative knowledge our Minds are wholly took up, and delighted with the bare knowledge, and ſpeculation of the thing, and tho' the knowledge may and doth affect us, for it produceth ſuch a pleaſure, yet not the things which we know. But when we know things in that manner

as that our Wills and Affections are mov'd, and ſtirr'd to the things themſelves, as well as to the deſire of, or delight in the knowledge of them, it is call'd practical knowledge. Or,

2. It is call'd practical, when it is ſuch a Knowledge as is able to guide, manage, and direct our Wills, and Affections, and other faculties in us, in the practice, and exerciſe of ſuch actions, whereby we may come to enjoy the thing, which we deſire. To give an inſtance, by which this may the more fully be clear'd to you.

A Man may have Learn'd the Art of Muſick, and know how Songs are made, and all the rules of Harmony, by which they are compos'd, and he may be much delighted with this Knowledge, and yet not have a mind to have a Leſſon plaid, nor be much affected, if he hear one, but he reſts ſatisfied barely in the knowledge of the Art it ſelf. This now is a bare knowing Knowledge.

2. Another Man, who knows not ſo well the Art of Muſick, yet when he hears a Leſſon, he underſtands the Harmony, and is pleas'd, and much affected with it. This now is a practical Knowledge, an affecting Knowledge, becauſe by it his Affections are carried to the thing it ſelf perceiv'd.

3. But yet thirdly, it is a new buſineſs to teach this Man thus affected to Muſick, the Art of playing upon an Inſtrument, and to inſtill into him ſuch a Knowledge, and Phanſie, as may guide his Fingers aright to play a Leſſon, which he underſtands, the art of which conſiſts more in Knowledge, than in nimbleneſs of Fingers. This alſo is a farther degree of Practical Knowledge.

Now to apply this to things Spiritual;

A man may have the whole frame of Divinity, and of Spiritual Truths in his Head, and yet they may have no influence on his Heart. He may have a form of knowledge, and yet feel no power of it, *Rom.* 2. 20. *an inſtructer of the fooliſh, a teacher of Babes, which haſt the form of Knowledge, and of the Truth in the Law.* He may have a pattern of wholeſome Words, 2 *Tim.* 1. 13. and yet have no experience of the things ſignified by them. Nay he may be much delighted with ſuch Knowledge, and not have his Heart affected with the things themſelves, which he knows in Divinity Tho' he knows what the true Nature of Love to God is, and of Hatred of Sin, yet his Heart is not excited to love God, or to hate Sin. Tho' he knows Chriſt, and Grace, yet he doth not love, nor deſire them, nor delight in them. Now this is a meer knowing Knowledge.

But when he hath ſuch a knowledge, as both works upon his Mind, and Will, and ſtirs them, and inflames them to thoſe things which he knows, and makes him earneſtly deſirous of the attainment of Gods favour, and love, and of Chriſt's Righteouſneſs, *&c.* and alſo ſets him awork, and guides him in thoſe practices, ways, and means, which God hath appointed for the attaining of them, ſuch as Faith, and Repentance, ſo as he knows how to do them, and how to frame himſelf, and all in him as inſtruments in the practice of them: Both theſe kinds of Knowledge are called practical knowledge, and the one of them you may call affecting knowledge, and the other guiding knowledge. And you ſhall find in Scripture ſuch a Knowledge ſpoken of, as cauſeth you to love the things you know, according to the worth of them. Thus there is a Knowledge to love the things which are excellent, *Phil.* 1. 9, 10. *And this I pray, that your love may abound yet more and more in knowledge, and in all Judgment; That ye may approve things that are excellent; that ye may be ſincere, and without offence till the day of Chriſt.* And there is a Knowledge too, which guides you in doing ſuch duties whereby you may attain thoſe things, which are excellent, as is plainly ſuppoſed in *Jer.* 4. 22. *For my people is fooliſh, they have not known me, they are ſottiſh Children, and they have none underſtanding: they are Wiſe to do Evil, but to do Good they have no Knowledge.* There is a Knowledge implied in this Text, to do Good.

Now Unregenerate Men may, and do come to have ſuch a Knowledge of Spiritual things, as affects them with the things which they know, as thoſe Hearers which are repreſented by the Stony Ground in the Parable, received the Word with Joy, *Mat.* 13. 4, 5, 20, 21. *And when he Sowed, ſome Seeds* *fell by the way ſide, and the fowls came and devoured them up, Some fell upon ſtony places, where they had not much earth: And forthwith they ſprung up, becauſe they had no deepneſs of earth: But he that received the ſeed into ſtony places, the ſame is he that heareth the Word, and anon with joy receiveth it: Yet hath he not root in himſelf, but dureth for a while: for when Tribulation or Perſecution ariſeth becauſe of the Word, by and by he is offended.* And they have alſo ſuch a Knowledge which directs, and acts them in many holy practices, as *Herod* enlightened by the Preaching of *John* the Baptiſt, did many things, *Mark* 6. 20. *For* Herod *feared* John, *knowing that he was a juſt man and an holy, and obſerved him, and when he heard him, he did many things, and heard him gladly.* It is then needful to enquire into the difference of this Knowledge, as it is in a perſon Regenerate, and one who is not ſo.

1. I will begin to examine the difference, in that Knowledge, which affects them with the things that they know. And,

Firſt In General I will aſſign the reaſons, and cauſes, how, and why we come to be affected with the things which we know, by our knowledge of them. There are two things concur to this.

1. We are then affected with the things, which we know, when we look upon them, and conſider them not only as good, but as things, of which we are perſwaded, that they are good for us, and that they concern our ſelves, and make for our own ends, purpoſes, and deſires. Obſerve it in your own hearts when you will, and you ſhall find, that you paſs by many things, which tho' you know to be good, yet you regard them not. But when your Mind lights on any thing which it apprehends ſuitable to your preſent purpoſes, and deſires, then you are affected with it, and preſently ſeize on it. As it is not every Stone, tho' a good one, that will move, and draw the Iron after it, but the Loadſtone only, becauſe it hath a particular Affinity, Likeneſs, and Sympathy unto Iron in nature, and that ſtirs the Iron preſently: So is it as to the Objects of the Mind, it is not what is good, but what hath a ſuitableneſs to our thoughts, and deſires, and what we apprehend to be beſt for us, which ſtirs us. The Devils know the Blood, and Death of Chriſt to be the only Remedy againſt Sin, and its Guilt, and the only means to purchaſe the greateſt Good; but becauſe this is repreſented to them no way in relation to them, nor as concerning them at all, therefore they are not mov'd at the news of it. So that practical Knowledge is ſuch as convinceth, and perſuadeth the Mind that a thing is good, and beſt for us. But,

2. If beſides this Conviction by Reaſon, there accompany this perſuaſion a real taſt, reliſh and ſenſe of the ſweetneſs, goodneſs, and worth of the thing which we apprehend good for us, let in at our Underſtandings, ſo as we really find, taſt, and perceive it to be ſo, then we are ſtirr'd, and affected indeed with it. And where this is wanting, tho' there be a large Conviction that the things are good for us, yet ſince this is but from bare, and naked apprehenſions taken up from others, without our own taſting them to be ſo, this Conviction, tho' it may breed ſome lazy deſires, and faint wiſhes in us, yet none of them ſo ſtrong, as to be laſting. And therefore we ſhall find by experience, that if two things, whereof one hath leſs goodneſs, be preſented to us, yet if we have a real taſt, and ſenſe of the goodneſs of it let unto the Soul, it moves us more, than the naked relation, or conſideration of that thing, which is of greater worth, whereof we have not a taſt. As the ſight, or taſt of a piece of the meaneſt Bread, ſtirs an hungry man's Appetite, more than the empty Narrations of the greateſt Feaſts. And therefore ſtill you will find that all the Reaſons, and Motives which ſway with you, and effectually move you, may be reſolv'd into ſome Principle, or Concluſion, whereof you have had a real ſenſe, and taſt, and all the reaſonings built thereon move in the force, and power of it. And the reaſon of this is, becauſe indeed nothing moves us but realities, for our Wills, and Affections are real things, and full of weight, and therefore it muſt be a real taſt of the goodneſs of things, which moves them, and not meer Notions, and Pictures, and empty Deſcriptions of things by words. Such as is the Cauſe, ſuch will be the Effect, and therefore a meer Notional Knowledge will not work really upon us, but notionally only.

That Knowledge then which works upon us, hath a taſt, and real ſenſe of the things known joyn'd with it. And indeed God hath placed Wiſdom, and Underſtanding in men to ſupply that Office to the Will, and Affections, which the Tongue doth to the Appetite, and Stomach, to take a taſt of things, and to reliſh their ſweetneſs, and to diſcern what goodneſs is in them, and ſo to admit, and receive them. To be wiſe therefore, and to taſt, are ſignified by the ſame word in the Latine Tongue, *viz. ſapere,* and ſo in the Greek too ſome have tranſlated φρονεῖν, to ſavour or taſt, in *Rom.* 8. 5. *For they that are after the fleſh, do mind the things of the fleſh: but they that are after the Spirit, the things of the Spirit.* Some interpret the word φρονοῦσι, do taſt, ſavour, or reliſh the things of the fleſh. And *Elihu* ſpeaking of knowing *things*, ſays, that the Ear tryes words, as the Mouth taſts Meats; *Job* 34 2, 3, 4. *Hear my words, O ye wiſe men, and give ear unto me, ye that have knowledge. For the Ear tryeth words, as the mouth taſteth meat. Let us chuſe to us Judgment: let us know among our ſelves what is good.* And ſo taſt, and knowledge are joyned together, in *Pſal.* 34. 8. *O taſt and ſee that the Lord is good: bleſſed is the man that truſteth in him.* And taſting, and being enlightened, are alſo put together, *Heb.* 6. 4, 5. *For it is impoſſible for thoſe who were once enlightened, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted the good Word of God, and the Powers of the World to come.* That is, who are ſo enlightened, as alſo to take in a reliſh of the goodneſs, and ſweetneſs of the things. This only is to be added, that there are ſome things whoſe goodneſs our underſtandings taſt immediately, as the pleaſures of the Body, which yet becauſe the Soul (where Judgment hath its Seat) receiveth them in, therefore the Soul by the Underſtanding judgeth them good, and ſo may be ſaid to taſt them, and this is *Scientia Guſtus*, a Knowledge of Taſt. There are other things, which the Judgment it ſelf immediately taſteth, as Honour, Credit, Revenge, &c. and finds a ſweetneſs in theſe, as our Senſes do in other Objects. And the reaſon why God hath given the Mind this power of taſting things, is, becauſe otherwiſe it could not come to know the ſweetneſs of things as they are in themſelves; as a man cannot be ſaid to know truly the ſweetneſs of Meat, unleſs he hath taſted it, becauſe till then he knows it not with that ſenſe which is made to receive the ſweetneſs of it, and diſcern it, and make report of it to the reſt. So a blind man is not ſaid to know Colours, unleſs he apprehend them as they are to be apprehended by their proper ſenſes, which is Sight, and ſo the Underſtanding taſts its Objects as well as the Senſes do.

Now then to apply all this unto Spiritual Knowledge, as there is a goodneſs, and ſweetneſs in ſpiritual things, even the greateſt; ſo this is no way to be taſted, but by means of the Underſtanding, neither is the Soul ever to purpoſe affected with them, till it taſts their goodneſs, and ſweetneſs, 1 *Pet.* 2. 2, 3. *As new born Babes deſire the ſincere Milk of the Word, that ye may grow thereby: If ſo be ye have taſted that the Lord is gracious.* We are there ſaid to deſire, if ſo be, that we have taſted how good the Lord is, or otherwiſe our deſires are not ſtirred. And ſo the Apoſtle *Paul* prays for the *Philippians*, that Love may abound in them, ſo as to approve the things which are excellent, and with affectation to diſcern things that differ; and how was this to be; In Spiritual Knowledge, and Senſe, for the word is δοκιμάζειν, *Phil.* 1. 9, 10. *And this I pray, that your Love may abound yet more and more in Knowledge, and in all Judgment: That ye may approve things that are excellent, that ye may be ſincere, and without offence till the day of Chriſt. In all Judgment,* i. e. *in all Senſe*, that is, as truly, and really to perceive the goodneſs of things ſpiritual by a true, and proper ſenſe, and taſt, as Senſes have perception of their Objects. And therefore alſo that Knowledge which a Regenerate man hath of good, and evil, is called exerciſing of his Senſes; *Heb.* 5. 14. *But ſtrong Meat belongeth to them that are of full Age, even to thoſe who by reaſon of uſe have their Senſes exerciſed to diſcern both good and evil.* The word is διάκρισις, And ſo the ſight of God is joyn'd with a taſt of his Goodneſs, in *Pſalm* 34. 8. *O taſt and ſee that the Lord is good: bleſſed is the man that truſteth in him.* It is of this kind of Knowledge too that Chriſt ſpeaks to the Woman of *Samaria*; *John* 4. 10. *Jeſus anſwered and ſaid unto her, If thou kneweſt the Gift of God, who*

and

who it is that ſaith to thee, Give me to drink; thou wouldeſt have asked of him, and he would have given thee Living Water. If thou kneweſt (ſaith he) *the Gift of God, i. e.* the Water of Life, which is known as Water uſeth to be by the taſt, and ſweetneſs of it, *thou wouldſt have asked it.* To this purpoſe alſo *Solomon* ſpeaks in *Prov.* 24. 13, 14. *My Son, eat thou Honey, becauſe it is good; and the Honey-comb, which is ſweet to thy taſt: So ſhall the knowledge of Wiſdom be unto thy Soul: when thou haſt found it, then there ſhall be a reward, and thy expectation ſhall not be cut off.* The knowledge of Wiſdom is both a ſweetneſs at the preſent, which rewards it, and hath an expectation of a future good, of which it ſhall not be diſappointed. Thus likewiſe in *Iſaiah* the Prophet, ſpeaking of that excellent Spirit of Wiſdom, which is in Chriſt, expreſſeth of him, that he ſhall be of a quick ſcent, or ſmell in the fear of the Lord; *Iſa.* 11. 3. *And ſhall make him of quick underſtanding in the fear of the Lord, and he ſhall not judge after the ſight of his Eyes, neither reprove after the hearing of his Ears*; as it is in the Hebrew. And the Apoſtle ſpeaking of Spiritual things, expreſſeth that they have a ſavour, which goes along with them; 2 *Cor.* 2. 14. *Now thanks be unto God which always cauſeth us to triumph in Chriſt, and maketh manifeſt the ſavour of his knowledge by us in every place.*

CHAP. II.

How far Men unregenerate apprehend, and judge the Goodneſs of Spiritual things. How far it all comes ſhort of the Knowledge and Judgment which a holy Soul hath of them.

THESE things in general being premiſed, I now come more particularly by the application of theſe Generals, to enquire out the true difference of this Affecting Knowledge as to Spiritual things, in the Regenerate, and Unregenerate, ſo as to diſcern wherein true Sanctifying Knowledge, as it affects the heart in a different manner from any other, conſiſts.

1. Let us examine how far Unregenerate men apprehend, and judge Spiritual things to be good.
2. How far they judge them good for them.
3. How far they taſt them, and their goodneſs.

1. How far do Unregenerate men apprehend, and judge Spiritual things to be good? It cannot be denied but that they may in the general apprehend Spiritual things to be good, and the beſt things too. Thus much is implied in that Heathen Speech of *Medea* in the Poet, *That ſhe ſaw, and judged other things to be better, than what ſhe practiſed.* And *Balaam*'s magnifying the bleſſed State of the righteous evidently argues the ſame thing; *Numb.* 23. 10. *Who can count the duſt of* Jacob, *and the number of the fourth part of* Iſrael? *Let me die the death of the righteous, and let my laſt end be like his.* Now the apprehenſion of that good which manifeſts it ſelf in perſons truly godly, and how happy they are, and ſhall be, may affect wicked men with ſuch thoughts, and wiſhes, as *Balaam* had, to envy, and deſire their condition. And ſo on the contrary they may judge, and eſteem the ways of ſin, the worſe ways of the two, when in the general they are compared one with the other, and yet chooſe, and practiſe them for all that; knowing the Judgment of God, and that what they do deſerves death, and therefore that the things are evil, yet they will do them; *Rom.* 1. 32. *Who knowing the Judgment of God, (that they which commit ſuch things are worthy of death) not only do the ſame things, but have pleaſure in them that do them.*

Mens aliud ſuadet, video meliora proboque,
Deteriora ſequor———
Ovid. Metamorph. Lib. 7.

Yet this for difference ſake is to be added even concerning their apprehenſion of the goodneſs of theſe things in the General, that it is one thing

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to aſſent unto that goodneſs, which is ſaid to be in and is ſpoken of things, whilſt it is no otherwiſe repreſented than in a bare general propoſition, and another thing it is to aſſent to their goodneſs, when the things themſelves come to be preſented in real performances and enjoyment. An unregenerate man may, and oftentimes doth ſtrongly aſſent to all the goodneſs which is, or can be ſaid of ſpiritual things, whilſt it is but repreſented in a meer notion,and in expreſſion of words propounded in the abſtract, but when the things come to be acted, or enjoyed, he is unable to apprehend them as good. It is thus too in other inſtances, for take the verieſt coward in the world and commend, and ſet out true valour to him,and tell him what Noble and Heroick Actions the great Commanders of the World have done, and what a glorious thing it is to imitate them, he aſſents to all that is thus ſaid, or can be ſaid of them, and as truly joyns in magnifying all, as the Nobleſt ſpirit doth, yea and his ſpirit is much raiſed with this fair Idea of Heroick Vertue, wiſhing that he were like them, and might have the Honour of ſuch Atchievements. His mind is elevated, and ſtirred by the repreſentation, as well as the Nobleſt ſpirit. But let him be brought into the Wars, and let the leaſt of the like Brunts and Encounters,in which thoſe Hero's were engag'd, look him really in the face, his apprehenſions, and eſteem of the Excellence of valour, and of the glory of a Conqueror, ſinks and falls, and vaniſheth into baſe thoughts of ſaving his Skin whole, tho' it be with ſhame. Such difference is there between our apprehenſion of the goodneſs of things conceived in the abſtract notion and meer Idea, and our thoughts of the ſame things, when they come to be acted. As the man in the Fable who wiſh'd for death, but when death came to him really appearing, he wiſhed him gone again.

To apply this now to our preſent purpoſe, Take an unregenerate Man, and he will acknowledge the holy duties of the Law to be good. To ſanctifie the Sabbath in the ſtrictneſs of it, to have our ſpeeches ſavoury, to pray with our families, to contemn the world, to deny our ſelves, to be patient in afflictions, ſuch diſpoſitions, and actions as theſe whilſt viewed, and conceived in meer abſtract propoſitions, and in the notion, as you hear of them in Sermons, are accounted moſt amiable, excellent, and worthy, and ſo they are acknowledged, and you reſolve to do them, as wholeſome, and good Laws, when propounded in Parliaments,and viewed only as they are yet in black and white, are aſſented to, and applauded. But when any of theſe holy practices come really, and particularly to be done by you, or when they appear in the Lives of others in the concrete, any of you who are unregenerate want light to ſee, judge or acknowledge them to be good and excellent indeed, and in truth, and tho to the notional abſtract goodneſs of them as barely in the *Theſis*, your conſciences may and do ſtill aſſent, yet to the real goodneſs of them they do not, but they hate it, and fly in the face of it, or account it folly, and madneſs, and accordingly deſpiſe, and vilifie it. Thus alſo when the bleſſed condition of the Saints, and Heaven, and the glory of it is painted Lively, and ſet out to men in a quick repreſentation, and ſo they apprehend in the notion and Idea all thoſe glorious things which are ſpoken of that City of our God: Who deſires not (as *Balaam* did) to die the death of the righteous, if they might but go thither? But were it poſſible that an unregenerate man ſhould be admitted into Heaven, admitted (if I may ſo ſpeak) but upon tryal and liking, as ſome Monaſteries admit their Novices, yet when once thoſe pure and undefiled beams of light, which kindle *Joy that paſſeth underſtanding* in the Spirits of Juſt men made pure, and perfect; when once I ſay thoſe Beams ſhould come to be darted upon the eyes of his underſtanding, and by thoſe Windows be let in upon the reſt of his Soul, he would not be able to behold them, he could not endure them,but would ſeek to ſhun them, more than the night-owl doth the day.

2. But if they could aſſent to their real goodneſs, as well as they did to it when appearing in the notion only, yet unleſs they be able to apprehend it thus to be truly good *for them*, that knowledge works not to any purpoſe. Tho a ſore eye may have ſight enough to judge the light in it ſelf to be good, and amiable, and that it is a pleaſant thing, yet it cannot judge it ſo for it ſelf,

for it vexeth it;ſo ſuppoſe an unregenerate man could aſſent,that indeed ſpiritual things, when really repreſented, were the beſt,yet he could not judge that they were the beſt for him. Tho upon conſideration he may think that to draw near to God, and to live upon communion with him, affords the trueſt pleaſure, yet his heart being carnal, and ſo not having any guſt of this ſpiritual pleaſure, he cannot judge it to be beſt for him. But *Davids* heart and ſenſe being ſpiritual he could ſay really, *Pſal.* 73. 28. *But it is good for me to draw near to God: I have put my truſt in the Lord God, that I may declare all thy works.* It is as if he ſhould have ſaid, I account it my preſent happineſs, and what is beſt for me now to do, and I can wiſh no other happineſs than to Live in the preſence and enjoyment of God, day, and night: But no unregenerate men have ſuch thoughts, and judgment, of which we have an inſtance in *Balaam*, whoſe Heart being carnal, and his Wiſdom ſenſual, tho' he Judg'd the State of the Righteous better in it ſelf, than his own,yet for the preſent while he could in this World enjoy the pleaſures of ſin, he deſired it not, becauſe indeed he knew not how he could find at preſent more comfort in that condition of the righteous, than in the pleaſures of ſin, and wages of unrighteouſneſs, 2 *Pet.* 2. 13, 14, 15. *And ſhall receive the reward of unrighteouſneſs, as they that count it pleaſure to riot in the day-time: Spots they are and blemiſhes ſporting themſelves with their own deceivings, while they feaſt with you; Having eyes full of Adultery and that cannot ceaſe from ſin, beguiling unſtable Souls: An Heart they have exerciſed with Covetous Practices: curſed Children: Which have forſaken the right way, and are gone aſtray, following the the way of* Balaam *the Son of* Boſor, *who loved the wages of unrighteouſneſs.* When *Balaam* indeed ſhould dye, and muſt then part with all theſe things in this World, which he lov'd, and admir'd, which are but for a ſeaſon, and muſt then receive death the wages of all; It is then he deſires the death of the righteous, and to poſſeſs their happineſs. *Num.* 23. 10. *Who can count the duſt of Jacob, and the number of the fourth part of* Iſrael *? Let me die the death of the Righteous, and let my laſt end be like his.*

Now the reaſon of all this is, becauſe a man judgeth thoſe things beſt for him, which are moſt ſuitable to thoſe diſpoſitions, with which his Spirit is ſeaſoned, and which moſt anſwer his preſent deſires, purpoſes and aims. For that happineſs which we find in things ariſeth from their ſuitableneſs to us, and not meerly out of the goodneſs of the things themſelves. Therefore tho' we may apprehend the things in themſelves beſt of all; yet if we do not perceive them ſuitable to us we cannot judge them good for us, as the Cock in the Fable, who preferred a Barley-corn, before a Diamond, becauſe that he could eat, but the other could not feed him. Thus a Man who is Sick, tho' he knows that ſolid meat is Sweeter, and better to a Man in health, yet he cannot judge it to be ſo for him, as long as his Palate remains vitiated, and his ſtomach diſtempered. Now the Scripture tells us that the Wiſdom of all unregenerate men is thus deprav'd, *Jam.* 3. 15. *This wiſdom deſcendeth not from above, but is Earthly, Senſual, Deviliſh,* that all their perception, and judgment is ſeaſoned with nothing but Fleſh, and ſo vitiated, *Rom.* 8. 7. *Becauſe the Carnal Mind is enmity againſt God: For it is not ſubject to the Law of God, neither indeed can be.* And now then it is no wonder if they judge the things of the Fleſh to be better for them, becauſe more agreeable to their corrupt ſenſes, and appetites.

Object. If now it be farther asked,and the Caſe put, and Query made, That tho' indeed a man unregenerate cannot apprehend ſpiritual things as Good for him in the condition wherein he is, yet knowing that to one whoſe Soul is reſtor'd to Health and Grace, Spiritual things are better than the pleaſures of ſin, he may therefore judge that ſo they would be to him, if he was once renewed in his mind, and from this judgment of the thing he may come to be ſet on work to ſeek, and deſire it. As a man that is Sick, tho he cannot now judge meat to be beſt for him while he is ſo, yet he may judge that in Health it may be ſo, and ſo deſire to have it, when he ſhall be reſtored to that condition.

Anſw, To this I Anſwer, It is true that ſuch a Notional apprehenſion, and conviction he may have which may thus work, yet it is not ſtrong enough ſo to affect him, as to overcome the difficulties, and to ſweeten the uſe of the means, by which they may obtain that good, as in a regenerate man it doth. For tho' in the general, and abſtract Notion, they apprehend all which is mention'd in the objection, yet really, and truly, they do not affect the thing it ſelf, for when the means of grace come to be us'd, which ſhould as Phyſick reſtore them to that health, their judgments diſapprove, and diſlike even them, and they do not, nor cannot judge it beſt to uſe them conſtantly, and diligently. That Phyſick which ſhould expel the noxious humor, and recover them, they cannot get down, tho' they ſhould dye for it, becauſe their Palats and their Stomachs are both againſt it. In a word tho' they conceive ſpiritual things to be true, and good, and ſome deſires of poſſeſſing them may be ſtirr'd, yet when come to the point, and muſt uſe means to obtain them, then upon the tryal it appears that all their apprehenſion, and judgment doth not, nor cannot really affect them to purpoſe. For their minds diſallow diſapprove, diſtaſt, and fight againſt all the means of their own recovery, or of the acquiſition of theſe deſired good things, and both their Palats, and Stomachs, their Judgments, and Wills, riſe againſt the Means and Workings of Grace in them, and cannot but do ſo. They cannot be brought to get the healing Phyſick down, or to keep, and retain it, tho' they know that otherwiſe they muſt dye. The Wiſdom of their Fleſh is enmity againſt God, and his Law, and his grace, and all the means of it, *Rom.* 8. 7. and therefore, this wiſdom is death, becauſe it thus reſiſts the means of Life. Thus they cannot judge the uſe of the Means to be good for them, when really they come to uſe them, nay the very Light and Workings of the Spirit of God in their reaſonings, their reaſonings oppoſe 2 *Cor.* 10. 4, 5. (*For the Weapons of our Warfare are not Carnal, but Mighty through God to the pulling down of ſtrong holds*) *caſting down Imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience to Chriſt*: And what is the cauſe why they do thus? Becauſe nothing can Judge, and Judging deſire the deſtruction of it ſelf, and therefore abhors any mixture of its contrary, and therefore fleſh, and corrupt Nature, which poſſeſſeth the Judgments of men unregenerate cannot paſs ſuch a ſentence, as to Judge the State of Grace better for it, ſo as to ſet him effectually on work to ſeek it, and to admit of it, for that would be to the ruine of it ſelf. As tho' Water be a baſer Element than Fire, yet when Fire comes to change it into it ſelf, the form of Water will hold its own, and make the utmoſt reſiſtance, and cannot but do it, ſo it is in this caſe too.

A ſtronger Inſtance of what I have ſaid cannot be given than is to be found even in a Man Regenerate, who tho' he hath Grace begun in him, and knows, not notionally only, but taſtingly and really, the pleaſures of that ſtate to be greater, and better than thoſe of ſin, yet ſtill ſo far as he is unrenewed in his Judgment, and the Spirit of his mind, ſo far doth that fleſhly mind approve the ways of ſin as beſt, and the ways of Grace, as of leſs worth, and the unrenewed part in his Mind fights againſt the means of Grace in a Mans own Heart, and diſallows of them as if they were not beſt for him. How much more then muſt his Mind, and Judgment, who is nothing but Fleſh, and who never taſted that the other ſtate is better, and who never came in that full manner to aſſent unto this indeed, that the eſtate of Grace is beſt for him; how much more, I ſay, muſt his Judgment, and Heart fight againſt theſe things

3. Laſt of all, tho' notionally an unregenerate Man may be convinc'd that the other ſtate of Grace would be better for him, yet becauſe he wants a Judgment of taſte of the betterneſs of it, he cannot ſtrongly be affected to it; ſo as to leave thoſe things of which he hath always had ſo ſweet a taſte, in exchange. To prove this we need go no farther than the Inſtance of the Young Man in *Mat.* 19. 16, 17, 18, 19, 20, 21, 22. *And behold, one came and ſaid unto him, Good Maſter, what good thing ſhall I do that I may have eternal life? And he ſaid unto him, Why calleſt thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the Commandments. He ſaith unto him, Which? Jeſus ſaid, Thou ſhalt do no Murder, Thou ſhalt not commit Adultery,*

Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Honour thy Father and thy Mother: and, Thou ſhalt love thy neighbour as thy ſelf. The Young Man ſaith unto him, All theſe things have I kept from my Youth up: what lack I yet? Jeſus ſaid unto him, If thou wilt be perfect, go and ſell that thou haſt, and give to the poor, and thou ſhalt have Treaſure in Heaven: and come and follow me. But when the Young Man heard that ſaying, he went away ſorrowful; for he had great poſſeſſions. He had a great conviction of the goodneſs, and excellence of Salvation, and he notionally knew it better than all the World, and not in it ſelf only, but for him if he could attain it, and therefore he comes earneſtly to make the queſtion, what ſhall I do to be ſav'd, and he comes with a ſeeming reſolution to do any thing which Chriſt ſhould enjoin, but yet when it came to the Tryal, he would not buy this eternal Life ſo dear, as at the price of all that he had in the World, becauſe he had not ſuch a real taſte of the pleaſure, and ſweetneſs of that Life as might prevail on him ſo to do. He had not (I ſay) ſuch a lively ſenſe of it, as ſhould be ſufficient to ſweeten the means (which yet he enquired for) that were neceſſary to obtain it, but he knew, and reliſh'd really the goodneſs of his Worldly enjoyments, and poſſeſſions, which was the reaſon that he could not find in his Heart to forego them, and that he preferred them above that Salvation, whoſe delights he had never yet really experienc'd. From this cauſe it was that all the apprehenſions, and deſires which he had of Eternal, tho' they wrought on him a little, yet in the iſſue came to nothing, *he went away exceeding ſorrowful, for he had great poſſeſſions*, which he lov'd better, and judg'd better for him than Salvation it ſelf. For it is not bare conceits, and notional apprehenſions of things abſent not yet attain'd, which can ſway more, or affect us more, than the real taſting of preſent pleaſures which are to be foregone. Our Wills, and Affections, being realities, and things full of weight, it muſt be a real apprehenſion, and ſenſe that can move, and ſtir them.

Object. But it will be further objected that it is ſaid of thoſe who fall away, and therefore were never regenerated, that they are not only enlighten'd, but that they taſte the World to come, *Heb.* 6. 4, 5. *For it is impoſſible for thoſe who were once enlightned, and have taſted of the Heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted the good Word of God, and the powers of the World to come. They have taſted the good Word of God, i. e.* the goodneſs of thoſe things, which the Word reveals.

Anſ. To this I anſwer, that there is a twofold goodneſs of the things repreſented in the Word, which is reveal'd to us therein. The one is the good which comes by the things, the other is the goodneſs of the things themſelves. For as other things, ſo thoſe which are Spiritual too, have an intrinſecal, eſſential proper goodneſs, and excellency in their own nature ſevered from all the outward conveniencies, which proceed from them, and accompany them. Thus in Friendſhip there are the perſonal good qualities, and conditions of the Man, and there are beſides ſome outward benefits, which may happily be gotten by his friendſhip, as promotion to ſome deſir'd and expected honour, and dignity, or freedom from ſome fear'd evils, or ſome other ends, and uſe, which a Man may have of his Friend wherein he may ſtand him in ſtead. Thus alſo in Marriage there are the perſonal excellencies of the Wife, her Beauty, and the Goodneſs, and Amiableneſs of her Nature, and Carriage, and alſo her Vertues, and Graces, which are inherent in her perſon, and there is alſo her Portion and Dowry, and the advantageous alliances which come with her: And ſo now to ſpeak to the preſent Inſtance, as there is the ſweetneſs of the Meat it ſelf, and the ſweetneſs of the Sauce which it is ſerved up in, ſo in the Word Spiritual things are with a double goodneſs propounded, and reveal'd to us. There are the good things which come by Chriſt through believing, as freedom from Hell, Pardon of Sin, Peace with God, and a happy condition ſpoken of, and promis'd with it, and we are told that we cannot have one without the other, but beſides this, there is alſo the internal excellence, the perſonal worth, the glory of the things themſelves, the proper goodneſs of them conceiv'd in their Spiritual Nature. Now ſince the Word ſets out both theſe kinds of Goodneſs to us, an Unregenerate Man may taſte of the one, but not of the other.

They may reliſh the ſweetneſs of the Sauce, with which they are diſh'd up, but not of the Meat it ſelf. In Sin there is the bitterneſs of the Sauce, that is, the direful effects, and concomitants of it, horror of Conſcience, Shame, fear of Puniſhment, and the Threatnings, and the Miſeries with which God hath Diſhed Sin up to all thoſe, who ſhall eat the Fruit of their doings, and this bitterneſs of Sin Wicked Men may, and do taſte, *Jer.* 2. 19. *Thine own Wickedneſs ſhall correct thee, and thy Back-ſlidings ſhall reprove thee: know therefore and ſee, that it is an evil thing and bitter, that thou haſt forſaken the Lord thy God, and that my fear is not in thee, ſaith the Lord God of Hoſts.* But wicked Men never ſee, nor taſte the evil that is in Sin it ſelf, nor are they ſenſible of it, nor mov'd with it. They ſee not, nor abhor that evil in Sin, which God, and Holy Men do, which puts their Mouths out of reliſh with it for ever. For when that bitter Sauce is not taſted by the Unregenerate, when they have not the ſenſe of thoſe bitter effects in Sin; but the ſame Sin of which they were afraid, and ſhy of before, is preſented in the pleaſure of it without its former taſted bitterneſs, they fall to it as eagerly, and as much as ever. In Spiritual Duties likewiſe there is peace of Conſcience which accompanies the performance of them, and hence the thoughts of Men may excuſe, and pacifie guilty fears upon the doing of a Duty, as well as accuſe upon a neglect of it, or the Commiſſion of a Sin, *Rom.* 2. 15. *Which ſhew the Work of the Law Written in their Hearts, their Conſcience alſo bearing Witneſs, and their Thoughts the mean while accuſing, or elſe excuſing one another.* Now this Sauce of good Duties which ſatisfies the Gnawing Worm of Conſcience, an Unregenerate Man may reliſh, but to the Meat it ſelf, the goodneſs of the holy exerciſe he hath no mind, nor Stomach, but Chriſt on the contrary delighted in the Holy Work it ſelf, and found a ſweetneſs in it, *John* 4. 32, 33, 34. *But he ſaid unto them, I have Meat to Eat that ye know not of. Therefore ſaid the Diſciples one to another, Hath any Man brought him ought to Eat? Jeſus ſaith unto them, My Meat is to do the Will of him that ſent me, and to finiſh his Work.* Nay farther, thoſe who are not true, and real Believers on Chriſt, tho' they find a ſweetneſs in his benefits, yet they ſee not his own proper excellencies, nor delight in his perſonal goodneſs. God ſets out to us in the Word, in, and with Chriſt, freedom from Hell, diſcharge from the guilt of Sin, and the Pardon of ſin, which is as the Sauce to the Bread of Life, and Heavenly Manna, Chriſt himſelf. Now thoſe who never arrive to true Faith, and Holineſs, having their Mouths embitter'd with the nauſeous Sauce of Sin, may find ſweetneſs in Chriſt, as to theſe good effects mention'd, and yet have no pleaſing ſenſe of his excellent Perſon; of the Joys of Communion with him, that reliſh of his Love, which the Church in *Cant.* 1. 2. ſays is better than Wine; of that taſte of the goodneſs of God in himſelf, of which *David* ſo much ſpeaks of *Pſal.* 34. 8. *O taſte and ſee that the Lord is good: bleſſed is the Man that truſteth in him.* And *Paul* intimates when he ſays that we do not only rejoyce in hope of the glory of God, but in God himſelf, *Rom.* 5. 2, 11. *By whom alſo we have acceſs by Faith into this Grace wherein we ſtand, and rejoyce in hope of the Glory of God. And not only ſo, but we alſo joy in God, through our Lord Jeſus Chriſt, by whom we have now received the Atonement.*

Now in a word to ſhew you the reaſon of this difference I need only preſent to you this conſideration, that there is in an Unregenerate Man a Principle of Self-love, which ſeaſons his Palate, and his Judgment, and there's nothing more in him, but in a perſon Regenerate there is more, there is a new Divine Spiritual power of diſcerning Spiritual things put in, and ſuper-added both to his Judgment, and to the Self-love in his Heart. Now then, that Principle of Self-love makes Men Unregenerate capable of taſting the Goodneſs, and Sweetneſs of the Sauce, that is, thoſe Motives, and Arguments, which in the Word are drawn from the Good, or Evil which we ſhall get by Spiritual things, but there being a farther goodneſs, and ſweetneſs in the things themſelves, which is of a more Tranſcendent Nature (for they are good not only becauſe they bring us ſuch benefits with them, but they are firſt ſo in themſelves, and as they tend to Glorifie God) to reliſh this aright, a Principle beyond all that is natural in Men, a Principle that is congeneal to God, and his things, and ſo ſuited to them, is requiſite. Tho' this is to be added that a Regenerate Man having Self-love, yet rightly temper'd, taſts of both theſe kinds of ſweetneſs, which Spiritual things afford, for both Meat, and Sauce were made for him.

From hence alſo it will now appear by way of Inference, or deduction,

1. That even the affecting knowledge of an Unregenerate Man, which may a little ſtir, and warm his Heart, is not that true knowledge of Spiritual things which he ought to have, becauſe he knows not that true internal proper goodneſs which is in them; which is indeed to know the thing as it is to be known, which alſo is the Apoſtles meaning when he ſays that they are Spiritually diſcern'd, 1 Cor. 2. 14. *But the natural Man receiveth not the things of the Spirit of God: for they are fooliſhneſs unto him; neither can he know them, becauſe they are Spiritually diſcerned,* *i. e.* in that Spiritual goodneſs, and worth, which is in the things themſelves. For as it is in affections ſo it is in Knowledge, that they are not ſaid to be true, unleſs they be ſuitable to the Nature of thoſe things, which we affect, thus to Love a Man only for ſome advantage I may have from him, to love a Wife for her Portion, or to ſatisfie Luſt, is not Love, it is not ſaid to be true Love, becauſe it is not agreeable to that which in all theſe ought principally to be beloved, *viz.* their Perſonal goodneſs, and qualities. Thus neither is our knowledge true, unleſs we know that in the things, which is principally to be known of them, for till then the thing is not known as it is. As therefore we ſhewed that Unbelievers in their ſpeculative knowledge of Spiritual things could not be ſaid truly to know them, becauſe they know but the Pictures, not the things themſelves, ſo practically they know them not, when they know affectionately, only the accidental goodneſs, which comes by the things, and not the true proper goodneſs of the things themſelves.

2. It may be inferr'd that becauſe they do not taſte the proper goodneſs of Spiritual things, or becauſe they have a taſting knowledge of that goodneſs, therefore in this reſpect alſo they cannot be ſaid to have true knowledge. For here again, unleſs a thing is known by that knowledge which is proper to it, 'tis not known truly. A Man cannot be ſaid to know the ſweetneſs of Meat, who wants the power of taſting it, becauſe he is not able to know it with that ſenſe, which God hath appointed to receive it, and to make report of it to the reſt. A Man cannot be ſaid to know Muſick, and its charming harmony, who knows only the compoſure, but never heard a Tune, becauſe the hearing is the ſenſe which God hath made the Judge of it. And ſo tho' you may know there is a farther goodneſs in Spiritual things, than what only comes by them, yet if you taſte not of that goodneſs alſo you may be ſaid not yet to know it, becauſe you want the inward Spiritual ſenſe, which is homogeneal to them, which is proper to know, and judge of them, and which God hath appointed for that office.

CHAP. III.

That Men Unregenerate are utterly deſtitute of that Wiſdom, and Holy skill to do Good, which Men Regenerate have. Wherein this Wiſdom, or Holy Art conſiſts; prov'd that Ungodly Men want it.

Having thus diſcours'd of the firſt part of practical knowledge, which influenceth Men with affections to Spiritual things, and having aſſign'd the difference of this Knowledge in thoſe who are Unregenerate, from that which a ſanctified mind hath: Let us now conſider the other part, which guides Men in the practice of Holy Duties, which is called Wiſdom to do good, as well as to love what is good, *Jer.* 4. 22. *For my People is* *fooliſh, they have not known me, they are ſottiſh children, and they have none underſtanding: they are wiſe to do evil, but to do good they have no knowledge.*

That we may the better underſtand this, we muſt in the general conſider that to new, and Holy obedience, two things are requir'd.

1. That our Wills, and Affections, and the other Powers in us, which are as Inſtruments, and Tools to be imployed in it, be made fit for ſuch a buſineſs, and work; that they be made fit to pray, and to hear, and to ſanctifie the Sabbath, and God's Name alſo, in the worſhip of him, *&c.* *Rom.* 6. 13. *Neither yield ye your Members as Inſtruments of unrighteouſneſs unto ſin: but yield your ſelves unto God, as thoſe that are alive from the dead; and your Members as Inſtruments of righteouſneſs unto God.* Their being Inſtruments ſuppoſeth a fit diſpoſition in them for ſuch an uſe, and this fitneſs, readineſs, and preparedneſs to be uſed in ſuch ſervices is their proper Sanctification.

2. Beſides this fitneſs in them, there is required in the Mind, or Judgment, Wiſdom, and Skill to manage, turn and weild theſe Weapons right in the practice of holy duties, which is call'd Wiſdom to do good, and is neceſſary to direct us in the doing it. And by it we walk exactly, not as fools, but as wiſe, *Eph.* 5. 14, 15, 16, 17. *Wherefore he ſaith, Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee Light See then that ye walk circumſpectly, not as fools, but as wiſe, redeeming the time, becauſe the days are evil. Wherefore be ye not unwiſe, but underſtand what the Will of the Lord is.* There is a Light which we are to receive from Chriſt, needful to inſtruct us how to take our ſteps in due order; there is a Wiſdom requir'd to know how to guide our feet, and to walk, *Eph.* 5. 8. *For ye were ſometimes darkneſs, but now are ye light in the Lord: walk as Children of light.* And this is called Practical Knowledge. I will make the thing more clear by ſome eaſie example; If a man would Fence aright, he muſt not only have fit Weapons which are not too heavy for him, and which are of a fit faſhion to be us'd, but he muſt have Skill alſo to know how to be able to weild them, wherein lies the main of that Art. If a man ſhould go to play on an Inſtrument, it is not neceſſary only that he ſhould have a hand, which is nimble, and quick, and apt to move faſt, and to fall readily on ſuch ſtops, which readineſs is gain'd by uſe, and exerciſe, and to this anſwers the Sanctification of the Will, and Affections: But he muſt have the Art and Skill alſo imprinted on his Fancy, and Underſtanding, which may ſtill upon all occaſions guide thoſe fingers aright, elſe he can never play well. And the excellency too, which men attain in their ſeveral Trades, comes from the excellency of their Fancies. Thus in Sanctification there is a holy Art, and Skill implanted in the Mind to direct the Will, and Affections in all the Acts of Obedience, and this we call Practical Knowledge.

Now to this Skill two things concur.

1. To know all the Rules, and Faſhion, and Manner of doing things aright. As when a man takes an Apprentice, he gives him Rules, and ſhews him how he ſhould handle thoſe Inſtruments, with which he is to work; but yet this is not knowledge enough; for a Scholar who skills not a ſtroke of the Mechanical work, and knows not how to turn his hand in it, may learn preſently all the Rules, and yet be as far off the Knowledge of the Trades as any other. Therefore,

2. There is required a Practical Skill, a ſlight, and cunning in the Fancy, and in the exerciſe of the hands, which uſe makes perfect. There is neceſſary ſuch a practis'd Art to know the difference of Wares at firſt ſight, or to know how to guide the hand in ſuch or ſuch buſineſſes, and to uſe Tools proper for the work.

That we may make application of all this to the purpoſe in hand. The difference between the practical Knowledge which is in a regenerate Man, and one who is not ſo, lies in this:

1. That an unregenerate Man wants the skill, and holy art, to perform Religious duties, tho' they may know all the rules of Practice as fully as the other, James 4 17. *Therefore to him that knoweth to do good, and doth it not, to him it is ſin* 2 Pet. 2. 20, 21. *For if after they have eſcaped the pollutions of the World through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again intangled*

therein, and overcome, the latter end is is worſe with him than the beginning. For it had been better for them not to have known the way of Righteouſneſs, than after they have known it, , to turn from the Holy Commandment delivered unto them. Rom. 2. 20. *An inſtructer of the fooliſh, a teacher of babes, which haſt the form of knowledge and of the truth in the Law.* Iſa. 58. 2. *Yet they ſeek me daily, and delight to know my ways, as a Nation that did righteouſneſs, and forſook not the ordinance of their God: They ask of me the ordinances of Juſtice: They take delight in approaching to God.* But a godly man beſides the knowledge of the rules and ways of righteouſneſs knows how to walk in them, he hath a particular Skill, and art of holineſs (which an unregenerate man wants) as a farther art infus'd into him to guide his heart in all the parts of a godly behaviour, and in the ſeveral paſſages of duties. He hath a Skill to diſcern the difference of Good, and Evil, as he finds or meets with either of them in his heart, and life, *Heb.* 5. 14. *But ſtrong Meat belongeth to them that are of full Age, even thoſe who by reaſon of uſe have their Senſes exerciſed to diſcern both Good and Evil.* He can diſtinguiſh true and good Wares from thoſe which are falſe, real Genuine Holineſs, from what is ſeemingly ſo, but counterfeit. Indeed men as to all Human Faculties, or Arts, get by uſe a Skill in them, beſides the Rules which they have Learn'd, but this art of Holineſs is not acquired by cuſtom, or exerciſe, but God puts it into a Godly Mans heart, as part of his Stock, the firſt day that he converts him, tho he may, and doth gain more of it afterward by exerciſe, ſo that, tho he Learns not more rules of holy living than he knew before, yet his Skill in praying, or in the performance of any other duty increaſeth, and this proves it to be a diſtinct thing from the meer knowledge of the rules themſelves. As for Prayer, let a man have never ſo many rules in his head, yet all theſe cannot help him to make an acceptable Prayer, but there is a farther Skill requir'd, call'd a Spirit of Prayer, which God only can infuſe, Zech. 12. 10. *And I will pour upon the houſe of* David, *and upon the Inhabitants of* Jeruſalem, *the Spirit of grace and of ſupplications, and they ſhall look upon me whom they have pierced, and they ſhall mourn for him as one mourneth for his only Son, and ſhall be in bitterneſs for him, as one that is in bitterneſs for his firſt-born.* Rom. 8. 26. *Likewiſe the Spirit helpeth our infirmities: for we know not what we ſhould Pray for as we ought: But the Spirit it ſelf maketh interceſſion for us with groanings which cannot be uttered.* We know not how to Pray as we ought, we cannot make a Prayer, nor ſo much as frame one Petition; but it is the Spirit who teacheth, and helps us, by giving us this Skill, and he alone. And ſo for the Love of God too, tho' we may all know the Rules about it, yet we are ignorant of the Skill how to produce ſuch an Act of Love, and turn the Will in it, and guide it aright, till it be taught us by God, 1 *Theſ.* 4. 9. *But as touching brotherly Love, ye need not that I write unto you; for ye your ſelves are taught of God to love one another.* And if we cannot love one another without being thus inſtructed, much leſs can we love God himſelf: And therefore read through the *Pſalms*, and you ſhall ſtill find that *David* hath recourſe to God for this particular practical Skill, tho' he knew Rules enough already; and he asks of God to beſtow this Art upon him, as being the peculiar Prerogative of God's People, *Pſal.* 25. 4, 5. *Shew me thy ways, O Lord; teach me thy paths. Lead me in thy Truth, and teach me; for thou art the God of my Salvation, on thee do I wait all the day.* He prays for inſtruction; *Shew me thy ways*, ſays he. Now what teaching means he, to have the Rules of godly walking only revealed to him? No, but to have a skill to walk, and to order his ſteps in his particular Actions: *Lead me in thy Truth*, (ſays he) in the way that I ſhould chooſe, as thou teacheſt thy Saints, and them only to do. *V.* 9, 12. *The meek will he guide in Judgment; and the meek will he teach his way. What man is he that feareth the Lord? him ſhall he teach in the way that he ſhall chooſe.* They only have this ſecret, and all others are ignorant of it; *V.* 14. *The ſecret of the Lord is with them that fear him; and he will ſhew them his Covenant.* And their Light is ſuch as guides them in all their walking; *Luke* 1. 78, 79. *Through the tender Mercy of our God, whereby the day-ſpring from on high hath viſited us, to give light to them that ſit in darkneſs, and in the ſhadow of death, to guide our feet into the way of Peace.* God doth imprint this skill in every Servant, and Apprentice which he takes, and he doth not ſo to any other. It is in our Indentures that he ſhould do ſo, for he hath bound himſelf by Covenant, *Jer.* 31. 33. *But this ſhall be the Covenant that I will make with the Houſe of* Iſrael, *After thoſe days, ſaith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they ſhall be my People.* And it is a skill which all the Miniſters can never teach you. Our Preaching may read Lectures to you, and fill your heads with Rules which you may be able to teach others too: But the Right Art of doing duties according to thoſe Rules, none can teach you but God. This particular Skill, or Wiſdom to do (for as all Practices of Trades lie in a skill of the Mind, ſo doth this alſo) all Unregenerate men want; *Jer.* 4. 22. *For my People is fooliſh, they have not known me, they are ſottiſh Children, and they have none underſtanding: they are wiſe to do evil, but to do good they have no knowledge.* They are wiſe to do evil, they have working heads that way, and are perfect Maſters of that ſlight, and cunning, but to do good they have no practical knowledge at all, and that I take to be the meaning of the phraſe, *Titus* 1. 16. *They profeſs that they know God; but in works they deny him, being abominable, aud diſobedient, and unto every good work reprobate.* They profeſs to know God, and ſo how to fear him, but are to every good work ἀδόκιμοι, that is, *void of Judgment*, for ſo the word ſignifies, and in that meaning it is taken, *Rom.* 1. 28. *And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do thoſe things which are not convenient.* Ἐις ἀδόκιμον νοῦν, or to a mind void of Judgment were they abandoned. The Apoſtle in *Titus* 1. 16. ſhews the variouſneſs, or difference of their knowledge, from what is in a man godly, that tho' it be of practical things, yet it is not a practical knowledge which is able to guide them. And it is the meaning of the Holy Ghoſt, in *Rom.* 12. 2. *And be not conformed to this World; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God.* Our minds muſt be renewed, εἰς τὸ δοκιμάζειν, to prove, and to make tryal of the Will of God, and to try how well we can do it. And that a Man may know the thing, and all that belongs to its Nature, and uſe, and yet be ignorant to do it, we have a common inſtance, for a Man may have all directions how to temper ſuch a potion, and what drugs ſhould go into it, but to diſcern what drugs are good, and to have the skill to temper them rightly together is quite another thing, and there is more requir'd to it, for a Phyſitian who can do the one, is unable to do the other, and therefore an Apothecaries buſineſs, and work is very different from his. Thus now, tho' you may know all the parts of a Prayer, and what is to be put into your Petitions, or thanksgivings, to render them acceptable, yet to know how to Temper your Prayers right, to diſcern true Spiritual deſires, which may be put in, and to diſtinguiſh them from ſuch as are carnal, and unlawful in your Hearts, which if mingled with the Prayer would ſpoil it, this is a diſtinct art, and is a true Chriſtians skill. A man who never was at Sea, nor ſaw a Ship in his Life may know all the art of Mariners, and rules of Navigation, which may carry a Man on any Voyage, for he may learn them at home by his own Chimney, and yet he would want that skill to guide a Ship, which a poor Sailer hath, who knows not ſo many rules as he. Thus a Man may be Learned in Divinity, and know all the rules of a Chriſtians duty, and practice, in all conditions of Life, and yet when he comes to put theſe Rules into action, he may be at a loſs how to ſteer his courſe aright in any one of them.

Object. But you will ſay do not Unregenerate Men know how to Pray? *&c.* Whence is it then that they can pray with ſuch apparent fervency, and can ſo freely ſpeak their minds in Prayer? Why, they put me down quite (will many a poor Soul ſay) in Zeal, and readineſs of expreſſion, and therefore they know how to make Prayers, as well as to give Rules.

Anſw. I anſwer there are two things in every duty, the inward work, and out-work, the in-ſide, and out-ſide of it, bodily exerciſe as the Apoſtle calls it, and Godlineſs which is the Carriage of the Heart in the Duty, the firſt is but little available, it is the ſecond that hath the force, and virtue in it, 1 *Tim.* 4. 8. *For Bodily exerciſe profiteth little: but godlineſs is profitable unto all things,* *having promiſe of the Life that now is, and of that which is to come.* There is in a duty, as in the Law which commands it, the Letter, and the Spirit. There is in the Law the outward part of it, and the inward Spirit, and Life, and form of it, *Rom.* 7. 6. *But now we are delivered from the Law, that being dead wherein we were held that we ſhould ſerve in newneſs of Spirit, and not in the oldneſs of the Letter.* And there is in a duty the external performance, which is *the oldneſs of the Letter*, and the Life, and warmth of the Heart, which is the newneſs of Spirit. Now to have gifts, and skill to perform the outwork, is nothing in compariſon, but the great, and difficult art is to guide the Heart aright in Prayer, in a Spiritual manner, ſo as God, who is a Spirit may accept it. This skill all Unregenerate Men in the World want, for they have but a form of Godlineſs, which is no more the thing it ſelf, than a Picture is a Man. Therefore the Apoſtle ſays in *Rom.* 12. 2. that we muſt *be renewed to know that good, acceptable will of God,* τὸ ἀγαθὸν *that good, to know it*, i. e. to be able to make ſuch an experiment, and tryal in performance as to produce a Prayer that ſhall be acceptable to God, which no Unregenerate Man can do. They may put in materials, as drugs, which are good, but they ſpoil all in the Tempering, mingling no Spirits with them, Or as a Painter may have skill to draw the Picture of a Man, but ſtill 'tis but the outſide, the inward Veins, and Nerves are not viſible in his Piece, or tho' he may figure them, yet he cannot Paint the Spirits, much leſs the motions, turnings and affections, the various poſtures, and carriage of the Soul in any action, for he wants that Divine skill, that plaſtick or formative Art, whereby God fram'd us in the Womb, and Drew, and Limn'd all theſe. Thus an Unregenerate Man may ſhaddow out all the externally appearing parts of a Prayer, but the inward vital parts he cannot form, the life, and the heat, and the ſeveral motions of the Soul Praying in Faith, he cannot draw, for he wants the art of the Spirit of God, who doth all this, in a Godly Mans Heart, when he Prays. And therefore to be able to produce ſuch an acceptable piece of work is aſcrib'd to knowledge, and light in the Soul, which is made peculiar to Believers, as being the work of the Spirit in them, *Eph.* 5. 8. *For ye were ſometimes darkneſs, but now are ye light in the Lord: walk as Children of Light, Heb.* 12. 28. *Wherefore we receiving a Kingdom which cannot be moved, let us have grace, whereby we may ſerve God acceptably, with reverence and godly fear.* The Word acceptably ſtill is us'd, and this acceptable ſervice chiefly lies in a holy skill to manage the mind, and Heart of a Man in the performance of every duty, and this skill is a peculiar Light which Unregenerate Men have not, and therefore know not how to produce the Spiritual ſecret motions of good duties, or the carriages of a Mans Spirit in them.

It is not enough neither to play the Holy Leſſon, and to ſtrike all the ſtrokes with all the Graces nimbly, and quickly, but it is requiſite to have skill to chuſe out good, and true ſtrings, ſuitable holy affections, and to have an ear to diſcern, when they Jar, or are flat, being not wound up high enough, (which Gods Ear regards, and takes notice of) and accordingly to tune the Heart aright. This art is proper only to a Holy Soul, and one Unregenerate is entirely defective in it.

CHAP. IV.

That Wicked Men wanting this true Wiſdom are Fools. This demonſtrated by conſidering the Nature of Wiſdom, of all the parts of which Ungodly Men are prov'd to be deſtitute.

Prov. 8. 4, 5, 6.

Unto you, O men, I call, and my Voice is to the Sons of Man. O ye Simple, underſtand Wiſdom; and ye Fools, be ye of an underſtanding Heart. Hear, for I will ſpeak of excellent things; and the opening of my Lips ſhall be right things.

HERE are ſome called Fools, and a Proclamation is made to them, and it is a word ſo diſgraceful, as I make no queſtion, that there are many here who thinking as they in *Jer.* 8. 9. *Are not we Wiſe?* will be deſirous to know who are meant. Unto all of us in our ſtate of Nature, *Wiſdom* proclaims this, for her Voice is to the Sons of Men, *v.* 4. Becauſe Men regard, and matter it not to be call'd Fool by one who is not Wiſe himſelf, therefore that they may be oblig'd to regard what is declar'd of them, Wiſdom it ſelf is brought in as making this declaration, *v.* 1. *Doth not VViſdom cry? and underſtanding put forth her Voice?* Wiſdom with her own Voice Proclaims us all to be Fools.

Obſer. The Words then of the Text afford us this obſervation both of our ſelves, and other Men, *that all by nature, or in the ſtate of Nature are Fools.* This is the next thing of which I am to diſcourſe, in diſcovering how deprav'd Mens Judgments are by ſin, that their minds are emptied of all true ſolid Wiſdom, and are filled with nothing but folly. This is here aſſerted of all men in General, and it is eaſie to prove by an induction of particulars, that thoſe who of all others think they have reaſon to be excepted out of this Catalogue are yet included in it.

1. Learned Men, and thoſe who are the moſt skilled in Humane knowledge, and ſo are accounted the wiſeſt, as they make Wiſdom their Profeſſion, yet they are termed Fools, and 'tis aſſerted of them alſo, that in the end they prove themſelves no otherwiſe, *Rom.* 1. 21, 22, 23. *Becauſe that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their fooliſh Heart was darkened. Profeſſing themſelves to be Wiſe, they became Fools: and changed the Glory of the uncorruptible God, into an Image made like to corruptible Man, and to Birds, and four-footed Beaſts, and creeping things.*

2. If we conſider the moſt Politick, and Wiſeſt States-Men who can rule, and overturn Kingdoms by their Wits, yet all their deep Wiſdom is but folly, and comes to nothing, 1 *Cor.* 2. 6. *Howbeit we ſpeak Wiſdom among them that are perfect: yet not the Wiſdom of this World, or of the Princes of this World, that come to nought.*

3. If we look on the moſt civil ſober carriag'd Men who live free from the groſſeſt ſins, and profeſs Religion, and who are Virgins free from common pollutions, and can Pray, and Preach, yet theſe wanting Grace are termed fooliſh Virgins, *Mat.* 25. 3.

But again you will ask what Wiſdom doth he ſpeak of, and mean, and imply that we want, when he thus calls us all Fools, for there is much Wiſdom acknowledg'd in many other places of Scriptures to be in Unregenerate Men.

1. They

1. They are Wiſe enough in their Generation, *Luke* 16. 8. *And the Lord commended the Unjuſt ſteward, becauſe he had done wiſely: for the Children of this World are in their Generation Wiſer than the Children of Light.* That is, they are wiſer in their kind of wiſdom, but it is not the beſt Wiſdom. As the Crocodile is quick-ſighted on the Land, but dim-ſighted in the Water, ſo they in Earthly things are Wiſe enough, but this their Worldly Wiſdom is Fooliſhneſs in Gods account, 1 *Cor.* 3. 19. *For the Wiſdom of this World is Fooliſhneſs with God: for it is written, He taketh the Wiſe in their own craftineſs.* God ſpeaks this upon his own knowledge, for he knows their thoughts are vain, they think Godly Men to be Fools, 1 *Cor.* 2. 14. *But the Natural Man receiveth not the things of the Spirit of God: for they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned.* But God, and his Saints know them to be ſo. Now all wiſdom is to be meaſured by God's Wiſdom, for *primum in quolibet genere eſt menſura reliquorum,* the firſt in every kind is the meaſure of all the reſt, and God is Primarily, and Originally Wiſe, 1 *Tim.* 1. 17. *Now unto the King Eternal, Immortal, Inviſible, the only Wiſe God, be Honour and Glory, for ever and ever, Amen.* Therefore what he eſteems fooliſhneſs, is certainly ſo.

2. *They are wiſe enough to do Evil, Jer.* 4. 22. But *to do good they have no underſtanding.* A man, who can ſpeak well to men, or hath a notable cunning head, to contrive, and bring about any Villany, becauſe his Wit lies that way, is yet very dull in any matter of Religion, and is utterly Ignorant how to Pray, or to do God any Service, which is requir'd of him, *Rom.* 6. 19. *I ſpeak after the manner of men, becauſe of the infirmity of your Fleſh: For as ye have yielded your Members Servants to uncleanneſs, and to iniquity, unto iniquity; even ſo, now yield your members ſervants to righteouſneſs, unto holineſs.*

3. They may be ſo wiſe as to know much in matters of Salvation, when yet they are not wiſe to Salvation, which is the true Wiſdom recommended to us by one who very well knew what it was, 2 *Tim.* 3. 15. *And that from a Child thou haſt known the holy Scriptures, which are able to make thee Wiſe unto Salvation, through Faith which is in Chriſt Jeſus.*

And now again you will ask how came we thus to be all fools. The Anſwer is eaſie, and ready; we were all born ſo, *Job* 11. 12. *For vain Man would be Wiſe, though Man be born like a wild Aſſes colt.* Which of all creatures is the moſt dull, and ſtupid But what! were we all made thus? No certainly, we are not fools of Gods making, for he created us in his Image, which eſpecially conſiſts in Knowledge, and true Wiſdom, *Col.* 3. 10. *And have put on the new Man which is renewed in knowledge, after the Image of him that created him.* How then hath Man who at firſt was Wiſe, become a Fool? Why truly *Adam* our great Grand father play'd the fool by ſinning, which is the greateſt folly in the World, *Prov.* 5. 22. 23. *His own iniquities ſhall take the wicked himſelf, and he ſhall be holden with the cords of his Sins. He ſhall die without inſtruction, and in the greatneſs of his folly he ſhall go aſtray:* And ſo *Adam* befool'd himſelf, and all his poſterity: Ay, but you will ſay, many tho' they play the fool once, yet they become wiſer by it. 'Tis true they do ſo, if they have any wit left, but *Adam* by ſinning quite loſt all that he had, and that juſtly, for his ſin was in coveting to get more knowledge than was meet for him, he would have been as a God, and ſo he was juſtly puniſh'd with the loſs of what he had, and aiming at the ſhadow he loſt the Subſtance. But you will ſay, Fooliſh fathers beget Wiſe Children, and therefore tho' he was a Fool, it will not follow of courſe, that we ſhould be ſo. I Anſwer yes it will, becauſe that Wiſdom was given him as a ſtock, and treaſure, to be kept for us all, and ſo loſing it, we of conſequence loſt it alſo.

But that we may farther and more particularly demonſtrate unto you the folly which is in wicked men, let us conſider what true Wiſdom is.

1. Wiſdom is more than knowledge, and then folly is more than Ignorance, and many are Witty who yet are not Wiſe. The Apoſtle makes this diſtinction between wiſdom and knowledge, 1 *Cor.* 12. 8. *For to one is given by the Spirit, the word of Wiſdom; to another the word of Knowledge by the ſame Spirit;* where by word is meant utterance, and by knowledge, a Man's being converſant about the truths, or falſeneſs of things, but wiſdom is concern'd

cern'd about their goodneſs, or profitableneſs. That is Wiſdoms property to enquire into, and diſcern what is beſt,or moſt advantageous,and that not in the general, but what is ſo to a mans ſelf; It is the part of a prudent Man (ſaith *Ariſtotle*) rightly to conſult about thoſe things, which are good and profitable to himſelf. So that as knowledge enlargeth it ſelf to all truths, and to what ever may be known to be good in the general, Wiſdom contents it ſelf with thoſe things which are profitable and uſefull; ſo *Job* ſpeaks of Wiſdom,as that which will make a man profitable to himſelf, *Job* 22.2.*Can a Man be profitable unto God, as he that is wiſe may be profitable unto himſelf?* As alſo *Solomon* adviſes a Man to be wiſe for himſelf, *Prov.* 9.12. *If thou be wiſe,thou ſhalt be wiſe for thy ſelf:but if thou ſcorneſt,thou alone ſhalt bear it,* That is,if thou have grace, and true Wiſdom,it will guide thee,as all true Wiſdom doth,to ſuch things only,as tend to thine own good,and benefit,and thou wilt be wiſe to thy ſelf.Now tho' unregenerate men have never ſo much knowledge,yet becauſe it enlightens them not to diſcern what is good, and profitable for them, but their Luſts carry them to what is hurtful, and pernicious, or which profits not in the latter end; therefore they are call'd fools, 1 *Tim.* 6. 9. *But they that will be rich, fall into Temptation, and a ſnare, and into many fooliſh and hurtful luſts, which drown men in deſtruction and perdition.* There we ſee fooliſh, and hurtful luſts are joyn'd together, as being one and the ſame.

2. It is not things leſs profitable, or good for ſome particular ends only, that true Wiſdom ſeeks out for and inquires after, but that which is the chiefeſt Good, the general univerſal Good, which contains in it all true happineſs, and will ſtand a Man in ſtead at all times, and upon all occaſions. This is true Wiſdom to ſearch out, and purſue ſuch a Good as this. Thus (*Ariſtotle* ſays) *He is abſolutely a prudent man who reaſons, and acts, about a common, or general end or Good, but he who only exerciſes himſelf about a particular one, is only prudent in ſome ſort or certain kind.* A man may be a wiſe Soldier, able to lead an army,but that being but a particular end, and good, he may be a fool in other things; a man may be wiſe to get riches, or to ſcrew himſelf up into preferments, which are things profitable for a mans ſelf, but yet theſe ſerving only for a particular end, and whilſt a man is in this World, for they avail not at the day of death,therefore even ſuch a man proves himſelf a fool in the end, that he made no better, nor more laſting proviſions for his happineſs, *Jer.* 17. 11. *As the Partridge ſitteth on Eggs, and hatcheth them not:ſo he that getteth riches,and not by right,ſhall leave them in the midſt of his days, and at his end ſhall be a fool* But now grace and Godlineſs are profitable for all things,and that alſo at all times,1 *Tim.* 4. 8.*For bodily exerciſe profiteth little: but godlineſs is profitable unto all things, having promiſe of the life that now is, and of that which is to come.* Whether we dye or live,whatever condition we are or may be in,Grace will render us happy.This therefore is the true Wiſdom to ſeek grace,and the love,and favour of God above all things,this is true Wiſdom,and therefore call'd Wiſdom unto Salvation, 2 *Tim.* 3. 15. take therefore the pooreſt Chriſtian, the moſt Ignorant,and ſimple man,one who is a meer fool in all manner of Worldly buſineſs, yet if his mind be exerciſed in ſeeking after the chiefeſt good, and buſied about that one thing neceſſary, the ſaving of his Soul (which one neceſſary thing Chriſt calls the better part, *Luke* 10. 42. *But one thing is needful. And* Mary *hath choſen that good part, which ſhall not be taken away from her.*) He is become truly wiſe, tho' otherwiſe a fool. Tho he is a fool he ſhall not err in reſpect of holineſs, when God teacheth him, *Iſa.* 35. 8. *And an high-way ſhall be there, and a way, and it ſhall be called the way of holineſs; the unclean ſhall not paſs over it, but it ſhall be for thoſe: the way-faring men,though fools, ſhall not err therein.* *Solomon* on the contrary was a Wiſeman, and uſ'd his Wiſdom to find out what was that good for the Sons of Men, and he went over all pleaſures here below, but however he was befool'd in it, and he laid hold on Folly in doing ſo, *Eccleſ.* 2. 3. *I ſought in mine Heart to give my ſelf unto Wine (yet acquainting mine Heart with Wiſdom) and to lay hold on folly, till I might ſee what was that good for the Sons of Men, which they ſhould do under the Heaven, all the days of their Life.* The Philoſophers alſo ſpent all their Brains in ſeeking out the chiefeſt happineſs for Man, but becauſe they miſt it, pla-

cing it ſome in Riches, ſome in Pleaſures, ſome in Honours, &c. Therefore herein they are proclaim'd Fools, *Rom.* 1. 22. *Profeſſing themſelves to be Wiſe, they became Fools.*

3. True Wiſdom as it finds the true, and moſt general good, ſo it directs to the beſt means for the attainment of this end, therefore *Solomons* ſays that Wiſdom is profitable to direct, *Eccleſ.* 10. 10. *If the Iron be blunt, and he do not whet the edge, then muſt he put to more ſtrength: but wiſdom is profitable to direct.* Now what are thoſe means? to believe in Chriſt, in the firſt place, and to love, and fear God, and to live in holy obedience, and to ſerve him ſincerely. And to make uſe of theſe means was the concluſion, to which *Solomons* Wiſdom in the end came, *Eccleſ.* 12. 13. *Let us hear the concluſion of the whole matter; Fear God, and keep his commandments: for this is the whole duty of Man.* And accordingly God himſelf tells us, that this is Wiſdom, and underſtanding to keep the ſtatutes which he hath given to us, *Deut.* 4. 5, 6. *Behold, I have taught you Statutes and Judgments, even as the Lord my God commanded me, that ye ſhould do ſo in the Land whither you go to poſſeſs it. Keep therefore and do them, for this is your wiſdom, and your underſtanding in the ſight of the Nations, which ſhall hear all theſe Statutes, and ſay, Surely this great Nation is a wiſe and underſtanding People.* And ſo in *Eph.* 5. 17. *Wherefore be ye not unwiſe, but underſtanding what the Will of the Lord is,* Prov. 28. 7. *Whoſo keepeth the Law, is a wiſe Son: but he that is a companion of riotous men, ſhameth his Father.* He who knows the ways of Wiſdom then is convinc'd of the neceſſity of Chriſt, of Regeneration, of Faith in Chriſt, and to be ſtrictly Holy, and ſuch an one is Wiſe. But he who is ignorant of theſe, and would ſearch out other means of his happineſs, is a Fool. When *Solomon* would find out the true cauſes of folly, and wherein it conſiſts, for that is the matter of his ſearch, in *Eccleſ.* 7. 25. *I applied mine Heart to know and to ſearch, and to ſeek out Wiſdom and the reaſon of things, and to know the wickedneſs of Folly, even of Fooliſhneſs and Madneſs:* when I ſay he would find out the Original, and nature of Folly, he ſays, *ver.* 29. *Lo, this only have I found, that God hath made Man upright; but they have ſought out many inventions.* That is to ſay, Man hath been ſo fooliſh, as to ſeek other means to be happy, than what are appointed by God, and ſo are only true, and right, and effectual.

4. That wherein eſpecially Wiſdom conſiſts, is when a Man is enabled to chuſe that beſt end, and good, and the fitteſt, and moſt ſucceſsful means to obtain it. The chiefeſt part of Prudence lies in a due application to work, not only to conſult, for this Wicked Men can do, but to Judge what is beſt to be done, and to ſet about the doing it in the propereſt manner. Thus *Solomon* ſays, *Prov.* 13. 16. *Every Prudent Man dealeth with Knowledge: but a Fool layeth open his folly. A wiſe Man worketh, or dealeth with Knowledge,* that is, orders all his actions, and work by it, and keeps himſelf to this, as his Rule, *Prov.* 15. 2. *The Tongue of the Wiſe uſeth Knowledge aright: but the Mouth of Fools poureth out fooliſhneſs.* And ſo we are commanded to walk exactly according to Rule, *Eph.* 5. 15. *See then that ye walk circumſpectly, not as fools, but as wiſe.* The word is ἀκριβῶς, exquiſitely, exactly, ſo as not to ſwerve a tittle from the rule. A wiſe Man is enabled with skill to walk according to his pattern, but a Fool now cannot keep himſelf to any Pattern. Now then, becauſe all Wicked men walk not according to the Rule of the Word, but reject Gods Commandments, therefore they are ſaid to be utterly deſtitute of all true Wiſdom, *Jer.* 8. 9. *The Wiſe Men are aſhamed, they are diſmayed and taken; lo, they have rejected the word of the Lord, and what wiſdom is in them?* And therefore *Wiſdom* cries to Men, as being Fools, and reproves them for not chooſing the fear of the Lord. *Prov.* 1. 20, 22, 29. *Wiſdom crieth without, ſhe uttereth her voice in the ſtreets: How long, ye ſimple ones, will ye love ſimplicity? and the ſcorners delight in their ſcorning, and fools hate knowledge? For that they hated knowledge, and did not chuſe the fear of the Lord.*

CHAP.

CHAP. V.

In what particulars the Folly of Unregenerate Men conſiſts. That they are uncapable of conſidering of things.

HAving thus deſcrib'd to you only in the general, wherein true Wiſdom conſiſts, I will come to ſome particulars wherein this folly of wicked men, or *their* want of Wiſdom conſiſts, and diſcovers it ſelf.

I. It conſiſts in an unability to conſider of things.

1. In an unability to reflect, and conſider on their own ways, and eſtates. Fools cannot turn the Eyes of their Minds inward, but as *Solomom* ſays, they run through the ends of the Earth, *Prov.* 17. 24. *VViſdom is before him that hath underſtanding*; *but the Eyes of a Fool are in the ends of the Earth.* As Beaſts, and Madmen, Children they make no inward remarks on themſelves, but paſs over their times without reflecting upon the griefs, or joys, which they have had. Their thoughts being diſpers'd and ſcatter'd cannot be call'd in, and home to themſelves, to conſider their condition, and to be intent on it. For ſtill as Wiſdom is wanting the reflecting power is wanting alſo. It is made one particular of folly not to conſider what it doth, *Eccleſ.* 5. 1. *Keep thy Foot when thou goeſt to the Houſe of God, and be more ready to hear, than to give the ſacrifice of fools: for they conſider not that they do evil.* And truly ſuch folly is there in the hearts of the Unregenerate; their Eyes look outward only to things abroad in the World, but they call them not in to view their own actions, and eſtates, and ſeldom, or never enter into any ſerious conſideration of them, *Jer.* 8. 6. *I hearkened and heard, but they ſpake not aright: no man repented him of his wickedneſs, ſaying, VVhat have I done? every one turned to his courſe, as the Horſe ruſheth into the Battel.* They are Madmen, and when they turn to the Wiſdom of the Juſt, then, and not till then they come to themſelves, as the Prodigal did. And indeed the chiefeſt part of Wiſdom Lies in knowing a Mans ſelf, and he would be a fool, who minded all buſineſs, which paſt in the World, whilſt he neglected his own.

2. A Fool is uncapable of conſidering the iſſues, and conſequences of things, and what will come of ſuch ways, and courſes which he takes, and what will be the end of them. Providence, and foreſight is the chiefeſt part of Wiſdom, *Prov.* 22. 3. *A Prudent Man foreſeeth the evil, and hideth himſelf: but the ſimple paſs on and are puniſhed.* A Wiſe Man knows the paths of Drunkards, whither they lead, and that he who lays hold on an Whoriſh Woman takes hold on Hell, and that in chooſing ſin he chooſeth Death, *Prov.* 8. 36. *But he that ſinneth againſt me, wrongeth his own Soul; all they that hate me, love Death.* And he knows that to walk in the high ways of Wiſdom is to depart from Hell beneath, but a Fool he knows not, nor conſiders this, *Deut.* 32. 28, 29. *For they are a Nation void of Counſel, neither is there any underſtanding in them. O that they were wiſe, that they underſtood this, that they would conſider their latter end!* Fooliſh Man will not conſider his latter end, and what condition he will be in at the day Death, and Judgment. An Adulterer who is led away, like a Fool, by his Luſt, never thinks what will be the ſad conſequence, and bitter fruits. *Prov.* 7. 21, 22, 23. *VVith her much fair ſpeech ſhe cauſed him to yield, with the flattering of her Lips ſhe forced him. He goeth after her ſtraightway, as an Ox goeth to the Slaughter, or as a Fool to the Correction of the Stock; till a Dart ſtrike through his Liver, as a Bird haſteth to the Snare, and knoweth not that it is for his Life.* But a Wiſe Godly Man ſees things in the cauſes, and foreſees the effects, he ſees the Puniſhment in the Sin, whilſt a Fooliſh Wicked People never conſider it, and know not the Judgment of the Lord, *Jer.* 8. 6, 7, 8, 9. *I hearkened and heard, but they ſpake not aright: no man repented him of his wickedneſs, ſaying, VVhat have I done? every one turned to his courſe, as the Horſe ruſheth into the Battel. Yea the Stork in the Heaven knoweth her appoint-*

ed times, and the Turtle, and the Crane, and the Swallow obſerve the time of their coming, but my People know not the Judgment of the Lord. How do ye ſay, We are Wiſe and the Law of the Lord is with us ? lo, certainly in vain made he it, the Pen of the Scribes is in vain. The Wiſe Men are aſhamed, they are diſmayed and taken ; lo, they have rejected the Word of the Lord, and what Wiſdom is in them?

3. A Fool is unable to conſider fit times, and ſeaſons, and opportunities wherein things fall out to him, or are to be done by him. Indeed to conſider circumſtances is the chiefeſt thing in which Wiſdom conſiſteth, as it is ſaid of the Wiſemen, that they knew the times, *Eſther* 1. 13. *Then the King ſaid to the Wiſe Men, which knew the times, (for ſo was the Kings manner towards all that knew Law and Judgment :* Ungodly Men then are Fools who know not the times of their viſitation, who do not apprehend when it is the day of Grace, and when a time of Salvation comes, *Jer.* 8. 7, 8. *Yea the Stork in the Heaven knoweth her appointed times, and the Turtle, and the Crane, and the Swallow obſerve the time of their coming, but my People know not the Judgment of the Lord. How do ye ſay, we are Wiſe and the Law of the Lord is with us, lo, certainly in vain made he it, the Pen of the Scribes is in vain. The Judgment of the Lord,* that is, the ſeaſon of Faith, Repentance, and Converſion, the ſeaſon of averting Gods Wrath, and Vengeance from them. This they know not, but when God calls to Faſting, Weeping, and Mourning, they run out into all exceſs of Riot, and this is their great miſery, *Eccleſ.* 8. 6, 7. *Becauſe to every purpoſe there is Time, and Judgment ; therefore the miſery of Man is great upon him. For he knoweth not that which ſhall be : for who can tell him when it ſhall be ?* But he who is Wiſe ſhall know time, and Judgment, and ſo be ſafe. There are times wherein Heaven is offer'd to them, as there was a time when the Kingdom might have been ſetled on *Saul*, but they regard them not, as he did not conſider, and diſcern his opportunity, and ſo loſt it, 1 *Sam.* 13. 13, 14. *And* Samuel *ſaid to* Saul, *Thou haſt done fooliſhly, thou haſt not kept the Commandment of the Lord thy God which he Commanded thee : for now would the Lord have eſtabliſhed thy Kingdom upon* Iſrael *for ever. But now thy Kingdom ſhall not continue : the Lord hath ſought him a Man after his own Heart, and the Lord hath commanded him to be Captain over his People, becauſe thou haſt not kept that which the Lord Commanded thee* It was his Folly made him not diſcern it. But he who ſees his time, and opportunity, and ſtrikes in with it, *Prov.* 10. 5. *He that gathereth in Summer is a Wiſe Son : but he that ſleepeth in Harveſt, is a Son that cauſeth ſhame.* And therefore an Ant is reckoned a Wiſe Creature, but the Unregenerate are Fools in neglecting their ſeaſon of Grace. Thus alſo they know not the proper Seaſon of Duties, when to Pray, and when to Hear, *&c.* They know not, that in the firſt place they ſhould ſeek the Kingdom of God, and then next in order mind their Worldly affairs, and follow their callings, *Mat.* 6. 33. *But ſeek ye firſt the Kingdom of God, and his Righteouſneſs, and all theſe things ſhall be added unto you.* They therefore act all things raſhly ; and confuſedly, and this is made the property of a Fool, when he enters into the Temple, and ſhould hear, then to fall a reading, or Praying, this is the Sacrifice of a Fool, becauſe out of ſeaſon.

4. A Fool is unable to make uſe of a rule in any particular caſe. Give rules to them, and ſee what abſurdities they will commit. *Dum vitant vitia, in contraria currunt.* While they avoid one error, they run into others of the contrary extream. You cannot by any direction teach a Fool to make a Croſs. Thus let an Unregenerate Man have never ſo much knowledge, and inſtruction, yet he is not directed by it in his particular courſe to bring forth actions pleaſing, and acceptable to God, as tho' you give a Fool the exacteſt relations of a way, yet when he comes to make uſe of them, and to take his journey, in every turning, or by-Lane he miſtakes, and bewilders himſelf, *Eccleſ.* 10. 3. *Yea alſo when he that is a Fool walketh by the way, his Wiſdom faileth him, and he ſaith to every one that he is a Fool.* A Fool when he walks in the way, all his inſtructions fail him, he may tell the way, and give it to others, but how to take it himſelf he knows not. Thus an Ungodly Man, tho' he is inſtructed by the Word, what the way is wherein he

ſhould go, yet he will miſs it, for he wants the Spirit of God to ſay to him on all occaſions, this is the way, walk in it, which is promis'd to thoſe whom God loves and takes care of, *Iſa.* 30.21. *And thine Ears ſhall hear a word behind thee, ſaying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left,* And as *Solomon* ſays the Wiſdom of the prudent is to know his way, *Prov.* 14 8. *The VViſdom of the Prudent is to underſtand his way: but the folly of fools is deceit,* not the way in general only, but his way, wherein he ſhould ſteer his courſe. And anſwerably the Apoſtle exhorts us to walk exactly, *Eph.* 5. 15. ἀκριβῶς, according to a rule. It is not Wiſdom to underſtand the will of the Lord only, but to be able to walk by that rule, for a Man may get rules, and yet not know how to turn his Heart, or hand to them.

5. A Fool is ſtupid, and inſenſible, and lays not any thing to Heart. Fools cannot have ſtrong, or ſerious thoughts, for they cannot be intent on any thing, and therefore they are always Merry, and will Laugh even at the wagging of a Straw, *Eccleſ.* 7.4, 5, 6. *The Heart of the VViſe is in the Houſe of Mourning; but the Heart of Fools is in the Houſe of Mirth. It is better to hear the rebuke of the Wiſe, than for a Man to hear the Song of Fools. For as the crackling of thorns under a Pot, ſo is the laughter of the Fool: this alſo is vanity.* The Heart of the Wiſe is in the Houſe of Mourning, to ſorrow upon every great and juſt occaſion, but if a Fool lays any things to Heart, they are trifles, the loſs of a Bauble, or a fooliſh word ſpoken, but tell them that ſuch a Friend is dead, or that the *Spaniards* are on the Coaſt, and they are not at all mov'd. Denounce threatnings to an Adulterer, or Drunkard, and they will ſoon ſhake them off, and the moſt terrible things ſpoken in the Word of God ſink not at all into them, but they paſs on till they are puniſh'd at laſt, *Prov.* 22.3. *A Prudent Man foreſeeth the evil, and hideth himſelf: but the ſimple paſs on and are puniſhed.* They will lay the loſs of trifles to Heart, but not the loſs of Gods favour. They will be troubled for petty matters, whilſt they are not concern'd at Gods anger, nor the ſufferings of his People, nor the Miſeries, and ruins of the Churches of Chriſt abroad. They do not weigh, nor ponder in their minds, but forget the afflictions of *Joſeph,* drinking Wine in Bowls, *Amos* 6. 6. *That drink Wine in Bowls, and anoint themſelves with the chief Ointments: but they are not grieved for the affliction of* Joſeph. When God comes with Armies into their Countrey, or waſts it with Fire, or a Plague, ſtill they are careleſs as thoſe in *Iſa.* 42. 24, 25. *Who gave* Jacob *for a ſpoil, and* Iſrael *to the Robbers? did not the Lord, he againſt whom we have ſinned? for they would not walk in his ways, neither were they obedient unto his Law. Therefore he hath poured upon him the fury of his anger, and the ſtrength of Battel: and it hath ſet him on fire round about, yet he knew not; and it burned him, yet he laid it not to Heart.* And indeed it is no wonder, that they lay not Gods Judgments to Heart, who make light of Sin, that deſerves, and brings them, *Prov.* 14. 9. *Fools make a mock at ſin: but among the Righteous there is favour.*

CHAP. VI.

That another Particular wherein their folly is manifeſt is in their falſe Judgments. They deceive themſelves in the eſtimate they make of things, and actions.

THE ſecond main thing wherein the folly of Unregenerate Men conſiſts is their falſe Judgments. In Judging and eſteeming of what is good, and profitable for themſelves they are deceiv'd by many falſe Rules. And folly, or falſe Judging of things is called in the general by Chriſt, and *Paul,* judging according to *the appearance* κατ᾽ ὄψιν, that is, according to what things outwardly ſeem to be, *John* 7. 24. *Judge not according to the appearance, but judge righteous Judgment.* And by the Apoſtle it is ſtil'd Judging κατὰ πρόσωπον, *according to the firſt ſhew, and ſemblance of things*, the firſt bluſh, and view of them, 2 *Cor.* 10. 7. *Do ye look on things after the outward appearance? If any Man truſt to himſelf, that he is Chriſts, let him of himſelf think this again, that as he is Chriſts, even ſo are we Chriſts.* And again it is called by Chriſt Judging κατὰ σάρκα *according to the Fleſh*, John 8. 15. *Ye Judge after the Fleſh, I Judge no Man after the Fleſh*, that is, according to the outward Bark, and Rind, not piercing into the Marrow, nor ſearching the Soul of the thing within, the inward vertues, and qualities. Chriſt ſpeaks upon occaſion of their judging of him by his outſide, becauſe they ſaw him cloath'd with Fleſh, and hidden under the poor appearance of a Carpenters Son, encompaſs'd with the ſame infirmities that men are, overcaſt with diſgraces, and ſoil'd with Poverty, therefore thought of him, but as of an ordinary Man, and were offended at him, and his followers. And *Paul* alſo in that 1 *Cor.* 10. 7. ſpeaks to the *Corinthians* upon occaſion of their falſe Judging of Preaching which they eſtimated by flaunting, and outward eloquence, and becauſe *Pauls* Preaching was rude, and not handſomely dreſs'd up, tho' full of the depths of Wiſdom they contemn'd him. Thus an Unregenerate Man fooliſhly Judges according to the outward face of things, and ſo is deceiv'd, as a Countryman, who ſees the Sun, and thinketh it to be no bigger than a Platter, when as it exceeds the Earth in Magnitude, he Judgeth according to appearance, and not by rules of art, and ſo is miſtaken. Now the falſe rules by which men are guided in thus Judging are many.

1. They judge thoſe things beſt for them, which are preſent before them, and may preſently be enjoyed, tho' but a while, and are ſo inconſiderate as to prefer them to thoſe that are afar of, and out of ſight, and but in hopes, tho' infinitely better, and of eternal duration. They are ſo fooliſh as to prefer the Devils, and the Worlds preſent Pay above all God's Promiſes, and his recompenſe of reward. They act thus meerly out of folly, for Wiſdom only inableth a Man to ſee, and apprehend the goodneſs of things afar off, and out of ſight, but Fools, and Children, and Beaſts look only to what is before them, and preſent in their view. Take a Child, and look what he hath in his hand he will hardly be brought to part with it for all your promiſes, and hopes given him of ſomething better, unleſs you preſent it before him to exchange with him, for he wants Wiſdom to judge of the goodneſs of what he ſees not. Hence alſo it is always one fruit of folly, and weakneſs to be Impatient, and that it cannot ſtay for a thing, Wiſdom being wanting to content, and quiet the mind till the thing for which it longs is come, hence you ſee Children, and Fools whom nothing but preſent things will ſatisfie, cry till they ſee, and enjoy what they would have. So this ſame *now*, the *preſent time* ſways all Unregenerate Men, as it ſwayed, and prevail'd with *Eſau*, *Gen.* 25. 30, 31, 32. *And* Eſau *ſaid to* Jacob, *Feed me, I pray thee, with that ſame red Pottage; for I am faint: therefore was his Name called* Edom. *And* Jacob *ſaid, ſell me this day thy Birth-right. And* Eſau *ſaid, Behold, I am at the point to die: and what profit ſhall this Birth-right do to me?* He had a ſenſe of nothing, but what might ſatisfie his preſent needs, and deſires, and as for his Birth-right he thought he ſhould have no uſe of it till his Fathers Death, it was a thing to come, and a Type of Heaven, and ſo he ſells it. Thus do Wicked Men ſell Heaven, and purchaſe to themſelves eternal deſtruction to enjoy preſent pleaſures, or to avoid preſent ſufferings, 2 *Tim.* 4. 10. *For* Demas *hath forſaken me, having loved this preſent World, and is departed unto* Theſſalonica: Creſcens *to* Galatia, *Titus* unto *Dalmatia*. There lay the Motive, and Inducement, he had preſent offers, and opportunities of Riches, and Preferments, tho' with the Shipwrack of a good Conſcience. Whereas Grace inableth a Man to bear preſent inconveniences, and to forbear preſent pleaſures, looking to things to come; ſo ſays *Paul*, 2 *Cor.* 4. 16, 17, 18. *For which cauſe we faint not, but though our outward Man periſh, yet the inward Man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory; While we look not at the things which are ſeen but at the things which are not ſeen: for the things which are ſeen, are temporal; but the things which are not ſeen, are eternal.* For this cauſe (ſays he) we faint not,

tho' our outward Man periſh, tho' our Credit decays, our Eſtate conſumes and our ſtrength waſtes, yet it is well enough with us as long as the inward Man is renewed. He Judg'd not according to the appearance, and outſide of things, and therefore tho' he ſuffer'd afflictions at preſent, yet he ſaw a Glory beyond them attending him, and that theſe light Afflictions wrought for him that far more weighty Glory, while he look'd not at the things which are ſeen, thus he Judg'd. There is the reaſon of all, While we look not at the things which are ſeen, but at the things which are not ſeen (ſays he) thus we judge of our Afflictions, and of the Glory which is to come. And after this rate he ſpeaks alſo in another place, *Rom.* 8. 18. *For I reckon, that the ſufferings of this preſent time, are not worthy to be compared with the glory which ſhall be revealed in us.*

2. Fools are miſled to judge of things by the eaſineſs, or difficulty of attaining them, and they prefer things eaſie, before thoſe which are hard, and difficult. Fools are preſently diſcourag'd, if you tell them of Bugg-bears in the way, and ſo are Idle and Sluggiſh, and will not ſtir, *Prov.* 26. 13, 14, 15. *The ſlothful Man ſaith, there is a Lion in the way, a Lion is in the ſtreets. As the door turneth upon his hinges, ſo doth the ſlothful upon his bed. The ſlothful hideth his hand in his boſom, it grieveth him to bring it again to his mouth.* A ſlothful Man is loth to bring his hand to his mouth; and every ſlothful Man is a Fool, *v.* 16. *The ſluggard is wiſer in his own conceit, than ſeven Men that can render a reaſon.* But wiſe Men knowing Wiſdom to be their ſtrength, are not diſcourag'd with difficulties, but dare attempt, and venture on great things, *Eccleſ.* 7. 19. *Wiſdom ſtrengtheneth the Wiſe, more than ten mighty Men which are in the City. Prov.* 21. 22. *A Wiſe Man ſcaleth the City of the mighty, and caſteth down the ſtrength of the confidence thereof.* Now to apply this to the purpoſe, unregenerate Men, becauſe the way to Hell is eaſie, they go with the ſtream of their own hearts, and the reſt of the World, and they ſail thither with a fair wind, and need not row much againſt the ſtream, and therefore they chuſe this as the eaſier way, but the way to heaven being difficult; and diſgraces, ſcoffs, the enmity and rage of the World, calamities and ſufferings being in that way, they ſay a Lion is there, and danger, and they will not ſtir a foot thither, *Prov.* 26. 13. They therefore decline thoſe ways all that ever they can: They ſay the Cities are all walled, which lie between them and Heaven, and that there are great and armed Enemies to ſtop them in their paſſage: Thus they will ſay to themſelves for diſcouragment, ſpeaking as the Spies did to diſcourage the *Jews* from going into *Canaan*, *Num.* 13. 28. *Nevertheleſs the People be ſtrong that dwell in the Land, and the Cities are walled, and very great: And moreover we ſaw the Children of* Anak *there.* There are ſuch great luſts to be overcome (ſays the man to himſelf) which will require much Battering, and much Prayer, and Faſting muſt be us'd to caſt ſome Devils out, and ſome luſts are ſo ſweet, that there can be no ſuch thing, as parting with them, ſome are ſo ſtrong, that there is no throwing them, this is impoſſible to be done, and it is hard to require it, as the diſciple ſaid to Chriſt (when he told them, that they muſt deny themſelves all things for his ſake) *Theſe are hard ſayings.* They will therefore content themſelves with a common care of ſerving God, ſo much as they can perform with eaſe, and as will ſtand with their luſts. And as for ſtrictneſs of Sanctifying the Sabbath, praying privately, and conſtant keeping down every luſt, and fighting againſt it, and watching over the heart at all places, and times, theſe are hard ſayings to them, which they cannot bear, and ſo they are diverted, and put off from ſuch holy ways, and condemn ſuch ſtrictneſs as impoſſible to Fleſh, and Blood. This is their folly, for wiſdom is too high for a fool, and ſo he lets it alone as a thing out of his reach, *Prov.* 24. 7.

3. Fools Judge of things by their outward adornings, and as they are ſet out to ſhew, thoſe to be the beſt men, who have the gayeſt cloaths. As Children phanſie ſuch books to be beſt, which have the moſt Gays in them, and thoſe the beſt Horſes, which have the moſt Bells, and Trappings, ſo do Unregenerate Men Judge of themſelves, and others. Thus they Judge of other men, let a Man be never ſo holy, yet

if poor, or diſgrac'd in the World, or if he hath not great parts, they deſpiſe him, *Ecclef*, 9. 15. *Now there was found in it a poor wiſe Man, and he by his wiſdom delivered the City*; *yet no Man remembred that poor Man.* If the Meſſiah, if Chriſt himſelf come among them, yet if cloathed as a Carpenters Son, and meanly attended but by Fiſher-men, tho' he ſpeaks as never Man ſpake, and act as never Man did, yet they are offended at him. Our Saviour ſpeaking to this falſe opinion had of him, and his Kingdom, ſays, The Kingdom of God comes not with pomp, ſo it is in the Original μετὰ παρατηρήσεως, but it is within you, *Luk.* 17. 20. *And when he was demanded of the* Phariſees, *when the Kingdom of* God *ſhould come*; *he anſwered them and ſaid*, *The Kingdom of God cometh not with obſervation.* So they think too, them the happieſt Men, who are moſt rich, *Pſal.* 10. 3. *For the wicked boaſteth of his Hearts deſire and bleſſeth the covetous, whom the Lord abhorreth.* They Judge them moſt happy, who have an affluence of earthly Good, who have fair Wives, who have Preferment, or Applauſe in the World, *&c.* Thus they will Judge of Sermons by the floridneſs of the Words, thus they will Judge of the Preacher by his voice, and way of delivery, and that he who makes moſt noiſe hath moſt Eloquence, and that a diſcourſe is beſt which hath moſt flaſhing, flaunting Wit, as the *Corinthians* Judg'd of their teachers, 2 *Cor.* 10. 7. They Judg'd according to appearance, and becauſe *Paul* was weak and rude in utterance, becauſe he had not a Majeſtick preſence, and Lofty way of ſpeaking, they regarded him not, 2 *Cor.* 10. 10. *For his letters* (*ſay they*) *are weighty and Powerful, but his bodily preſence is weak, and his ſpeech contemptible.* They prefer a tinkling Cymbal, him who makes a fine noiſe before him. How far is ſuch a vain Spirit, from the Wiſdom of a Man Godly, who as one who comes to a Feaſt, regards not the Muſick but the Meat, ſo he comes to a Sermon not to pleaſe his Phanſie, but to feed his Soul? And in all other things unregenerate men glory in vanity, and an empty ſhew, as Fools do in a new gay coat, or in a Rattle, or any thing which makes a noiſe. They rejoyce in the applauſe of the World, in a good Bargain, a fair Houſe, more than in a good Miniſtry; in the glory of their town, and the ſtate of their Magiſtrates, more than in the Holineſs, Grace, and Gifts of their Miniſters. Thus they have the property of a Fool, which is made to conſiſt in glorying in outward things, 2 *Cor.* 11. 16. *I ſay again, let no Man think me a Fool, if otherwiſe, yet as a Fool receive me, that I may boaſt my ſelf a little.*

4. Fools judge of things by the quantity, and not the quality, and worth of them. Thus they uſe to do both as to magnitude, and multitude, greatneſs, and number of things. If you offer a Fool, or a Child a ſmall piece of Gold, and a bigger one of Silver, or two, or three pieces of Silver, he will chuſe that which is biggeſt, or moſt, not what is moſt valuable. Thus do Unregenerate men judge by greatneſs; look which way the Great ones, the Rulers do go, look what Opinions they hold, what Judgment they are of, or what courſes they take, the ſame they therefore approve. And as they judge of men thus, ſo alſo of their own performances. They think for the length, and breadth, and bulk of their duties to have them accepted, *Iſa.* 1. 11. *To what purpoſe is the multitude of your Sacrifices unto me? ſaith the Lord: I am full of the burnt-offerings of Rams, and the fat of fed Beaſts, and I delight not in the blood of Bullocks, or of Lambs, or of He-Goats.* When they imagined by reaſon of the number of their Sacrifices to be favourably received; *To what purpoſe* (ſays God) *is your multitude of Sacrifices?*

5. Things that are in appearance and ſhew like each other, tho' in worth and virtue differing, a Fool cannot diſtinguiſh. Braſs and Gold, becauſe both gliſter, and look of the ſame colour, both are alike to him. And thus is it with Unregenerate men, who taking common grace for ſaving grace, becauſe there is a likeneſs, Civility and Good Nature for the Holy Divine Nature, Checks of Conſcience for the Combate of Fleſh and Spirit, judge that they are well enough as long as they find theſe things in themſelves.

CHAP.

CHAP. VII.

Their Folly alſo appears in the Ill Choice which they make of things.

WE are next to conſider Mens Folly as diſcovering it ſelf in the choice of things: They are very earneſt and eager in the purſuit of what is of little or no importance, but neglect that which is the main, and greateſt concern.

1. They chuſe to do unneceſſary things in the firſt place, and neglect thoſe which are moſt neceſſary, and put them off to the laſt. Is not this the part of a Fool? If a man ſhould go to *London* to get a Pardon, or about ſome great Suit at Law, and ſhould in the firſt place ſpend the moſt, or chiefeſt of all his time in ſeeing the Lions at the Tower, the Tombs in *Weſtminſter-Abby*, or the Streets and Buildings of the City, or in viſiting Friends, and put the other off to the laſt, would he not be a Fool? Chriſt who was Wiſdom it ſelf judged it folly in *Martha*, to be buſie about many things, and to neglect the main, that one thing neceſſary. It is not neceſſary to be Rich, or Learned, or Great, tho' we have cauſe to bleſs God if we obtain them, but God's favour, and Chriſt, and Grace are abſolutely neceſſary; therefore, ſays Chriſt, *Firſt ſeek the Kingdom of God*, Mat. 6. 33. *But ſeek ye firſt the Kingdom of God, and his Righteouſneſs, and all theſe things ſhall be added unto you.* So he as Wiſdom directs us.

2. He is a Fool, who chuſeth to commit his Happineſs to uncertainties, rather than the greateſt certainty, which he might have. How fooliſh is that man, who makes a Bankrupt a Feoffee in Truſt for all his Eſtate, who can give him no ſecurity, but is likely to break, and run away, when he might have good ſecurity for all? Thus do all Unregenerate men, who truſt in uncertain Riches, in their Credit, and Preferments here, as their Happineſs, 1 *Tim.* 6. 17. *Charge them that are rich in this World, that they be not high-minded, nor truſt in uncertain riches, but in the living God; who giveth us richly all things to enjoy.* What is the Counſel which the Apoſtle kindly gives us, that we ſhould not truſt in uncertain Riches, which have wings, and are like to flie way to morrow, but in the Living God, who gives us all things richly to enjoy? There is a double oppoſition, Riches are not all-ſufficient, but God is he who gives all things, and that richly: Or if they were ſufficient, yet they are uncertain, but God is the Living God. This accordingly is a Motive made of eſtabliſhing a ſure Covenant, *Iſa.* 55. 3. *Incline your Ear, and come unto me: hear, and your Soul ſhall live, and I will make an everlaſting Covenant with you, even the ſure mercies of* David. *I will* (ſays God) *make an everlaſting Covenant with thee, even the ſure mercies of* David, which will never fail thee, as all other things will, which have wings, and will leave thee in the lurch.

3. He who provides not for all conditions, and all times which he is to run through, will be found to be a Fool in the end, and he to be the only wiſe man, who doth ſo. Therefore Chriſt called the Rich, man Fool, becauſe he thought indeed whilſt he lived he ſhould do well enough, having goods for many years; but ſuppoſe thou dyeſt this night (ſays Chriſt) what a miſtaken, diſappointed Fool wilt thou be? Then he is prov'd a Fool indeed, *Luke* 12. 19, 20. *And I will ſay to my Soul, Soul, thou haſt much goods laid up for many years; take thine eaſe, eat, drink, and be merry. But God ſaid unto him, Thou fool, this night thy ſoul ſhall be required of thee: then whoſe ſhall thoſe things be which thou haſt provided?* And ſo to the ſame purpoſe is *Jer.* 17. 9, 10. *The Heart is deceitful above all things, and deſperately wicked, who can know it? I the Lord ſearch the Heart, I try the Reins, even to give every Man according to his ways, and according to the fruit of his doings.* However a deceitful Heart may flatter him, and make him preſume that he is happy in a preſent proſperous ſtate of things, yet when God comes to try him, and to make a change in his

condition, he will prove him to be a poor deluded Fool. But he is call'd a Wiſe Man who makes proviſions againſt all events. Thus that Steward is ſaid to have done wiſely, who made himſelf friends, that when his Maſter ſhould turn him out of doors, might receive him, *Luk.* 16. 8. *And the Lord commended the unjuſt Steward, becauſe he had done wiſely: for the children of this world are in their generation wiſer than the children of light.* He did wiſely (ſays Chriſt) in his generation. And I ſay to you, Make you friends here of God, and Chriſt, and the Saints, ſpend thy Strength, Money, Credit, and all for them, that when you fail they may receive you, that you may be welcome to Heaven, when you are turn'd out here, *v. 9. And I ſay unto you, Make to your ſelves friends of the mammon of unrighteouſneſs; that when ye fail, they may receive you into everlaſting habitations.* That when you are turn d out of Houſe, and Home, you may have ſtill a refuge, come what will, and can come, that when the Tower of your Earthly Greatneſs, and the Magazine of your Riches is taken, you may have God as a ſtrong Tower to run to, and be ſafe. *Prov.* 18. 10. *The name of the Lord is a ſtrong tower: the righteous runneth into it, and is ſafe.* Thus a Regenerate Man is truly Wiſe, who provides a refuge, which will ſerve him at all times, and in all eſtates, and ſo he can never be miſerable. Tho' all things be overturn'd he will ſtill fall on his feet, when as another Man ventures his all in a falſe, and deceitful bottom.

4. He who hath not the wit to chooſe a ſmall preſent inconvenience to avoid a greater for time to come, is a Fool, and he who can ſuffer a ſmall one thereby to prevent a greater is a Wiſe Man, 2 *Tim.* 2. 3, 7. *Thou therefore endure hardneſs, as a good ſouldier of Jeſus Chriſt. Conſider what I ſay; and the Lord give thee underſtanding in all things.* Endure hardſhip here a while (ſays he) labour a while, and Sow, expecting reward afterward, and becauſe Wiſdom only enableth to do this, therefore he adds, the Lord give thee underſtanding. This courſe *Moſes* took, who choſe to ſuffer rather than ſin, *Heb.* 11. 24, 25, 26. *By faith Moſes, when he was come to years, refuſed to be called the ſon of Pharaohs Daughter; chuſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſure of ſin for a ſeaſon; Eſteeming the reproach of Chriſt greater riches than the treaſures in Egypt: for he had reſpect unto the recompence of the reward.* But Wicked Men who love ſin, who regard iniquity in their hearts, chuſe iniquity, rather than affliction, *Job* 36. 21. *Take heed, regard not iniquity: for this haſt thou choſen rather than affliction.* He ſhrinks at a ſcoff rather than at being damn'd, and can be content, and ſuffer himſelf to be jeer'd out of Heaven, and hiſs'd out of Paradiſe.

5. He who in his bargains exchangeth away precious things for trifles, is a Fool, and indeed you uſe to call ſuch Fools Bargains, and a Fool, and a Child are eaſily cheated. Well, thus do Men ſell their time, which is their Money given them to purchaſe Eternity, and they ſell it for things unſatisfying, they ſell themſelves for nought, *Iſa.* 52. 3. *For thus ſaith the Lord, ye have ſold your ſelves for nought: and ye ſhall be redeemed without Money.* They ſell their right in Heaven for a Meſs of Pottage, as *Eſau* did, *Heb.* 12. 16. *Leſt there be any fornicatour, or profane perſon, as Eſau, who for one Morſel of meat ſold his birth-right.* And they ſell themſelves, as *Ahab*, to work wickedneſs. The pleaſures of ſin are their Wages, and they are content to ſell their Souls, and all to enjoy this World. Whereas he who made over all he had to buy the truths of Salvation, that ineſtimable Pearl is call'd a Wiſe Merchant-Man, *Mat.* 13. 45, 46. *Again, the Kingdom of Heaven is like unto a merchant-man, ſeeking goodly Pearls: who when he had found one pearl of great price, he went and ſold all that he had, and bought it.* But a Fool (ſaith *Solomon*) hath a price in his Hand, and no heart to it, *Prov.* 17. 16. *VVherefore is there a price in the hand of a fool to get VViſdom, ſeeing he hath no heart to it?* He hath a good bargain offer'd him, and as it were pinn'd to his back, and yet paſſeth it by. Fools are eaſily cheated, and ſo is a Man who hath no Grace, by the Devil, if he hath heard a Sermon, and comes home with his heart full fraught with rich Pearls, and Treaſure, and full of the precious motions of Gods Spirit, the Devil comes, and puts Worldly cares in his head, and ſteals the Word away, and ſo cheats him, *Mark* 4. 15, 19. *And theſe are they by*

the way-ſide, where the word is ſown, but when they have heard, Satan cometh immediately, and taketh away the word that was ſown in their hearts. And the cares of this World, and the deceitfulneſs of riches, and the Luſts *of other things entring in, choke the word, and it becometh unfruitful.*

CHAP. VIII.

Their folly is alſo evident from the event, and iſſue of all their actions.

THE folly of Wicked Men is not only manifeſt in their falſe Judgment, and inconſiderate choice of things, but it is clearly apparent in the event, and iſſue of all their actions, which proves them to be Fools in the end. *Jer.* 17. 11. *As the Partridge ſitteth on eggs, and hatcheth them not: ſo he that getteth riches, and not by right, ſhall leave them in the midſt of his days, and at his end ſhall be a fool.*

1. He who doth all things in vain, and ſo, that he will certainly loſe all his labour, is a Fool. It is for this reaſon the Apoſtle gives the *Galatians* that Title, becauſe they went about to invalidate, and fruſtrate all their labour in receiving, and underſtanding the truths of the Goſpel, and all their pains in ſuffering for the ſake of them, *Gal.* 3. 1, 2, 3, 4. *O fooliſh Galatians, who hath bewitched you, that you ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, crucified among you? this only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye ſo fooliſh? having begun in the Spirit, are ye now made perfect by the fleſh? Have ye ſuffered ſo many things in vain? if it be yet in vain.* And thus do all Unregenerate Men, not prophane one only who take pleaſure in ſin, and bring forth fruit whereof they have reaſon to be aſham'd, *Rom.* 6. 21. *What fruit had ye then in thoſe things whereof ye are now aſhamed? for the end of thoſe things is death.* But the beſt of them, who profeſs Religion, and do many duties and ſuffer much for Chriſt, and have Lamps, and ſeem to watch for the coming of our Lord, yet they loſe the end of all their labour, and all proves vain for want of doing a little more, or going on a little further. They fall away at laſt wanting Grace in the Heart, and therefore thoſe Virgins who had not Oil in their Lamps, *Mat.* 25. are called fooliſh, becauſe tho' they waited the Bridegrooms coming, yet they had not Grace, nor principles in their Hearts. So to thoſe too who tell Chriſt, that they did many things in his name, yet all is in vain, becauſe they did it not to him. In vain are all your New Moons, and Obſervances, ſays God to thoſe in *Iſa.* 1. 13, 14. *Bring no more vain oblations, incenſe is an abomination unto me, the new-moons and ſabbaths, the calling of aſſemblies I cannot away with, it is iniquity, even the ſolemn meeting. Your new-moons, and your appointed feaſts my ſoul hateth: they are a trouble unto me, I am weary to bear them.* And themſelves complain, that they were diligent in their Religious performances, faſted, &c. to no purpoſe, *Iſa.* 58. 3. *Wherefore have we faſted, ſay they, and thou ſeeſt not? wherefore have we afflicted our ſoul, and thou takeſt no knowledge? Behold, in the day of your faſt you find pleaſure, and exact all your labours.* What was it render'd all their duties unavailing? Why they retain'd their old ſins, which ſpoil'd all. Such a Fool was *Herod*, who upon *John Baptiſt*'s Preaching did many things gladly, but loſt all for an *Herodias*. Such a Fool was *Jehu* who tho' he had a zeal, yet ſpoil'd all his work for want of doing a little more. Such a Fool was *Jehoaſh* who walk'd in all Gods ways many years, and yet made Shipwrack in the Haven, and a ſmall matter it was which turn'd him from following the ways of God, in which he had made ſo good a beginning, he was mov'd only by the flatteries, bowings, and cringing of his wicked courtiers to him, 2 *Chron.* 24. 17, 18. *Now after the death of Jehoiada, came the princes of Judah, and made obeiſance to the King: then the King hearkened unto them. And they left the houſe of the Lord God*

God of their Fathers, and ſerved Groves and Idols : and wrath came upon Judah *and* Jeruſalem *for this their treſpaſs.* Such Fools are they too, who run in a Race, and yet for want of dieting themſelves or Horſes, or taking a little more pains, loſe it, but the Apoſtle *Paul* is ſo Wiſe as to take care to do his buſineſs effectually, 1 *Cor.* 9. 24, 25, 26, 27. *Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that ſtriveth for the maſtery, is temperate in all things : Now, they do it to obtain a corruptible crown, but we an incorruptible. I therefore ſo run, not as uncertainly : ſo fight I, not as one that beateth the Air : but I keep under my body, and bring it into ſubjection : leſt that by any means when I have Preached to others, I my ſelf ſhould be a caſt-away.* He alſo who begins to build, and is not able to finiſh, is call'd a fooliſh builder, for all his work and charge is but in vain. Thus thoſe who ſet out fair in a profeſſion of Religion, and do many things, but go not on to perfection, of all fools they are the worſt. For others tho' in the iſſue they are wretched, miſtaken fools, yet whilſt they live here they enjoy the pleaſures of ſin, and are beloved of the World; But theſe forbear the moſt ſins, and endure much at Mens hands, and are hated for their profeſſion of Religion, which yet doth them no good, but proves vain in the end. They are like thoſe who have beſtowed much coſt in a ſickneſs, and yet dye at laſt for want of expending a little more, which would ſave their lives, or they reſemble thoſe, who after having been at great charges and trouble to commence, and carry on a Suit a Law, yet ſtarve their cauſe, and loſe it, becauſe they will not be at the expence of a little more Money in it.

2. He is a Fool in the event whoſe ſuppoſed happineſs proves his miſery. Thus is it with the Wicked, and God who delights to confound the Pride, and Glory of Men, makes them Wiſe, and Happy the backward way, as men ſay of Gains, *Iſa.* 44. 25. *That fruſtrateth the tokens of the liars, and maketh diviners mad, that turneth wiſe men back-ward, and maketh their knowledge fooliſh.* God makes all their boaſted knowledge fooliſhneſs, and when they uſe all wits, and counſels to make themſelves happy, miſery, and ſorrow, is the effect. God makes their own Counſels, and Ways to be their ruin. *Prov.* 5. 22. *His own iniquities ſhall take the wicked himſelf, and he ſhall be holden with the cords of his ſins.* Prov. 1. 32. *For the turning away of the ſimple ſhall ſlay them, and the proſperity of fools ſhall deſtroy them.* Thoſe courſes whereby they thought in their great Wiſdom to advance themſelves, are turn'd againſt them. Thus when *Jeroboam* thought to ſecure his uſurp'd Kingdom by ſetting up Golden Calves at *Bethel*, they prov'd his ruin. 1 *Kings* 12. 26, 27, 28, 29, 30. *And Jeroboam ſaid in his heart, now ſhall the Kingdom return to the houſe of David : if this people go up to do ſacrifice in the houſe of the Lord at Jeruſalem, then ſhall the heart of this people turn again unto their lord, even unto Rehoboam King of Judah, and they ſhall kill me, and go again to Rehoboam King of Judah. Whereupon the King took counſel, and made two Calves of gold, and ſaid unto them; It is too much for you to go up to Jeruſalem : behold thy Gods, O Iſrael, which brought thee up out of the land of Egypt. And he ſet the one in Beth-el, and the other put he in Dan. And this thing became a ſin : for the people went to worſhip before the one, even unto Dan.* Thus *Ahaz* when he thought that he did right in ſacrificing to the Gods of *Syria*, acted to his deſtruction as well as of all *Iſrael*, 2 *Chron.* 28. 23. *For he ſacrificed unto the Gods of Damaſcus, which ſmote him : and he ſaid, becauſe the Gods of the Kings of Syria help them, therefore will I ſacrifice to them, that they may help me : but they were the ruine of him and of all Iſrael.* Men by Lying, and unjuſt dealing bring themſelves into greater ſtraits, and do but ſteal a Card whereby to loſe the whole Game. They by their own ſubtle wicked tricks oftentimes ſo beſiege themſelves that they cannot eſcape, *Hoſ.* 7. 2. *And they conſider not in their hearts, that I remember all their wickedneſs : now their own doings have beſet them about, they are before my face.* you who plot againſt Gods Miniſters ſhall be taken in your own Nets, and God will confound you as he did all your fore-fathers, and your great Grand-ſire Satan, in all their plots. He thought by Crucifying Chriſt to have been quiet, and that very thing prov'd his undoing. Thus whilſt you dig to undermine

the Godly, the Earth falls on your own heads. The *Egyptians* thought themſelves Wiſe in following the *Iſraelites* through the Red-Sea, for they were on Foot, and themſelves had Chariots, and ſo they thought that God muſt deſtroy the *Iſraelites* alſo, if he brought the Sea in. But wherein they dealt proudly, and preſumptuouſly God was above them.

3. He who is led with vain promiſes is a Fool, that feeds himſelf with what is not. Now even in matters of the World Wicked Men are apt to do ſo. They hearken to every thing but Gods Word, and believe any thing which will pretend to ſhew, and direct them unto a happineſs here, *Pſal.* 49. 11, 12, 13. *Their inward thoughts is, that their houſes ſhall continue for ever, and their dwelling-places to all generations; they call their lands after their own names. Neverthéleſs, man being in honour, abideth not: he is like the Beaſts that periſh. This their way is their folly; yet their poſterity approve their ſayings. Selah.* And yet thus in other things too they believe their own vain hearts in all that they tell them, *Prov.* 14. 15. *The ſimple believeth every word: but the prudent man looketh well to his going.* They will believe every Word which makes for them, nay they will promiſe themſelves ſafety, tho' they go on in thoſe ſins which lead apparently to ruin, *Deut.* 29. 19, 20. *And it come to paſs when he heareth the words of this curſe, that he bleſs himſelf in his heart, ſaying, I ſhall have peace, though I walk in the imagination of mine heart, to add drunkenneſs to thirſt: the Lord will not ſpare him, but then the anger of the Lord and his jealouſie ſhall ſmoke againſt that man, and all the curſes that are written in this book ſhall lie upon him, and the Lord ſhall blot out his name from under Heaven.* They will ſpeak peace to themſelves, when Kingdoms are a deſtroying, *Jer.* 6. 14. *They have healed alſo the hurt of the daughter of my people ſlightly, ſaying, Peace, peace, when there is no peace.* They promiſe themſelves Riches, and Honours, and that they will go to ſuch a City, and get wealth, when combuſtions are in the World, and God is bringing Judgments on the Earth. They promiſe themſelves the continuance of their pleaſures, *Iſa.* 56. 12. *Come ye, ſay they, I will fetch wine, and we will fill our ſelves with ſtrong drink, and to morrow ſhall be as this day, and much more abundant.* And for all this they will truſt their own word. And then they will take any ſlight evidence for Heaven, and believe, that every good word, and any work of civility, and moral good deed, give them a ſufficient title to the place.

We are next to conſider what effects this folly produceth in the hearts of Unregenerate Men, which indeed are innumerable.

1. They are aſham'd of nothing. Tho' you expoſe the unreaſonableneſs of their doings, and ſhew how ſenſeleſs they are in all their actions, yet they care not; tho' you make it appear that in the whole conduct of their lives they are void of true Wiſdom, tho' you expoſe them dreſs'd up in their Fools Coat, yet they have not the wit to diſcern it. They boaſt of that with which they are deſervedly reproach'd, and make their ſhame their Glory. Thus Men will triumph in their ſins, and glory in having been drunk themſelves, or in having made others ſo. They will boaſt of their deceiving, and going beyond others. They will glory in their Oaths, as a Genteel accompliſhment, and ſwear, and ſay they will ſwear. Thus they declare their ſins as *Sodom*, *Iſa.* 3. 9. *The ſhew of their countenance doth witneſs againſt them, and they declare their ſin as Sodom, they hide it not: wo unto their ſoul, for they have rewarded evil unto themſelves.* And what is their ſhame they publiſh as their glory, ſo far are they from being aſham'd of thoſe things, which ſhould cover them with bluſhes. *Jer.* 6. 15. *Were they aſhamed when they had committed abomination? nay, they were not at all aſhamed, neither could they bluſh: therefore they ſhall fall among them that fall: at the time that I viſit them, they ſhall be caſt down, ſaith the Lord.*

2. They are ſelf-will'd. Reaſon being down in them, wilfulneſs, and obſtinacy ariſeth in its room. They are reſolv'd in their lewd courſes, and will be Wicked only becauſe they will, *John.* 8. 44. *Ye are of your Father the Devil, and the luſts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, becauſe there is no truth him. When he ſpeaketh a lie, he ſpeaketh of his own: for he is a liar, and the father of it.* Prov. 2. 13, 14, 15.

Who leave the paths of uprightneſs, to walk in the ways of darkneſs: who rejoice to do evil, and delight in the frowardneſs of the wicked. Whoſe ways are crooked, and they froward in their paths.

3. They are inconſtant in all their actions, and as Fools, are driven ſometimes this way, ſometimes the other, as every wind turns, or a various humour prevails, *Eccleſ.* 5. 4. *When thou voweſt a vow unto God, defer not to pay it: for he hath no pleaſure in fools; pay that which thou haſt vowed.* What in a good mood they purpos'd, in another humour they reſolve againſt, and will not do it. And as it is folly to do thus, God hath no pleaſure in ſuch Fools. When they have taken up purpoſes, they afterward meet with ſome reaſon, or other, of which they never thought, to make them alter them. They in one moment purpoſe to repent, to turn to God, and lead another courſe of Life, which the next moment they forget, or mind it not. Thus as Fools, *ſemper incipiunt vivere*, are always beginning to live well, but never do it, but are unſtable in all their ways, *Jam.* 1. 8. *A double minded man is unſtable in all his ways.*

4. Unteachableneſs is another property of Fools, They are always unteachable, therefore it is ſaid, *Prov.* 5. 23. *He ſhall die without inſtruction, and in the greatneſs of his folly he ſhall go aſtray.* Not that inſtruction is not given him, he dies not without it in that ſenſe, but becauſe he will never take it: and 'tis the greatneſs of his folly makes him do ſo.

It is one degree of Wiſdom to take good Counſel, though it be a farther degree to be able to give it: therefore *Prov.* 12. 15. He that hearkeneth to Council is Wiſe. But a wicked man will not hearken to Counſel; not to what God ſays, and the Word ſays, nor what the Rod of Affliction ſays: he knows not the meaning of blows neither, (as Fools and Beaſts do not) and therefore he is incorrigible, *Prov.* 17. 10. *A reproof entreth more into a wiſe man, than an hundred ſtripes into a fool.* He alſo is as little ſenſible of mercies, *Deut.* 32. 6. *Do ye thus requite the Lord, O fooliſh people, and unwiſe? is not he thy father that hath bought thee? hath he not made thee, and eſtabliſhed thee?* Nothing will reclaim a Fool; Bray him in a Mortar, his folly will not depart from him.

5. Confidence in his own way is the mark of a Fool. He thinks not only Gods Way Folly, 1 *Cor.* 2. 14. as ſeeing no reaſon, of Peoples deſiring Spiritual Sermons, and the ſincere Milk of the Word, nor of all the Spiritual practices godly Men live in, but accounts their lives Madneſs. But they are alſo confident in their own way, thinking it good. *Prov.* 14. 16. *A wiſe man feareth, and departeth from evil: but the fool rageth and is confident.* A Wiſe Man, feareth and departeth from evil; that is, ſeeing what will be the iſſue of ſuch courſes, being told of it he forbears: as *David* did when *Abigail* met him; but a Fool *rageth and is confident*; that is, is diſtempered in his paſſion, and reſolute in what he will do and goes on; for 'tis ſaid at the twelfth verſe *There is a way which ſeemeth right unto a man; but the end thereof are the ways of death.* Perſecuting *Paul* is therefore ſaid to be mad againſt the Church, *i. e.* confident as mad men are; and madneſs is but the exceſs of folly.

6. Fools ſtill follow their own minds as their guides in all they do. For Wiſdom being wanting, which ſhould be the guide, they muſt needs follow the next principle in them, which is their Luſts and Deſires; and look what they have a mind to do, that they will do, and will pleaſe themſelves in all, and are unable to deny themſelves, for they want reaſon to put into the Ballance ſomething that might over-rule their paſſion. Therefore all the delight of a Fool is to diſcover his Heart, he poureth it out, for he follows his own Heart in all his actions, *Prov.* 15. 2. *The tongue of the Wiſe uſeth knowledge aright: but the mouth of fools poureth out fooliſhneſs.* Prov. 18. 2. *A fool hath no delight in underſtanding, but that his Heart may diſcover it ſelf.* He hath no delight in underſtanding but to diſcover his Heart, that is, to follow his own humane inventions. Therefore Fools are always ſelf-willed, and ſo are wicked men alſo. They follow their Luſts in all, and are unable to deny themſelves of petty fooliſh deſires; in matters of greateſt conſequence for the Church or place he lives in; he will not deny himſelf a petty deſire and end, that is, a fooliſh

one, and which he himſelf is aſhamed to manifeſt to others, ſhall ſway him more than a thouſand perſuaſions and reaſons. They will rather hazard Kingdoms, their Eſtates and Families than not have their Will and Luſts, as their malice on a Man they hate, &c. that fooliſh King would rather loſe his Kingdom, Life and all, than ſubmit to the King of *Babel*; becauſe forſooth the Jews would mock him; and how many hazard their ſouls, upon the ſame ground? So *Herod* values it not to cut *John Baptiſts* Head off; and what was his reaſon? a fooliſh one, his Oaths ſake, and for their ſakes about him. Fools are alſo ſelf-will'd, for Reaſon being down Will is up, ſo 1 *Tim.* 6. 9. *But they that will be rich fall into temptation and a ſnare, and into many fooliſh and hurtful luſts, which drown men in deſtruction and perdition. They will be rich, and ſo commit many fooliſh luſts.* Run into baſe ways of ſaving, or getting Money, ridiculous to all that know them. The Luſts of their Father they will do, *John* 8. 44. *Ye are of your father the devil, and the luſts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, becauſe there is no truth in him. When he ſpeaketh a lie, he ſpeaketh of his own: for he is a liar, and the father of it.* Did they but follow Reaſon as their guide, their Wills might be wrought off, but they follow their Luſts, and ſo are obſtinate in their ways.

CHAP. IX.

The Uſes of the preceding Doctrine, That all Men ſhould examine themſelves, whether the ſigns of this folly are not in them, and conſider the miſery, and danger of ſuch a condition. How we are to become Wiſe.

Uſe. THE firſt Uſe is to all Men in the Eſtate of Nature that they would try and examine themſelves by all that hath been ſpoken. Whether they do not find in themſelves hitherto all want of this true Wiſdom, and hitherto to have been fools: let this be the beginning of Wiſdom in you, and the firſt fruit of it to conſider your eſtates, which Fools do not; and you that never yet knew your ſelves to be Unregenerate, but your ways are right in your own Eyes, of all Fools you are the worſt, there is more hope of a Fool than of ſuch, as *Solomon* ſays, *Prov.* 26. 12. *Seeſt thou a man wiſe in his own conceit? there is more hope of a Fool than of him.*

1. Conſider the miſery of that condition: for whilſt thou art in it, God can take no pleaſure in thee, he delights not in thee, *Eccleſ.* 5. 4. *When thou voweſt a vow unto God, defer not to pay it: for he hath no pleaſure in fools; pay that which thou haſt vowed.* God hath no pleaſure in Fools, and therefore will not communicate himſelf nor his ſecrets, nor give his Son in Marriage to them, unleſs they become wiſer. For who that is Wiſe would keep company with a Fool, or Marry a Fool, or tell his Mind to a Fool?

2. Conſider the danger of being in that eſtate, and of dying a Fool. Know that whilſt thou art ſuch thou canſt never enter into Heaven, and haſt no portion in that inheritance there; for Fools inherit not neither by Gods Laws nor Mans: and though you hope to go to Heaven as well as the beſt, yet this conceit of yours puts you but into a Fools Paradiſe, for Heaven is a Paradiſe was never made for Fools. Honour is not ſeemly for a Fool ſays *Solomon, Prov.* 26. 1. *As ſnow in ſummer, and as rain in harveſt: ſo honour is not ſeemly for a fool,* much leſs is; Heaven and to be a King, ſeemly for him, that is not all, but if thou art a Fool, Hell and Deſtruction is a preparing for thee, and thou art fit for nothing elſe, *Prov.* 26. 3. *A whip for the horſe, a bridle for the*

aſs, and a rod for the fools back. that is fitter for him than Honour; Hell than Heaven: nay God will inſtead of delighting in thee, rejoyce and laugh at thy deſtruction, *Prov.* 1. 22, 23, 24, 25, 26. *How long, ye ſimple ones, will ye love ſimplicity? and the ſcorners delight in their ſcorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my ſpirit unto you, I will make known my words unto you. Becauſe I have called, and ye refuſed, I have ſtretched out my hand, and no man regarded; But ye have ſet at nought all my counſel, and would none of my reproof: I alſo will laugh at your calamity, I will mock when your fear cometh*; as thou didſt make ſin a ſport, God will make thy torment a ſport to him.

Uſe 2. Of Direction how thou art to become Wiſe.

1. Apprehend and acknowledge that thou art a Fool, 1 *Cor.* 3. 18. that is the firſt leſſon, Wiſdom teacheth a Man, that ſo he may be Wiſe. Apprehend thy condition, go not on as a Fool, gaping and being careleſs, and thinking thy ways right when they are not: what ſays *Agur*, a Wiſe Man, when converted? *Prov.* 30. 2. *Surely I am more bruitiſh than any Man, and have not the underſtanding of a man.* And ſo *Paul*, for all his wit and learning confeſſeth, that he was fooliſh in all his ways; that all his ways were folly, *Titus* 3. 3. *For we our Yelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hateful, and hating one another.*

2. Go to God to give thee Wiſdom to turn thy Heart, if any Man lack Wiſdom let him go to God for it, *James* 1. 5. *If any of you lack wiſdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it ſhall be given him.*

3. Go to God in Chriſt and for Chriſt, who is made Wiſdom to us as well as all other things, 1 *Cor.* 1. 30. *But of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs, and ſanctification and redemption:* therefore *Iſa.* 9. 6. He is called the mighty Councillor. As we became Fools in *Adam*, ſo we muſt recover our Wits by Chriſt, and by being born of him; and it is of all cures the greateſt to cure one who is born a Fool, therefore go to Chriſt, for none elſe can do it.

4. Turn to the Wiſdom of the Juſt. *Luke* 1. 17. It is ſaid, that *John* turn'd Men to the Wiſdom of the Juſt, *Luke* 1. 17. *And he ſhall go before him in the ſpirit and power of Elias, to turn the hearts of the fathers to the children, and the diſobedient to the wiſdom of the juſt, to make ready a people prepared for the Lord.* Do thou turn to the Wiſdom of the Juſt; *i. e.* frame thy opinions according to the Word, and the opinion of Holy Men; lean not to thy own Wiſdom and Carnal underſtanding, thereby to judge of the ways of God, or truſt not to the opinions of Carnal Men; But come in, and ſubmit thy Judgment to the Wiſdom of God, and of good Men. He that is a Fool begins then to be Wiſe, when he apprehending himſelf to be a Fool, will liſten to what Wiſdom ſpeaks. Frame then thy judgment of the work of Grace, and of Holineſs, and of the worth of Grace; and what the way to Heaven is by what God ſays, and what thou ſeeſt Wiſe, and Holy Men profeſs and practice; what ſays God? *Iſa.* 8. 19, 20. *And when they ſhall ſay unto you, Seek unto them that have familiar ſpirits, and unto wizards that peep, and that mutter: ſhould not a people ſeek unto their God? for the living to the dead? to the law and to the teſtimony: if they ſpeak not according to this word, it is becauſe there is no light in them.* Do thou go to the Law, and to the Teſtimony, and lean to the Commandment, think upon all occaſions, and in all ſtreights, my Wiſdom is to ſtick cloſe to it, and if I go aſtray, it is the greatneſs of my folly. Thoſe ways carnal reaſon ſees no reaſon for, yet do thou take Gods Judgment for them, and bring every thought into the Obedience of Chriſt. Know that the Scriptures are only able to make thee Wiſe to Salvation, take then their Council as *David* did, *Pſal.* 119. 24. *Thy teſtimonies alſo are my delight, and my counſellors.* Take Gods Judgment in what is beſt for thee, if he will have thee poor be content. lean not to thy own Wiſdom, as *Solomon* ſays, *Prov.* 3. 5. *Truſt in the Lord with all thine heart: and lean not unto thine own underſtanding.* Take alſo the Judgment of holy

Men as to Spiritual things, for they have had experience of them, and therefore ought to be believed in their own art, *Prov.* 9. 10. *The fear of the Lord is the beginning of wiſdom: and the knowledge of the holy is underſtanding.* Iſa. 35. 8. *And an high-way ſhall be there, and a way, and it ſhall be called the way of holineſs; the unclean ſhall not paſs over it, but it ſhall be for thoſe: the way-faring men, though fools, ſhall not err therein.* And do thou juſtifie Wiſdom too, and ſtand up in defence of its ways, *Mat.* 11. 19.

AN
Unregenerate Man's Guiltineſs
BEFORE
GOD.
In reſpect of SIN and PUNISHMENT.

BOOK V.

The Corruptions of Reaſon.

CHAP. I.

That Reaſon in Man being corrupted by ſin, uſeth its ſtrength, and force to adviſe and contrive the ſatisfaction of his Luſts, whence it is that Reaſon which ſhould have acted for God, now acts for Sin, and Luſts.

Eccleſ. 7. 29.

Lo, this only have I found, that God hath made man upright; but they have ſought out many inventions.

NOW I am next to ſpeak of the corruptions of *Reaſon* it ſelf: and to diſcover to you what great aſſiſtance, and manifold and ſeveral concurrences, and orders it gives to the Power and Kingdom of ſin within us.

And indeed however we may think that Reaſon in us fights againſt, and oppoſeth our Luſts; yet the truth is that but for carnal Reaſon, ſin would not know how to do, for as Reaſon of State doth all in Kingdoms, ſo Fleſhly Reaſon in us. No Man ſins, no Man goes to Hell without Reaſon.

Now the aſſiſtance Reaſon gives to ſin is double. Firſt, As a Counſellour, to adviſe to, and plot for the acting of it and ſatisfying its deſire, which out of this Text we ſhall ſpeak to.

Secondly, As a Protector and defender of the Power and Kingdom of ſin, againſt all the aſſaults, and invaſions that the Word and Knowledge of God might make againſt it. This corrupt Reaſon doth, by gathering to it ſelf many carnal pleas for Mens bad courſes, and eſtates, as alſo by gathering up together all the diſcouragements and objections againſt the ways of Grace, that ever it can. As out of the 2 *Cor.* 10. 4. we ſhall have occaſion more largely to inſiſt on, he there comparing reaſonings λογισμοὺς, to the ſtrong holds that are in a Kingdom to defend it, where all the Weapons and Armory lyes, and ſo indeed in reaſon doth the utmoſt ſtrength of ſin conſiſt.

Now firſt concerning that counſelling and plotting aſſiſtance, which Reaſon affords. This Text mentions it, and indeed lays the fault and the blame of the wickedneſs that is in Mans Heart to the reaſonings and inventions that are therein, and thereby chooſeth to expreſs their corruptions, and the cauſes of them:

The Word tranſlated here, Inventions, which indeed are acts of Reaſon, is the ſame with that in the 25. *v.* which they have tranſlated Reaſon, and the Septuagint tranſlate it λογισμοὺς, and moſt Latin Interpreters *ratiocinia*, reaſonings. The word in the Hebrew is חשבונות, which ſignifies a cunning, artificial invention, as the ſame word is us'd 2 *Chron.* 26. 15. and his ſcope you may ſee to be to give the reaſon and cauſe of thoſe many villanies in Mens lives, and to ſee the depth of them; I ſaw all men corrupted and I ſearch'd out the reaſon and cauſe of that folly and wickedneſs, and depth of villany diſcovered to be in them, and it all lies in invention, in wily cunning wickedneſs, and (ſays he) this I found, that though God made Man upright in the Image of God at firſt, yet now being fallen, and deprived of that Image, and ſo of that bleſſedneſs in Communion with God: like Sharks caſt off by their Friends, and cut ſhort of that inheritance they were ordained for, they live by their wits, and that Reaſon which they have left, they uſe in manifold, and ſeveral ſinful practices. It leads them into many crooked ways and by-paths; *they have ſought out many inventions.*

Now for the proof of this, I will give you but theſe Arguments.

1. Man, you all know, is a reaſonable Creature, and as he himſelf was principally ordained for action, ſo to help him therein Reaſon was principally given him to guide, and ſteer him. So that as God works all things according to Counſel, *Epheſ.* 1. 11. *In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will*: ſo as he hath a reaſon for every thing he doth, though he manifeſt it not, *Job* 33. 13. *Why doſt thou ſtrive againſt him? for he giveth not account of any of his matters.* So alſo man being created in the Image of God doth work all things according to Counſel alſo, and uſeth reaſon in all, ſuch as it is, for that is part of that Image of God which is a likeneſs to his Eſſence, which is not razed out.

And therefore 2. Now Man is corrupted, Reaſon ſtill remains, and is uſed in all. For ſin hath not made Man a Beaſt, he uſeth Reaſon in all his ſinful actions, otherwiſe they would not be ſins, and therefore in Man now fallen, the Eſtate of Nature is called a Kingdom, though of ſin, as truely as the other is a Kingdom of Grace. And every King muſt have his Privy Councillors to adviſe, and plot, and manage his affairs: and ſuch is Reaſon now unto ſin, as well as once it was to Grace. For ſin as it enters upon the ſame Territories and Poſſeſſions which Grace in *Adam* once had, ſo it keeps up the ſame form of Government for ſubſtance, and turns out no Officers, but all keep their former places. Our affections and Members are as the common Souldiers and People, ſo *Rom.* 6. 19. *I ſpeak after the manner of men, becauſe of the infirmity of your fleſh: for as ye have yielded your members ſervants to uncleanneſs and to iniquity, unto iniquity; even ſo now yield your members ſervants to righteouſneſs, unto holineſs.* Our Luſts are as Laws, and Axioms of State, and Reaſon, who was ſole Privy Counſellor afore, and maſter of all the Ports, and ſtrong Holds, keeps his place ſtill. Only as Sin hath gained the reſt to be for it, all our Luſts to be Laws of ſin, all our Members to be Weapons of Unrighteouſneſs, ſo Reaſon alſo to be a Counſellor and Plotter for ſin, and which is as true, and faithfull to that wicked purpoſe as ever it was before to

God. And therefore *Pſal.* 81. 12. to give a Man up to his Heart Luſts is all one as to give him up to his own Counſels, *Pſal.* 81. 12. *So I gave them up unto their own hearts luſt: and they walked in their own counſels*, and the Luſts of Sin are therefore called the Luſts τῆς διανοίας, *Eph.* 2. 2. *Wherein in time paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience*, even of Reaſon, and that diſcourſing Faculty within us.

And in the 1 *Cor.* 4. 5. the Counſels of the Heart are there mentioned as thoſe things which ſhall eſpecially be diſcovered and judged at the latter day; 1 *Cor.* 4. 5. *Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the heart: and then ſhall every man have praiſe of God.*

Now Reaſon is gained to be for Sin.

1. By reaſon of that blindneſs I have diſcovered to be in it, to diſcern, and taſt of the goodneſs of things Spiritual, ſo to know them as to make deeper impreſſion of their goodneſs, than the pleaſures ſin propound, and thus knowing no better it muſt be for them.

And 2. By reaſon alſo of that Unbelief even of thoſe firſt Principles of Grace and Godlineſs; which it ſhould have recourſe unto in all our actions, and ſhould reaſon from them.

Now the firſt office of Reaſon is to adviſe and counſel upon all occaſions what is beſt to be done, with it a Mans Heart always adviſeth, and unto it are brought all deliberate actions to have Reaſons approbation and broad ſeal to them, ere they paſs to execution; and though indeed it hath loſt the power of ſole propounding, which in the eſtate of Grace it had, no affection ſtiring without it; yet all motions ſtill muſt have their grant from it, e're they get act into execution.

But ſelf-love being the Vice-roy, Lord Paramount in this Kingdom of ſin (for when God was depoſed from being our utmoſt end, our ſelves ſucceeded as next Heirs) therefore now the main and chief principle, that practical reaſon which guides us in our actions (for of that we ſpeak) is ſelf-love, and all the power and force that Reaſon hath, is turn'd, and bent to advance and ſet it up, to maintain and uphold its prerogative. And now then that ſelf-love is made a Mans utmoſt end, and is the Lord Paramount and chief Governour in this new erected Kingdom of ſin. Therefore Reaſon now muſt needs be guided by it on all occaſions. Therefore that Reaſon which now we conſult with and employ when we crave to do any thing, that practical reaſon (for of that I ſpeak, not of that reaſon whereby we diſpute, but of that reaſon only which is to and for a Mans ſelf,) all the force, counſel, and ſtrength Reaſon hath in us, bends it ſelf that way. And this brings me to the third Head.

That 3. Self-love being now become Mans ſole and utmoſt end in all he doth, God being depoſed, and our ſelves having ſucceeded as next Heirs, and ſo are become our ſelves Lord Paramount, and King in this Kingdom, therefore it muſt needs gain for it ſelf all that reaſon that is in us which is call'd practical, whereby we are guided in our actions, whereof we now ſpeak. For the definition of practical Reaſon, that guides us, is that which reaſons for ſome end: for as we work always for an end, ſo the reaſon which guides us in working, muſt reaſon to, and for that end. Therefore ſelf-love being made our utmoſt end, all the reaſon we have in us, (whereby we do any thing) is wholly turn'd for it, and hath its Eye on it, as the Marriner on the Compaſs, whereby to Steer, it reaſons wholly for it, and to it, and from it. For that which is a Mans end is that which always ſways a Mans reaſon when he comes to do any thing, ſo as by this means ſin hath gained all the reaſon which is in Men.

Idem eſt ultimus finis ad rationem practicam, quod prima principia ad rationem ſpeculativam. Aquinas, 1. 2. qu. 90. Art. 3.

CHAP. II.

How Reaſon affords all aſſiſtance to the encouragement of Sin. By what principles it is herein acted, and what Motives it uſeth.

THeſe grounds being laid you ſhall ſee the corrupt dealings of Reaſon in us, how it affords all its aſſiſtance for ſin, and firſt we will ſee what principles Reaſon is moſt effectually guided by. Now the firſt office of reaſon is to adviſe and counſel, upon all occaſion, what is beſt to be done, for with it the heart adviſeth upon all occaſions, and unto it are all deliberate actions brought to have reaſons approbation and broad ſeal ſet to them; now therefore when we come ſeriouſly to adviſe with Reaſon what is beſt to be done, whether we ſhould do this or that, refuſe this, or chooſe this; to what principles hath reaſon recourſe in the advice it gives; doth it go to the principles of the Word, and make them its Counſellors, as *David* did, *Pſal.* 119. 104, 105. to ſee what it judgeth of ſuch an action, or cauſe, or do the rules, the motives, the perſwaſions thereof prevail with reaſon? No, becauſe God is not a Mans end, nor do we believe the principles of his Word; but Reaſon now as corrupted, looks and adviſeth with a Mans own Heart, and conſiders what ends, what preſent deſires, or occaſions a Man hath: look how things do ſuit with our preſent occaſions, or conduce to our own ends, and ſeem to pleaſe our preſent deſires, thoſe corrupt reaſon, and fleſhly Wiſdom judgeth beſt. And theſe principles are the new inventions, which Men have ſought out. So that as the Holy Wiſdom of God, whereby he doth all he doth, looks into himſelf, for the reaſon of all his actions, and to nothing out of himſelf, and therefore he is ſaid to work all according to the counſel of his own will, his holy ends being the principles his Wiſdom is wholly ſwayed by in all, ſo as his Will is the rule of all Reaſon: ſo reaſon now having ſet up a Mans ſelf for its end, it looks for the reaſon of every thing in it ſelf, and judgeth not thoſe things to be beſt which are beſt in themſelves, but which are beſt for himſelf and his corrupt deſires, and the preſent conſtitution of his Heart, and condition.

As therefore whilſt God was a Mans end, as in the ſtate of Innocency, or when he becomes a Mans end, as in the eſtate of Grace, then all the particular directions God expreſſeth his Will in, become Laws, and Principles to conſult with in all a Mans actions; which he is ſure never to ſwerve from: and then all the motives which are drawn from God, which the Word lays down to perſuade us, become effectual reaſons to move us to any thing, for they had all reference, and relation to that firſt principle reaſon looks to, God being his utmoſt end. Now on the clean contrary, a Mans ſelf being become his utmoſt end, look how many corrupt deſires he hath to be ſatisfied and pleaſed, look how many by-ends he hath whoſe turns are to be ſerved, too many principles he hath which corrupt reaſon, fleſhly Wiſdom hath an Eye unto, according to which it guides you, and counſels you in all your actions. If the things you are to do be ſutable to them, it adviſeth you to put them in execution, to ſet upon them, and alſo all motives drawn from pleaſing your Luſts, and Ends become ſtrong reaſons effectual arguments to perſuade you to do any thing. So that now I having told you, that all true principles of Godlineſs are extinguiſhed, you ſee the principles and reaſons which a Man in his actions is guided by, are Luſts, and by-ends, and motives drawn from them. Theſe are the principles you go by, with theſe Reaſon conſults, from theſe Reaſon argues upon all occaſions, when any thing is to be done by us. And therefore in *Pſal.* 81. 12. to be given up to their Luſts, and their own Hearts Counſels are all one, becauſe Reaſon in all conſults with Luſts.

To make this clear to you by inſtances out of the Word.

1. If Riches be a Mans End, what principle is that his reaſon in all his actions conſults with? *Paul* tells you it. 1 *Tim.* 6. 5. *Perverſe diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is godlineſs: from ſuch withdraw thy ſelf.* They *ſuppoſe that gain is godlineſs.* That is, they lay that for a rule, a principle, that they adviſe with, and have recourſe to, and frame their actions by; however Men do not profeſs ſo much, yet this they lay for a ground, this they truly think, and believe; whereas ſays the Apoſtle, there is another principle we are guided by in all eſtates and conditions, that Godlineſs is great gain. Now this principle being laid in the Heart, when in a matter of unjuſt gain a Man comes to adviſe with his Reaſon, whether it be better to obey God, than get Money, whether it be better to increaſe Godlineſs, or his eſtate, to forſake, or leave off ſome practice of Godlineſs or loſe his eſtate; his Heart ſuppoſing gain better than Godlineſs, becauſe it ſuits with his deſires, and diſpoſition of his Heart more, this being his principle he lets Godlineſs go, as the young man in the Goſpel, and *Demas* did. Now there is the like reaſon of Honour, Pleaſure, &c.

So alſo if a Man be to profeſs Godlineſs, and ſees he muſt take up ſome Religion, what principles doth reaſon conſult with, how far he ſhall ſhew himſelf in the cauſe, why he conſults with his own ends, *Eccleſ.* 7. 16. *Be not righteous overmuch, neither make thy ſelf over-wiſe: why ſhouldeſt thou deſtroy thy ſelf?* in the 15 *v.* he had named a ſhrewd Temptation that ſtumbles many in the World, *v.* 15. *All things have I ſeen in the days of my vanity: there is a juſt man that periſheth in his righteouſneſs, and there is a wicked man that prolongeth his life in his wickedneſs.* They ſee a Righteous Man periſh in his Righteouſneſs, trodden down, and oppreſſed, and a Wicked Man that prolongs his days in his Wickedneſs, and it is a means to ſave him. Two concluſions are drawn thence, the one by corrupt Reaſon, the other by the Spirit; what principle doth carnal reaſon then gather from it? It is this; Take heed, be not righteous over-much, nor over-nice, nor wiſer than the reſt of the World, ſays fleſh, why the principle which reaſon guides him by, is to preſerve himſelf whole by taking a moderate courſe, deſtroy not thy ſelf; he thinks that too much Religion would deſtroy his credit, &c. The other oppoſite concluſion the Spirit draws *Eccleſ.* 7. 17. *Be not overmuch wicked, neither be thou fooliſh: why ſhouldeſt thou die before thy time?* So that the principles men adviſe with, are themſelves, and their own Ends.

So when a Man hath his Enemy in his power to hurt him, the principle carnal reaſon conſults with, is quite different from what Godly reaſon is guided by.

When *David* had *Saul* in his power, what was *David*'s principle his reaſon conſulted with? 1 *Sam.* 24. 6. *And he ſaid unto his men, the Lord forbid that I ſhould do this thing unto my maſter the Lords anointed, to ſtretch forth mine hand againſt him, ſeeing he is the anointed of the Lord.* The Lord forbid that I ſhould do this thing, how ſhall I do it and ſin againſt God? for God was his end. But what was *Sauls* principle which he would have conſulted with in the like advantage? If the queſtion had been askt whether it had been beſt in ſuch a caſe to kill *David*, what would *Saul* have thought; If a Man find his Enemy will he let him go well away? *Saul* thought in his reaſon he were a Fool that would do it. This was a principle in his Heart he ſhould have gone by.

So for pleaſing Men when they command one thing, and God another. This was the principle the Apoſtles in their Hearts ſtuck to and reaſoned from; It is better to obey God than Man, *Acts* 5. 29. but when the *Jews* were to move *Pilate* to Crucifie Chriſt, when he knew him to be a Righteous Man, what principle do they work upon, and from what do they draw their reaſon to move him? *John* 19. 12. *And from thenceforth Pilate ſought to releaſe him: but the Jews cried out, ſaying, If thou let this man go, thou art not Cæſars*

friend:

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friend: whoſoever maketh himſelf a King, ſpeaketh againſt Ceſar. If thou letteſt this Man go thou art not *Ceſars* friend, they knew that was an argument to Carnal reaſon, which would prevail.

And therefore now if you are to move a Carnal Man in any buſineſs, would you ſpeak reaſon to him ſo as to prevail, you muſt ſpeak to ſave Luſt, to ſave the End, that he hath in his aim, and purpoſe, for they are the principles in his Heart, and what is drawn from thence is effectual to move, elſe not. Thus when *Balak* would perſuade *Balaam* to curſe the People of God, what reaſon doth he uſe? *Numb.* 22. 16, 17. I will promote thee to very great Honour, and *v.* 37. *And Balak ſaid unto Balaam, Did I not earneſtly ſend unto thee, to call thee? wherefore cameſt thou not unto me? am I not able indeed to promote thee to honour?* am I not able to promote thee to honour? he ſpeaks reaſon to him, that ſuited, and was agreeable.

So when the *Jews* conſulted among themſelves, what they ſhould do with Chriſt, what was the prevailing reaſon and argument to put him to Death?

1. Say they, the Inheritance ſhall be ours, *Luk.* 20. 14.

2. Say they, all will believe in him, and the *Romans* ſhall come, and take away our Place, and Nation, and ſo we muſt loſe all, *John* 11. 48. *If we let him thus alone, all men will believe on him; and the Romans ſhall come and take away both our place and nation.* And ſo in *John* 7. 4. Chriſts carnal friends there urge a carnal rule they went by of credit, to move him to Preach, *John* 7. 3, 4. and thus too when any man turns to God, what reaſon and arguments doth he find his Heart ſtick at moſt, what principles doth his reaſon argue from? I ſhall be caſt out of the Synagogue ſays one, that is the reaſon moved ſome, not to profeſs Faith in Chriſt, *John* 12. 42. *Nevertheleſs, among the chief rulers alſo many believed on him; but becauſe of the Phariſees they did not confeſs him, leſt they ſhould be put out of the ſynagogue.* I ſhall loſe my friends ſays another, my preferment ſays a third, and theſe are reaſons with them why they ſhould not turn to God. And on the contrary we ſee by experience, that the motives out of the Word, and which are reaſons drawn from the principles thereof move not, becauſe we believe not thoſe principles, but reaſon hath other it looks unto, and conſults with, *viz.* its own corrupt ends, and thoſe motives having no connexion with ſuch ends, therefore they move not, are no arguments to them, nay they are fooliſhneſs, 1 *Cor.* 2. 14. *But the natural man receiveth not the things of the Spirit of God: for they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned;* that is, he ſees no reaſon in them, becauſe the Principles they are drawn from, are not believed, for Reaſon is that which ſees the dependance and connexion of one thing with and from another.

But 2. This is not all that reaſon doth, but when a Man hath pitcht upon an end, to be acquir'd, Reaſon is farther employed to invent, and to look out for ſuch fit means whereby thoſe ends may be accompliſhed. Sin could do little, if it were not for the help of reaſon, for as the ſpeculative underſtanding when a thing is propounded to be proved, invent and ſtarts up mediums and notions to prove it, ſo the practical is ſet on work to find out ways and means, and to conſider what will beſt conduce to ſuch an end. And this office of corrupted reaſon is eſpecially meant here in this place, the devices and arts of the Heart, to bring ſinful enterpriſes to paſs, for he here means Nets and Snares, to catch Men, and theſe inventions are many, they are infinite, not to be numbred. Inſomuch as the way of a Serpent is on a Stone, ſo is the way of a Man with a Maid, full of infinite plots, *Prov.* 30. 19. and herein corrupt reaſon is exceeding witty, wiſer in their Generation than the Children of Light. How ready was the wit of a Woman *Jezabel*, when *Ahab* himſelf knew not what to do, how rational to take away, to get in *Naboth's* Vine-yard, to plot his Death? but that would not be enough, for had he been ſimply kill'd, his Son would inherit, but if he ſhould dye as a Traitor then his Goods ſhould be forfeited; ſee how ſhe plots it, 1 *Kin.* 21. 9, 10.

And ſhe wrote in the letters, ſaying, proclaim a faſt, and ſet Naboth on high among the people: And ſet two men, ſons of Belial, before him, to bear witneſs againſt him ſaying, Thou didſt blaſpheme God and the King: and then carry him out, and ſtone him, that he may die.

How witty was *Joſephs* Miſtreſs, and ſudden to invent a way to be revenged on *Joſeph*, when he left his Coat with her, to turn the enticing to Adultery upon him?

How ſubtle were *Daniels* Enemies to plot againſt him, when he ſtood in their way? They knew they could charge him in nothing but in the matter of his God, and they knew him conſtant in Prayer: Therefore get this confirmed by the King that whoſoever put up any Petition to any but the King, ſhould be put to death.

What an invention was it that *Simeon* and *Levi* had to accompliſh their revenge upon the Men of *Sichem*, for the rape of *Dinah*, to have them all Circumciſed firſt, that ſo when they were ſore, they might fall upon them? Many and infinite are the inventions of corrupt reaſon to do miſchief.

3. Our Luſts uſe Wit and Reaſon to make compoſitions of pleaſures for them, to mingle a Spiced Cup of many ſweet ingredients, artificially compoſed, to improve creatures to the uttermoſt, ſo *Solomon*, uſed not only his power, but his wit alſo, to make inventions to pleaſe himſelf, *Eccleſ.* 2. 4, 5, 6, 7, 8, 9. *I made me great works, I builded me houſes, I planted me vineyards I made me gardens and orchards, and I planted trees in them of all kind of fruits. I made me pools of water, to water therewith the wood that bringeth forth trees. I got me ſervants, and maidens, and had ſervants born in my houſe; alſo I had great poſſeſſions of great and ſmall cattel above all that were in Jeruſalem before me. I gathered me alſo ſilver and gold, and the peculiar treaſure of kings and of the provinces: I gat me men-ſingers, and women-ſingers, and the delights of the ſons of men, as muſical inſtruments, and that of all ſorts. So I was great, and increaſed more than all that were before me in Jeruſalem; alſo my wiſdom remained with me.*

4. Reaſon ſerves our Luſts, in diſcerning the fitteſt opportunity of accompliſhing our Luſts and Ends; ſo *Herodias* did who had watched how to do *John* a miſchief, *Mark* 16. 19. but finding *Herod* in a good mood, and ſo large in promiſing to give what ever was asked, ſhe takes the opportunity of craving *John Baptiſt's* Head, and it was ſuddenly thought of, for ſtraightway the Maid came in again, *v.* 25. ſo *Prov.* 7. the Adultereſs takes the opportunity of her husbands being abroad, ſo *Mat.* 26. 16. *Judas* ſought opportunity to betray Chriſt.

5. Men have inventions to conceal their ſins. So had *Joſephs* Brethren by his Coat, to conceal their ſelling their brother, and inventing a cunning lye with it: ſo had *David* in making *Uriah* drunk, to conceal his Adultery. As Men have arts to cover the deformities of their Bodies, ſo alſo of their Souls. Therefore their wicked ends in ſinning they ſtrive moſt to conceal.

CHAP. III.

That Mans Reaſon which ſhould direct him in his actions, is deprav'd, and therefore miſguides him.

Pſal. 14. 1.

The Fool hath ſaid in his Heart, there is no God: they are corrupt, they have done abominable works, there is none that doth good.

I Have diſcovered unto you the *Folly* which is in Mens Hearts. The next which both theſe words, and my ſcope, (which is to go on to lay open the corruption of Mans Heart by Nature) preſents to be ſpoke of, is the vain reaſonings which accompany that *Folly*.

Now when I ſpeak of the vain reaſonings of Mans Mind, underſtand me not to intend the reaſonings or diſcuſſing and arguing of things in their ſpeculations, which in their ſpeeches, and diſcourſes, and writings they diſcover; for theſe are often right and true, though yet therein there are and may be infinite errours, which the Mind of Man is ſubject to, witneſs all the errours which the moſt of the World are divided and carried away with, which are infinite to reckon up. Only let this in the general be ſaid and acknowledged, that look what errours and vain reaſonings any Mans Mind Engenders, or is taken with, the ſame every Mans Mind would be if left to it ſelf, there being no more priviledge to exempt or free it from being prone to any errour, or falſe reaſoning in judgment, than to any ſin or errour in practice.

But I will limit my ſelf to thoſe falſe reaſonings which Men are led aſide by, and miſguided in their practice, and in their ways and courſes. For in theſe it is certain that every Man is guided by ſome reaſoning or other, though a falſe one; and the cauſe of all errours in the Life, is ſome errour in the Heart, *Pſal.* 95. 10. *Forty years long was I grieved with this generation, and ſaid, It is a people that do err in their heart, and they have not known my ways.* It is a people do err in their Hearts, for the practical underſtanding hath its reaſonings as well as the ſpeculative.

Now all reaſonings and diſcourſes of the mind are made up of two things. 1. Some general Principles or general Axioms, which the Mind takes for granted, and into which all its opinions, and apprehenſions and reaſonings of things may be reſolved. 2. Concluſions and conſequences derived and drawn out of them, and founded on them.

Anſwerably are thoſe vain reaſonings (whereby he is miſled in his courſe, of which only I ſpeak) made up; and conſiſt of vain and erroneous principles, and unbelief of the true ones which are the Foundation of a Godly courſe, which principles contrary to the true, are the grounds of all their evil courſes and ways.

Secondly, They are made up of falſe arguments, collections, and deductions which their minds gather to themſelves to ſtrengthen them in their evil courſes and eſtates.

Now as a foundation to ſpeak of the firſt, I have choſen theſe words, as wherein you have the Axle-tree whereon all wickedneſs is founded and turns; a fundamental Error in the firſt principle, of all piety, which is to believe there is a God, and what manner of God he is, which the fool here ſpoken of, doth not only not believe; but there is a poſitive principle and grounded apprehenſion of the contrary, a ſaying in the Heart there is no God.

And by the Fool here ſpoken of, is not meant ſome particular man only, but the Pſalmiſt's ſcope is to deſcribe the general corruption in all mankind, for ſo he goes on, *Pſal.* 14. 1, 2, 3. *The Fool hath ſaid in his heart, there is no God: they are corrupt, they have done abominable works, there is none that doth good. The Lord looked down from heaven upon the children of men; to ſee if there were any that did underſtand, and ſeek God. They are all gone aſide, they are altogether become filthy: there is none that doth good, no not one,* and ſo it is quoted by the Apoſtle, *Rom.* 3. 10. And he places Unbelief and Error in this main principle, as the foundation of all that corruption that follows, and therefore puts it in the forefront, and though it be but one of thoſe corrupt principles his mind by nature is poyſoned with, yet it is a moſt principal and fundamental one, for as God is the foundation, and prop, and ſhoarer up of all being in the World, ſo *that there is a God,* is the main Pillar whereon, in the Heart, all Religion ſubſiſts. And therefore theſe words will fitly ſerve, as a bottom, to a general diſcourſe of that unbelief, of all the firſt principles of Godlineſs, and contrary falſe principles which are in the Minds of all men; whence all errours in their Life proceed.

To this purpoſe the Doctrine I raiſe is;

Obſer. That there is in the Hearts of all men, a ſecret unbelief, of the very firſt principles of true godlineſs; and not only ſo, but contrary ſayings and dictates of the Heart, which are the foundation of all corruption in their lives.

I will both explain and prove it. I will premiſe but theſe two conſiderations to make way.

1. That as in all matters of Knowledge; there are always ſome common and general truths, which are as a few Seeds of Light, which when ſown, and received into the Mind of them that begin to learn, do multiply in ſuch beginners underſtandings, and increaſe into many other Notions. Thus Scholars find it in all Sciences and Arts they Learn, that they meet with ſome general Truths, which virtually contain all particulars, and ſo alſo the Apoſtle tells you it is in the Doctrines of Religion, and you find it ſo, that there are certain Principles of the Doctrine of Chriſt, *Heb.* 6. 1. *Therefore leaving the principles of the doctrine of Chriſt, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God.* Now as it is ſo in the matter of the Knowledge of Religion, and the form thereof; ſo alſo in the matter of the practice and power of it. There are ſome general Principles, which if they have true and ſound rooting in the Heart, and practical underſtanding, they do mould and frame anew, and have influence into all their actions. One of which the Apoſtle clearly to this purpoſe intimates, *Heb.* 11. 6. *But without faith it is impoſſible to pleaſe him: for he that cometh to God, muſt believe that he is, and that he is a rewarder of them that diligently ſeek him. He that will come to God,* that is, part with ſin, and all the World, and all things in it, and joyn himſelf in Covenant to obey him alone in all things; there are two principles ſays he, muſt be riveted into his Heart firſt, *viz.* 1. That God is. 2. That he is a rewarder of them that ſeek him.

This you may alſo ſee in Popery and the myſtery of iniquity.

There are certain Principles both of the Doctrine and Practice of it. Certain Principles of the Doctrine of Antichriſt, and of the Oracles of Satan, (I call them ſo in oppoſition to thoſe of Chriſt) which if admitted and acknowledged, you thereby at once acknowledge all particulars in Popery to be true. Thoſe Principles are two; That the Church cannot Err, and that theirs is the true Church: for then all that Church teacheth muſt be aſſerted unto as true.

So alſo in the practice of their Religion, entertain but into your Heart an opinion of Merit, and Juſtification by works, *&c.* and it will ſet all in a Man, if throughly believed to abound in all the practices which their Religion dictates, ſuch power and influence hath one ſmall Principle in Mens Hearts, upon all their actions. But now on the contrary *Luther* ſeeing the heinouſneſs of ſin, and thereupon the unability of all in him to juſtifie him, this Principle being laid, and once admitted, he altered all his opinions and practices.

Such power hath one Principle laid in ſpeculative or practical underſtanding, to alter a Mans Judgment, and Courſe. And thus now anſwerably is it. In the power and practice of ſinning in Mens Hearts and Lives, for which tho' there is little reaſon can be brought, yet the practical underſtanding wanting faith in ſome Principles, and being poyſoned ſecretly with the contrary, hence come all, and proceed all the aberrations of Mens Hearts and Lives, and into thoſe they may be reſolved. And as all Kingdoms have Fundamental Laws, which are as the Baſes, and Props, and Pillars on which all other Laws do reſt, and ſpring, as we ſee ours hath, and as all States have certain common Axioms of State, they guide all their Counſels by, and frame, and cut out all their projects unto, and which they never croſs or ſwerve from; ſo hath the Kingdom of Sin alſo fundamental Principles, whence all wickedneſs flows, and on which the Laws of ſin are founded, which when they are once overthrown, the Kingdom of ſin is diſſolv'd, ſo that as the foundation of all coming to God is a belief that God is, and that he is a rewarder of thoſe that ſeek him: ſo on the contrary, the foundation of all departing from God, is Unbelief of this and ſuch like principles; ſo ſays the Apoſtle, *Heb* 3. 12. *Take heed, brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God.*

And ſecondly, This is farther to be added. That thoſe firſt and common Principles of Piety and Godlineſs, come not to have intereſt and power in the Heart till they be believed. For that is the only right and true way of apprehending them. For they are all things not ſeen. For who hath ſeen God at any time, ſo as to be convinced fully there is a God, it muſt be done by Faith, ſo ſays the Apoſtle; in that place in the *Hebrews*, you muſt *believe*, as that God is, ſo that he will reward thoſe that ſeek him; you muſt have faith to rivet this throughly in your Minds, for it is a thing not ſeen, it is to come: and ſo that there is a Judgment for wicked Men, is a thing not ſeen, but to be believ'd by faith.

So then thoſe which are thus the firſt and common Principles of all true Piety, are no way apprehended truly, but by Faith, which is, as the Apoſtle ſays, the evidence or conviction of things not ſeen, and though they may be, and are known without faith, yet the Heart is not perſuaded of them till faith comes in, for as the principles of Arts and Sciences are not to be proved by Reaſon, but are ſuch as the Mind at firſt propounding aſſents unto, for elſe reaſon would have no bottom to reſt on, ſo theſe firſt practical active principles of Piety are not apprehended by reaſon, neither are they evident to the Mind at the firſt bluſh, for they are things not ſeen, and therefore if the Heart do truly aſſent to them, Faith muſt be wrought, which as an Optique Glaſs may repreſent them, and make them Viſible. For who hath ſeen God at any time? and that he will reward thoſe that ſeek him, and with how great a reward, is a thing to come, not yet ſeen? That he will render Vengeance to all that do evil, who ſees it, nay who ſees not the contrary? For all happens alike to all, *Eccleſ.* 9. 3. And therefore the Heart of Man is full of evil. Now therefore, though there is ſome knowledge of theſe things which may be wrought in the Minds of Men, yet if theſe principles become active, and guide them in their Lives, they muſt have faith to rivet and faſten theſe common known truths in them, *Heb.* 11. 6. He muſt believe that God is, *&c.* He muſt have faith to aſſent to that, if ever it draws his Heart to him.

CHAP. IV.

That the Reaſon whereof Man ſo much boaſts is ſo corrupt and falſe, that the firſt Principles of Religion, are not really believ'd by him. The demonſtrations of it.

NOW that which I am to demonſtrate is this, that theſe common firſt Principles are not believed by Men, but the Heart is more throughly perſuaded of the contrary, that Men ſay in their Hearts there is no God; though the Text inſtanceth only in that, yet it affords bottom to diſcourſe of all other the like principles, for this is the chief of all the reſt, and the other depend on this.

So that the Unbelief of the Heart, and the falſe principles of it, is that I mean to treat of; and I will firſt prove that there is in the Hearts of all men by Nature this unbelief, and then I will explain what it is. Firſt, I will give you demonſtrations, then reaſons of it, and firſt demonſtrations drawn from experience.

1. We find that when a Godly Man or any other hath any new ſerious ſtrong convincing demonſtration come into his Mind, that ſhews him more fully and clearly, there is a God, and a day of Judgment, he ſhall find ſomething in the Heart, that entertains ſuch a new thought as a ſtrange thing, as we uſe to do ſuch things we were in ſuſpence of afore. That as the Athenians ſaid, when *Paul* Preacht God and Chriſt to them, thou bringeſt ſtrange things to our Ears, ſo you may if you ſearch your Hearts diligently, hear them thus whiſpering, when in ſecret your Hearts are confirmed in a real manner in any of thoſe common truths. This may ſeem to be the meaning of *Pſal.* 58. 10, 11. *The righteous ſhall rejoice when he ſeeth the vengeance: he ſhall waſh his feet in the blood of the wicked. So that a man ſhall ſay, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth,* when there ſhall be, ſays the Pſalmiſt in the 10. *v.* an evident demonſtration of Gods Vengeance on the Wicked, and the deliverance of the Godly, by ſome hand upon them. This new demonſtration ſhall have this effect. So that a Man even Carnal and others ſhall ſay, verily there is a reward for the Righteous, and doubtleſs there is a God that Judgeth the Earth. They are two common Principles, and commonly received in the notion, yet when there comes to be a real demonſtration of them indeed, Men begin to believe it as if they had not believed it afore, for ſo it comes in as a reſolution to a doubt, a determination of a controverſie, doubtleſs there is a God that judgeth the Earth.

2. When any Man is Converted to God, and comes to God, upon theſe common principles, yet theſe common principles which all take for granted, he learns over anew, as if he had never believed them, as if he had learned nothing yet, or at leaſt not as he ſhould do, he is fain to begin at Chriſt's-Croſs-Row again, to learn his Catechiſm, that old former perſuaſion that there is a God, and a Chriſt, and a Day of Judgment, he finds not to be a Foundation ſure enough of a Godly Life, but he lays every Stone anew. He eſtabliſheth his Heart in theſe Truths afreſh, in another manner, for though he knew the ſame things afore, and had ſome perſuaſion of them afore, and never doubted perhaps, or call'd them into queſtion, becauſe they were generally received by others yet now when theſe ſhall be made the great Beams in the building, and bear the weight of all, a Godly Life, when a Man builds all his hopes, ways, and concerns on them, he ſees the former perſuaſions before to be too weak and rotten, which afore he ſaw not, becauſe they were not put to any ſtreſs. Set Pins in a Wall, and let them hang never ſo looſely, yet if you hang no weight on them, they will ſeem to ſtand as firm as any, when as yet

the leaſt jogg would ſhake, and throw down. So theſe principles were barely believed in the notion, and then they ſeemed as firm in their Hearts, as in the Godlieſt Mans Heart, but when a Man comes to part with all his pleaſures upon the hopes of pleaſures in Heaven, to give up all his Riches for Treaſures there, when this weight comes to be hung upon his perſuaſions, and belief of theſe Truths, he ſees he muſt get them rivetted in, and faſtned in by a new principle of Faith, and ſo he believes all theſe over anew. Though the things believed are the ſame, yet the *ratio credendi*, the ground of believing, (which is the form of Faith) the reaſon, and medium of apprehending the Truth is new. But now when he is converted to God, the *ratio credendi*, is a Light from the Holy Ghoſt preſenting them really to him, and as from God which Faith only apprehends, and which in certainty exceeds all the other. The other are but a Sandy Foundation, this Light only is the Rock, and therefore though in *Rom.* 1. 19, 20. the Apoſtle affirms that the inviſible things of God are clearly ſeen from the Creation, *Rom.* 1. 19, 20. *Becauſe that which may be known of God, is manifeſt in them; for God hath ſhewed it unto them. For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made, even his eternal power and God-head; ſo that they are without excuſe:* yet in *Heb.* 11. 5, 6. he ſays that all theſe are further and anew apprehended by Faith when a Man comes to God, *Heb.* 11. 5, 6. *By faith Enoch was tranſlated that he ſhould not ſee death, and was not found, becauſe God had tranſlated him: for before his tranſlation he had this teſtimony, that he pleaſed God. But without faith it is impoſſible to pleaſe him: for he that cometh to God, muſt believe that he is, and that he is a rewarder of them that diligently ſeek him.* By it a Man muſt apprehend anew, that the Worlds were made, and that God is, and is a rewarder of them that ſeek him, for the other Knowledge would not be enough to perſuade the Soul effectually to come unto God, and to live to him.

3. When God leaves any Man to the doubting of his own Heart, and darkneſs of it, he finds he calls all theſe former principles of Truth into queſtion, and cannot by all arguments find his Heart eſtabliſhed in them. How many Men when Converted are exerciſed with doubtings whether there be a God, or a Chriſt, or a World to come? For when a Man begins to believe in earneſt, and to make theſe principles the grounds of a Godly Life then the darkneſs of the Heart diſcovers it ſelf, and not before. And the Devil ſtirs it up, knowing that hereby he undermines the foundation. Now I ſay theſe doubts were there always; only now they are diſcovered, and if theſe diſcover themſelves in a Man after he begins to believe, as uſually then they do: Then much more did they lurk and reign in the Heart afore, and how much more are they in thoſe that have no Faith to eſtabliſh their Hearts at all. When the ſhadow of the perſuaſion of theſe things was in the Heart, Unbelief fought not with it, but when the true ſubſtance of things hoped for comes in, then Unbelief is up in Arms, and a Man finds all thoſe ſhadows vaniſh.

Now there would not be no room, nor place, nor entertainment for ſuch objections, and though thrown in by Satan, yet they would not ſtick, unleſs there was much Unbelief, much matter to work upon.

4. Tho' ſuch doubts in the mind do not actually appear above Ground, nor muſter themſelves in the Field, yet the ſtronger any Man grows in Faith, the more he complains of Unbelief, *Mark* 9. 24. *And ſtraightway the father of the child cried out, and ſaid with tears, Lord, I believe; help thou mine unbelief.* For a Man finds theſe doubtings like Pioneers under ground at work, when all is fair above, Atheiſm and Unbelief are of all corruptions the moſt ſecret, and diſcovered only by the true apprehenſion, and through Belief of the contrary, and therefore the ſtrongeſt Chriſtians, and as Men grow in Grace, they diſcern theſe moſt. Therefore ſurely theſe are the fundamental bottom corruptions of all in a Mans Heart. As it is the cleareſt Light of the Truth, which diſcovers the Foundation of an error, and the Lines, where Error and Truth part, ſo it is the cleareſt Faith, that diſcovers Unbelief; and if Faith thus diſcovers it, then ſurely it is in all Mens Hearts though they ſee it not. It is for want of Faith, that the generality of Men think they have ſo little

unbelief. Whereas if Men would build upon nothing, but ſure Earth, and firm Faith: they would find all the Earth above ground to be but made Earth, that would crack and ſink preſently.

And as the ſtrongeſt Chriſtians complain of it, ſo did Chriſt ſtill of all elſe complain of this concerning his Diſciples. Oh you of little Faith, ſays he, *Luk.* 12. 28. *If then God ſo cloth the graſs, which is to day in the Field, and to morrow is caſt into the oven: how much more will he cloth you,, O ye of little faith?* and if ye had but as much Faith as a Grain of Muſtard-ſeed, ſays he, *Mat.* 17.20. *And Jeſus ſaid unto them, Becauſe of your unbelief: for verily I ſay unto you, If ye have faith as a grain of muſtard ſeed, ye ſhall ſay unto this mountain, Remove hence to yonder place, and it ſhall remove; and nothing ſhall be unpoſſible unto you.* He ſpeaks it often in caſe of doubting the Power of God, and not of juſtifying Faith only, and ſo to *Mary* he ſays, if thou wouldſt believe but the Power of God, *John* 11. 40. *Jeſus ſaith unto her, Said I not unto thee, that if thou wouldeſt believe, thou ſhouldeſt ſee the glory of God?* Thus God alſo complains of his People, *Numb.* 14. 11. *And the Lord ſaid unto Moſes, How long will this people provoke me? and how long will it be ere they believe me, for all the ſigns which I have ſhewed among them?* God ſpeaks it in caſe of doubting his power to ſubdue their Enemies. Now then that which God, and Chriſt, and ſtrongeſt Chriſtians complain of, is certainly in Mens Hearts.

5 If all theſe ſpeak it not; yet look upon Mens lives and actions, and the carriages of their Hearts in time of Trial and Temptation, when their belief in theſe principles is put to the ſtreſs.

1. Look upon Mens actions which are the moſt true interpreters and comments of their Hearts, as **David** ſays, *Pſal.* 36. 1. *The tranſgreſſion of the wicked ſaith in my heart there is no fear of God before his eyes*; that is, it evidently argues it. However they profeſs they fear God, and think they do, yet their wickedneſs argues there is no fear of God. So I ſay, Mens actions argue there is no Faith of the firſt principles, either of promiſes or threatnings, which is the meaning of that place, *Tit.* 1. 16. *They profeſs that they know God; but in works they deny him, being abominable, and diſobedient, and unto every good work reprobate.* they profeſs they know God, and believe him, but in Works they deny him, that is, to be that God they ſeem to believe he is, and in Works they do it, becauſe their works argue they do ſo, and thoſe works proceed from ſomething within which denies it, for a Man is moſt ſerious in his conſtant action, *quicquid operatur, operatur ut eſt*, as it is in being, ſo is it in working; therefore if there was not a real principle within them which denied God, their works would not be the Works of Atheiſts. For upon the belief, and granting of ſuch, and ſuch Principles, ſuch and ſuch concluſions neceſſarily follow. They do ſo in other things, as God argues, *Mal.* 1. 6. *A ſon honoureth his father, and a ſervant his Maſter: if then I be a father, where is mine honour? and if I be a maſter, where is my fear? ſaith the Lord of hoſts unto you, O prieſts, that deſpiſe my name: and ye ſay, Wherein have we deſpiſed thy name? If I be a Father where is my honour?* that is, if you believed this heartily, as you profeſs you do, and as other Children believe theſe and theſe Men to be their Parents, you would demean your ſelves to me accordingly, you would ask my bleſſing every day, and call me Father Morning and Evening, you would have recourſe to me as to a Father, truſt me in ſtraits, and difficulties as a Father. So if you believe I am a Maſter, then where is my fear? How dare you daily do contrary to what I command, and that when Conſcience tells you, that you do ſo? If a Maſter ſays, go, his Servant goeth, if come, he cometh: But you leave undone what I command, and ſlight me in all: Certainly you do not believe that I am your Maſter, for then obedience of conſequence would follow, for to other Maſters whom you ſeriouſly make account to be ſo, ſervice, and obſervance doth follow, a Servant doth fear his Maſter, ſays God there. In a like manner God ſpeaks, *Jer.* 5. 21, 22, 23, 24. *Hear now this, O fooliſh people, and without underſtanding, which have eyes and ſee not, which have ears and hear not: fear ye not me? ſaith the Lord: will ye not tremble at my preſence, which have placed the ſand for the bound of the ſea, by a perpetual decree that it cannot*

paſs it; and though the waves thereof toſs them ſelves, yet can they not prevail; though they rore, yet can they not paſs over it? But this people hath a revolting and a rebellious heart: they are revolted and gone. Neither ſay they in their heart, Let us now fear the Lord our God that giveth rain, both the former and the latter in his ſeaſon: he reſerveth unto us the appointed weeks of the harveſt. Fear you not me? will you not tremble every time you think of me? who have placed the Sand for the bound of the Sea, *&c.* you ſay you all believe this, why then, ſays God, will you not fear me? and ſo ſays he when you conſider that I am he that feeds you, and cloaths you, and give you Rain, and provide for you, that could when I would reſtrain the Rain; will you not love, and ſerve me? But, ſays God, you have rebellious Hearts, neither ſay you, let us fear the Lord who gives us Rain. To fear him is indeed a natural conſequence upon it, and they would do ſo if they believed it indeed, and in earneſt that they depended on him for all, for others you ſee who do ſo depend upon you, do fear and regard you, and therefore if you apprehended it indeed, you would fear me, but he tells them, they were a people without the underſtanding and belief of this, *v.* 21. and that ſeeing they did not ſee, that though they had ſome light into theſe principles, yet indeed they did not believe them, and ſee them by Faith, as *Moſes* ſaw God, and the Saints ſee him, for therefore they believe not, ſays Chriſt, becauſe they ſee not with their Eyes, *John* 12. 39, 40. *Therefore they could not believe, becauſe that Eſaias ſaid again, he hath blinded their eyes, and hardened their heart: that they ſhould not ſee with their eyes, nor underſtand with their heart, and be converted, and I ſhould heal them.*

6. So alſo, that in times of diſtreſs, when the Anchor ſhould ſtay the Ship as in a Storm, that then Mens Hearts fail them, though confident afore, this is a demonſtration of a natural unbelief in them; when troubles approach, or great ones threaten, then Men are afraid, and their Hearts are mov'd as the Leaves of Trees. Thus was it with the Diſciples, *Mark* 4. 40. *And he ſaid unto them, Why are ye ſo fearful? how is it that you have no faith?* It was want of Faith, Why are you ſo fearful? how is it you have no Faith? did not the Meſſiah go with you, it was becauſe they believed it not, that they were ſo afraid, that their Hearts fainted, as *Jacob*'s did for the ſame reaſon, *Gen.* 45. 26. *And told him ſaying, Joſeph is yet alive, and he is governour over all the land of Egypt. And Jacobs heart fainted, for he believed them not.* Thus *Mary* who could believe that *Lazarus* ſhould riſe at the latter day, and all men elſe, yet that her brother ſhould riſe now preſently, ſhe knew not how to believe it, he might not have died indeed ſhe thought, but he was now four days dead and ſtunk, *Joh.* 11. 23, 24, 32, 39. *Jeſus ſaith unto her, Thy brother ſhall riſe again. Martha ſaith unto him, I know that he ſhall riſe again in the reſurrection at the laſt day. Then when Mary was come where Jeſus was, and ſaw him, ſhe fell down at his feet, ſaying unto him, Lord, if thou hadſt been here, my brother had not died. Jeſus ſaid, Take ye away the ſtone. Martha, the ſiſter of him that was dead, ſaith unto him, Lord, by this time he ſtinketh: for he hath been dead four days.* Her Faith now fail'd in this time of extremity, ſo alſo men can in their health, believe the Salvation of their Souls, and can truſt God for Salvation, it being a thing they are not preſently to enjoy, but let them be in a ſmall Worldly ſtrait, they diſtruſt God in it, and let them come to be ſick, then when their truſting God for Salvation comes to be preſent, they are as doubtful of that, as any thing elſe.

Now the reaſons of it are;

1. Mans Nature will believe nothing but what it ſees. So *Mar.* 15. 32. *Let Chriſt the king of Iſrael deſcend now from the croſs, that we may ſee and believe. And they that were crucified with him, reviled him.* Joh. 6. 30. *They ſaid therefore unto him, What ſign ſheweſt thou then, that we may ſee, and believe thee? what doſt thou work?* now the firſt principles are not ſeen, as no principles of Arts and Sciences are to be proved, for then reaſon would have no bottom to reſt on. And ſo now theſe firſt practical principles of Piety not being apprehended by reaſon, nor ſight, therefore Faith muſt be wrought, which is the evidence of things not ſeen. God is out of our ſight; who hath ſeen him

at any time, his Judgments are out of ſight, *Pſal.* 10. 5. *His ways are always grievous; thy judgments are far above out of his ſight: as for all his enemies, he puffeth at them.* Hell and Heaven Men ſee not. But you will ſay, that the Apoſtle expreſſeth that his Godhead is clearly ſeen, *Rom.* 1. 20. *For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead; ſo that they are without excuſe,* and wrath revealed from Heaven, *Rom.* 1. 18. *For the wrath of God is revealed from heaven againſt all ungodlineſs, and unrighteouſneſs of men, who hold the truth in unrighteouſneſs.* I anſwer, that all thoſe glimmerings are not of force enough to overcome the contrary darkneſs, no nor can the Word of God it ſelf do it, till Faith comes with its Optique Glaſs, and makes them real, and evident, and puts them out of queſtion, ſo as if ever they become active to guide our lives they muſt be apprehended by a new principle. Therefore it is written, *Heb.* 11. 6. He that comes to God, muſt have Faith to believe even that God, which yet is clearly ſeen ſo far, as to leave Men inexcuſable.

2. Theſe being ſuch tranſcendent things above our thoughts, there is a dulneſs in Man to believe them, and we cannot raiſe our thoughts ſo high. It is called a ſlowneſs of Heart in us, *Luke* 24. 25. *Then he ſaid unto them, O fools, and ſlow of heart to believe all that the prophets have ſpoken!* Inſomuch as Chriſt ſays, *John.* 5. 43. *I am come in my Fathers name, and ye receive me not: if another ſhall come in his own name, him ye will receive;* if another come in his own name, him you will receive, any but me you would accept. Wiſdom is too high, too far above, ſo out of reaſons reach, to believe it as it is to be believed, ſo that though the folly that is in us makes us believe every vain promiſe elſe of our hearts, every Fable, *Prov.* 14. 15. *The ſimple believeth every word: but the prudent man looketh well to his going,* we will not believe firm, and ſolid truths, Wiſdom is too high for a Fool, and Men are loth to extend their Eye-ſight to ſee ſo far off; it wearies, and dulls them, and therefore though we ſee we can ſcarce believe, though ſigns be wrought, *John* 12. 37. *But though he had done ſo many miracles before them, yet they believed not on him.*

3. Theſe ſpiritual Truths are contrary to a Mans Heart, and Ways, and Courſe; now ſelf-love being in the Mind and Underſtanding, it keeps it off from aſſenting to what it apprehends evil to it ſelf. Now to believe there is a God, and a Hell, &c. are contrary to it. For he is a Judge, and therefore Men liked not to receive the Knowledge of him, and believe him not, *Rom.* 1. 28. *And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do thoſe things which are not convenient:* ſo 2 *Theſ.* 2. 12. this reaſon is given why they believed not, becauſe they had pleaſure in unrighteouſneſs, 2 *Theſ.* 2. 12. *That they all might be damned, who believed not the truth, but had pleaſure in unrighteouſneſs.* As Love makes us credulous, 1 *Cor.* 13. 7. *Beareth all things, believeth all things, hopeth all things, endureth all things,* we believe good of thoſe we love, ſo ſelf-love renders us incredulous; therefore Chriſts ſays, though I tell you, you will not believe, *Luke* 22. 67. *Saying, Art thou the Chriſt? tell us. And he ſaid unto them, If I tell you, you will not believe.*

4. Unbelief was the chief of Mans firſt ſin, their firſt miſcarrying was not believing Gods Word, and therefore they eſpecially wounded our Nature with unbelief, and faith being extinguiſht, the contrary principles have come to poſſeſs the mind, 2 *Cor.* 4. 4. *In whom the god of this world hath blinded the minds of them which believe not, leſt the light of the glorious goſpel of Chriſt, who is the image of God, ſhould ſhine unto them.* Satan hath power to blind their Minds with contrary Principles.

CHAP. V.

What are the principles of Godlineſs which a wicked Man believes not.

NOW the main Principles of a Godly Life which the Heart of Man believes not, and the contrary Principles to them, which do ſway and prevail with the Heart are ſundry and diverſe.

1. We naturally believe not that there is a God; but the contrary, for this I produce not this place only, but the tenth Pſalm, where we have the ſame truth laid down, yea, and that as the ſpring and ſource of all thoſe villanies and oppreſſions, which there are reckoned up. He ſpeaks in that Pſalm of Great and Potent Oppreſſions and Politicians, who ſee none on Earth greater than themſelves, none higher than they; and think therefore they may *impunè* prey upon the ſmaller, as Beaſts uſe to do, and in the fourth verſe; This is made the root and ground of all that God is not in all his thoughts, *Pſal.* 10. 4. *The wicked through the pride of his countenance will not ſeek after God: God is not in all his thoughts*, the words are diverſly read, and all make for this ſenſe: ſome read it. *No God in all his crafty preſumptuous purpoſes*: others, *all his thoughts are, there is no God.* The meaning whereof is not only, that among the ſwarm, and croud of thoughts that fill his Mind, the thought of God is ſeldom to be found, and comes not in among the reſt, which yet is enough for the purpoſe in hand; but farther, that in all his projects, and plots, and conſultations of his Heart, (the firſt reading of the words intends) whereby he contrives and lays the plot form and draught of all his actions, he never takes God or his Will into conſideration, or conſultation to ſquare and frame all accordingly; but proceeds, and goes on, in all, and carries on all, as if there were no God to be conſulted with. He takes not him along with him no more than if he were no God, the thoughts of him and his will ſways him not. As you uſe to ſay when a combination of Men leave out, ſome one, they ſhould adviſe with, that ſuch an one is not of their Counſel; is not in the plot: ſo nor is God in their purpoſes and adviſings, they do all without him. But this is not all the meaning, but farther, all their thought is, that there is no God. This is there made the bottom, the foundation, the ground work and reaſon of all their wicked plots, and injurious projects, and deceitful carriages, and proceedings, that ſeeing there is no God, or power above them to take notice of it, to regard or to requite them; therefore they may be bold to go on. That whereas *Solomon* ſays in that very caſe there is a higher than the higheſt regardeth it, *Eccleſ.* 5. 8. *If thou ſeeſt the oppreſſion of the poor, and violent perverting of judgment and juſtice in a province, marvel not at the matter: for he that is higher than the higheſt, regardeth, and there be higher than they.* They think not ſo, *v.* 11. of that tenth *Pſalm, He hath ſaid in his heart, God hath forgotten: he hideth his face, he will never ſee it.*

Enemies on Earth he ſees none can do him any hurt, *all his diſtreſſers he puffs at them*, and then vainly imagining that there is no God, he thinks that he may go on preſumptuouſly, for, ſays he, I ſhall never be removed; and tell him of Gods Judgements, why if there be no God, what need he fear any, he is far enough out of their Gun-ſhot to reach him, *they are far out of his ſight, v.* 5. *His ways are always grievous; thy judgments are far above out of his ſight: as for all his enemies, he puffeth at them.* That is, he ſees them not, as we do not things that are high and far above us; and he wanting Faith, which is the Optique Glaſs of things not ſeen, he believes them not, and that he believes this great fundamental error, *that there is no God*, you may ſee by all his Thoughts and Ways, they declare that he thinks *there is no God*, that this is the ſum verdict they give in, they ſpeak and declare ſo much, and if this Principle be laid in mens Hearts (as you ſee it is) then no wonder that they are ſo wicked, for if there be no God, there is not, nor can be any ſin, and then no Judgment, and then Men may do what they will. *Quod libet, licet his.* As when there was no King in *Iſrael* every Man did what was good in his own Eyes, ſo when Men think there is no God, their own Luſts are their Laws, and Riches and Preferments their Gods, and gain in all theſe is all their Godlineſs.

Or 2. If Men be ſenſible there is a God, and ſo come to have ſome reſpect to him in their actions, yet all thoſe glorious attributes wherein he hath repreſented himſelf to us, as Principles of our obedience to him, they believe not, indeed, and in truth, and this is the ground alſo of all their impiety.

1. They believe not really, that he is a God omniſcient, and ſees and regards us in all. Though Men profeſs this, yet when they come to commit ſecret ſins, their Hearts think not ſo, for contrary thoughts are the ground of their impiety. And this very thing God who ſearcheth the Hearts hath revealed to us the Antients of *Iſrael*, the Rulers in *Iſrael*, Ezek. 8. 9, 10, 12. *And he ſaid unto me, Go in, and behold the wicked abominations that they do here. So I went in, and ſaw, and behold, every form of creeping things, and abominable beaſts, and all the idols of the houſe of Iſrael pourtrayed upon the wall round about. Then ſaid he unto me, Son of man, haſt thou ſeen what the ancients of the houſe of Iſrael do in the dark, every man in the chambers of his imagery? for they ſay, The Lord ſeeth us not, the Lord hath forſaken the earth,* who know God, and all his Attributes, they Sacrificed in ſecret to Idols, whilſt they profeſſed the true God openly; and what is the cauſe of this? God gives this as a reaſon, *for they ſay, The Lord ſeeth us not.* That thou ſhouldſt commit uncleanneſs in ſecret, thou wouldſt not do afore a child, or tell that lye, thou wouldſt not have diſcovered or known, is it not from this Principle emboldning thee; *God ſees me not?* would *Gehazi* have told that lye, which he did, if he had believed the Spirit of his Maſter went with him? would Men in ſecret lay plots to overturn Churches, and States, and Societies, to oppreſs Gods People, to advance themſelves, if they believed God to be Wiſer than themſelves, or that he did ſee them, and delighted to ſhew his wit in confounding them? *Iſa.* 29. 13, 14, 15, 16. *Wherefore the Lord ſaid, Foraſmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precepts of men: Therefore behold, I will proceed to do a marvellous work amongſt this people, even a marvellous work and a wonder: for the wiſdom of their wiſe men ſhall periſh, and the underſtanding of the prudent men ſhall be hid. Wo unto them that ſeek deep to hide their counſel from the Lord, and their works are in the dark, and they ſay, Who ſeeth us? and who knoweth us? Surely your turning of things upſide down ſhall be eſteemed as the potters clay: for ſhall the work ſay, of him that made it, He made me not? or ſhall the thing framed ſay of him that framed it, He had no underſtanding?* God ſpeaks there of thoſe that did profeſs him, and call upon him, *v.* 13. Wiſe Men whom God would confound in their Plots, *v.* 14. The Wiſdom of the Wiſe ſhall periſh, for *v.* 15. they digged deep to hide Counſel from the Lord, their Gun-Powder-Plots and Underminings are in the dark, and they look round about them, and they diſcern none that ſees them, and therefore they ſay, Who ſees us, and who knows us? *Pſal.* 10. 11. *He hath ſaid in his heart, God hath forgotten: he hideth his face, he will never ſee it. Pſal.* 94. 7. *Yet they ſay, The Lord ſhall not ſee: neither ſhall the God of Jacob regard it.*

2. If Men believed the Greatneſs and Soveraignty of God, and power of his Wrath, would they fear the fury of the oppreſſour daily, as God complains, *Iſa.* 51. 12, 13. them that can kill but the Body, yea, that cannot do that neither long, or often, for he is one that ſhall die, and then have no longer power to hurt, and he before may have his Horns cut ſhort, may be blaſted and wither as the Graſs, and his Spirit cut ſhort, ſo as where now is the fury of the oppreſſors, wilt thou fear him ſays God there, and doeſt thou forget

the Lord thy Maker? Who hath power to kill Body and Soul, who dyes not, feareſt thou not to fall into the hands of the living God? *Iſa.* 51. 12, 13. *I, even I am he that comforteth you: who art thou, that thou ſhouldſt be afraid of a man that ſhall die, and of the ſon of man which ſhall be made as graſs? And forgetteſt the Lord thy maker, that hath ſtretched forth the Heavens, and laid the foundations of the earth? and haſt feared continually every day, becauſe of the fury of the oppreſſour, as if he were ready to deſtroy? and where is the fury of the oppreſſour?* if thou didſt believe his Greatneſs thou wouldſt fear him; for what doſt thou fear the Oppreſſor? if thou hadſt but as ſtrong and deep apprehenſions of his power over thee, as thou haſt of a powerful Enemy, thou wouldſt not fear a poor weak man more than God. But that thou forgetteſt thy Maker, thou wouldſt not do it. For if one greater than thy oppreſſour comes, that is able to oppreſs both him and thee, thou would ſlight even him, whom but now thou fearedſt, and ſlight him as much as thou didſt God before.

3. Men do not believe he is ſo great and terrible a God as they profeſs him to be; For would they then come with looſe, irreverent, ſcattered and careleſs thoughts into his preſence, and offer the Sacrifice of Fools, if they believed he were in Heaven, and they on Earth; That is, that there were ſuch a diſtance and infinite diſproportion between God and them, would they offer the Blind, the Lame; ſuch Prayers as neither their underſtandings are intent upon, nor their affections? If they believed he were ſo great a King, and his name ſo dreadful, they would not come into his preſence ſo negligently, you would not do thus to your Governours, ſays God, *Mal.* 1. 8. *And if ye offer the blind for ſacrifice, is it not evil? and if ye offer the lame and ſick, is it not evil? offer it now unto thy governour, will he be pleaſed with thee, or accept thy perſon? ſaith the Lord of hoſts,* that is, if you believed my Greatneſs as you believe their power and Soveraignty over you, you would bring other Hearts, and Sacrifices into my preſence.

And in *Ezek.* 5. 3. God puts them in mind of his Greatneſs to rectifie this their ſlighting of him, implying therefore neceſſarily thereby, that the want of the belief of this was the cauſe of their careleſs, and irreverent Worſhip, *Ezek.* 5 3. *Thou ſhalt alſo take thereof a few in number, and bind them in thy skirts.*

So alſo in *Iſa.* 5 13. (as I ſhew'd under the laſt Head) the reaſon why Men fear the fury of Great Men, when they oppreſs them, or command one thing, and God another: is, becauſe they forget his greatneſs, and believe it not, who art thou, ſays God there, who feareſt the fury of the oppreſſour, who yet is but a *Man*, who can therefore but kill the Body? and a *mortal man too that muſt dye*, as well as thou, and it may be before thee, or who however hath no longer power after his death to hurt, and whoſe power may be blaſted ere he dies, or if not, yet his fury may ceaſe towards thee; and his Spirit be cut ſhort; for ſays God there, *where is the fury of the oppreſſour?* that is, thou ſeeſt it comes to nothing often, and that all their threats vaniſh; why is it then ſays God thou forgetteſt me, thy Maker? Who therefore am able to deſtroy all that is in thee, both Body and Soul, for I made both, who am the great God who hath ſtretched forth the Heavens, *&c.* when I tell thee *I am he that comforteth thee*, and will back thee, and bid thee not fear, *v.* 12. How comes it thou feareſt them more than me? It is becauſe thou forgetteſt me, and my greatneſs, for therefore he puts them in mind of it; and that it is ſo, it is evident: For if one whom thou apprehendeſt greater than thy oppreſſour, who is able to over-rule, and oppreſs both him and thee, ſhould but ſay as much as God doth, thou wouldſt dread thy former oppreſſour no longer, and therefore this ſhews that thy fearing him is becauſe thou believeſt not Gods Greatneſs.

4. If they believe that God doth ſee and is able to puniſh, yet Men think him a God ſlack, and careleſs and regardleſs of their ways, and not ſo certain, and ſure, and juſt an avenger, as they profeſs he is, that is another Principle in their Hearts, which is a ground of their impiety, 2 *Pet.* 3. 4, 9.

And ſaying, Where is the promiſe of his coming? for ſince the fathers fell aſleep, all things continue as they were from the beginning of the creation. The Lord is not ſlack concerning his promiſe, (as ſome men count ſlackneſs) but is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance. God deferring his coming to puniſh, *Peter* ſays that God herein is not ſlack, as men count ſlackneſs, implying that Men indeed do think ſo; and they interpret his long-ſuffering ſlackneſs, and they ſay in their Heart God, will neither do good nor evil, as if he regarded nothing, *Zeph.* 1. 12. *And it ſhall come to paſs at that time, that I will ſearch Jeruſalem with candles, and puniſh the men that are ſettled on their lees; that ſay in their heart, The Lord will not do good, neither will he do evil.* Hence they think, that they may do what they will for all him; for as they look for little good from him, but only in the Creatures, ſo they look for little hurt from him, he will do neither, ſay they. And hence now their Hearts come to be ſet upon evil, *Eccleſ.* 8. 11. *Becauſe ſentence againſt an evil work is not executed ſpeedily; therefore the heart of the ſons of men is fully ſet in them to do evil.* This Principle is not only the ground why they venture upon many evil acts again and again, but of a bent and reſolute and fixed purpoſe in mind ſtill to go on in evil courſes, ſo in *Pſalm* 10. when the ſinner had often ſinned, and had heard nothing of it. He thought God regardleſs, he hath forgotten it, ſaith he, *Pſal.* 10. 11. and as he hath done ſo he will do, and he will never requite it, he minds not theſe things.

5. Men think in their Hearts that God is like to them, that if he be ſuch a God of Judgment as it is ſaid he is, certainly it is to thoſe, that are different from him; but certainly he is a God of the ſame mind and judgment with us, and look what pitch of Obedience and Religion pleaſeth us, pleaſeth him alſo. He is not ſo ſtrict as Men make him; ſo *Mal.* 2. 17. they reaſoned and put this Dilemma on him, which ſtrengthned them in their courſes, *Mal.* 2. 17. *Ye have wearied the Lord with your words: yet ye ſay, Wherein have we wearied him? When ye ſay, Every one that doeth evil, is good in the ſight of the Lord, and he delighteth in them; or, Where is the God of judgment?* they ſay, every one that doth evil is good in the ſight of the Lord, that is, though a Man doth evil, *i. e.* is given to ſome ill courſe, be a Worldling, or a Drunkard, or a Swearer now and then, yet God is not ſo ſtrict a God as you make him, he may be in his favour for his good meaning, for God looks to the Heart: Or if not ſo, (for 'tis a Dilemma) *where is the God of Judgment?* that is, either he is a God thus favourable, or elſe, not ſuch a God of Judgment ſo holy, and ſo ſevere as you Prophets make him. For we ſee not, nor find him to be ſo; *where is the God of Judgment?* The truth is, you have wearied him, ſays the Prophet, that is, tir'd out his Long-ſuffering which he hath been exerciſing all this while; ſo in *Pſal.* 50. The very ground, and ſpring of that prophaneneſs and lewdneſs in the Hypocrites Heart and Life, (who thought though he was an Adulterer and a Slanderer, yet he pleaſed God by his Sacrifices) was this thought, (ſays God) that I was like to thee, *Pſal.* 50. 21. *Theſe things haſt thou done, and I kept ſilence: thou thoughteſt that I was altogether ſuch an one as thy ſelf: but I will reprove thee, and ſet them in order before thine eyes.* That is, thou thoughteſt me a God, who if he were to live and converſe on Earth, would ſuite himſelf with thee, juſtifie thy courſes, and approve all well.

6. Men Naturally believe not the Word of God, neither the Promiſes nor Threatnings of it. It was the ground of the firſt ſin that ever was committed, Hath God ſaid you ſhall dye? *Gen.* 3. 1. he made a queſtion of it to her, and ſhe began to ſtagger, becauſe a Creature ſubſiſt, and yet call Gods Word into queſtion, and therefore ſhe thought ſhe might eat and live alſo. And as it was the ground of the firſt ſin, ſo of all ever ſince; for if Men believed the Word, and Writs we ſerve upon their Conſciences here out of the Word; (when they know themſelves) as they do the Writs that come out of Courts, and Attachments from the King, or others; it would make them fear and tremble, and put a ſtop to their courſes. Would the Swearer be ſo loud if

in earneſt he believed God will not hold him guiltleſs that takes his name in vain? Would Men be Covetous, be Fornicators, Drunkards, *&c.* if they believed that the wrath of God comes upon ſuch?

The Rich Man in Hell, *Luk.* 16. whoſe Brethren lived in the boſom of the Church, and heard *Moſes* Read and Preacht: and all the Promiſes and Threatnings which in *Deut.* 28 and elſewhere are made, yet he feared they would come to Hell; why ſays *Abraham* they have *Moſes* and the Prophets, to tell them, and teſtifie to them aforehand, a cloud of Witneſſes more likely to perſuade than if one ſhould come from the Dead. But they would not be perſuaded, the Rich Man thought by them, for he had woful experience of it in himſelf, for when *Abraham* ſays, Let them hear them, nay, ſays he, but if one come from the Dead they would repent. Nay, ſays *Abraham* again, if they believe not *Moſes* and the Prophets, neither will they be perſuaded by one riſing from the Dead. The reaſon Men Repent not is becauſe they are not perſuaded. *Luk.* 16. 31. *And he ſaid unto him, If they hear not Moſes and the Prophets, neither will they be perſuaded though one roſe from the dead.* The word is πεισθήσονται, that ſame word is uſed to expreſs the perſuaſion of Faith whereby we believe things are, *Heb.* 11. 13. *Theſe all died in faith, not having received the promiſes, but having ſeen them afar off, and were perſuaded of them, and embraced them, and confeſſed that they were ſtrangers and pilgrims on the earth.* Having ſeen the promiſes afar off, they were firſt perſuaded, that is, of the truth and reality of them, and then applied and embraced them, now then his Brethren would not ſo much as be perſuaded of the truth of the Threatnings, and *Moſes* and the Prophets would not ſink into them. Thus Chriſt alſo tells the Jews. *John* 5. 46, 47. *For had ye believed Moſes, ye would have believed me: for he wrote of me. But if ye believe not his writings, how ſhall ye believe my words?* Ye believe not *Moſes* his Writings (ſays he) not in earneſt, ſo as to be guided by them. The cauſe of all the murmuring in the people of *Iſrael* ſo often, and that they hearkened not to his voice, and deſpiſed the promiſed Land was, they believed not Gods Word, nor the truth and faithfulneſs of it, *Pſal.* 106. 24, 25. *Yea, they deſpiſed the pleaſant land: they believed not his word: but murmured in their tents, and hearkened not unto the voice of the Lord,* and they in *Heb.* 4. are made a Type of all Unregenerate Men, who believe not the promiſes of Heaven, for ſtill you ſhall find their Unbelief there mentioned, and they failed not only in the application to themſelves that they ſhould not enter, but of the truth it ſelf the ſeriouſneſs of Gods meaning in it, as appear'd by the ſtory. You know who it was, even wicked *Ahaz*; who refuſed a promiſe and a ſign when it was offered him, *Iſa.* 7. 10, 11, 12, 13. The reaſon was he was loth to take that courſe of truſting and depending upon a promiſe, to go that way to work, he not only diſtruſted but refuſed Gods bond, would not take it, though God offered a ſign and ſeal to it; and as for promiſes ſo for threatnings, how do men ſlight them? *Jer.* 17. 15. *where is the Word of the Lord? Let it come now,* as alſo in *Iſa.* 5. 19. *That ſay, Let him make ſpeed, and haſten his work, that we may ſee it: and let the counſel of the holy One of Iſrael draw nigh and come, that we may know it.* A parallel place to it, let him make haſte that we may ſee it, they ſpeak it in a daring deſperate Unbelieving manner, he hath threatned long, let him come, we would fain ſee it once. Thus that oppreſſor too in *Pſalm* 10. 5. behaves himſelf; as for Gods Judgments, of all elſe he fears them leaſt, they are far out of ſight, ſo as he can't ſee them, and if he doth, they ſeem ſmall as ſtars do, he cannot believe they are ſo great.

6. Men believe not that there is a World to come, wherein evil men ſhall be puniſht and godly Men rewarded, nor a day of Judgment, nor a Reſurrection. You think you believe all theſe things, well enough, they are in your Creed. *Martha* ſhe profeſſed ſhe knew her Brother ſhould riſe in the Reſurrection of the laſt day, *John* 11. 24. *Martha ſaith unto him, I know that he ſhall riſe again in the reſurrection at the laſt day,* but yet Chriſt ſaw her Faith ſtaggering, in the truth of this indeed and in truth, elſe he would never have after that profeſſion poſed her ſo in her Creed, and Catechiſed her again, in

this general article, whoſoever liveth and believeth in me ſhall never dye, believeſt thou this? *v.* 25, 26. *Jeſus ſaid unto her, I am the reſurrection and the life: he that believeth on me, though he were dead, yet ſhall he live; and whoſoever liveth, and believeth in me, ſhall never die. Believeſt thou this?* ſhe had ſaid it even now, and yet Chriſt asks her again if ſhe believed it, though had ſhe believed it, ſhe would not have thought her Brother could not be raiſed now, becauſe he ſtank; Chriſt tells her, that ſhe did not believe it, as he had ſaid and intimated to her, *v.* 40. yet ſhe had ſome faith. How much more is this true in Wicked Men, whoſe not believing the World to come is the cauſe they take out their fill here? That ſpeech of the Jews, *Iſa.* 22. 13. *Let us eat and drink for to morrow we ſhall die*, is interpreted and applied by the Holy Ghoſt to the Reſurrection, 1 *Cor.* 15. 32. *If after the manner of men I have fought with beaſts at Epheſus, what advantageth it me, if the dead riſe not? Let us eat and drink, for to morrow we die*, becauſe they denied that in their Hearts, and any life hereafter, therefore they thought it was beſt to take it out here, and that it was folly to do otherwiſe. Thus alſo the Rich Man did, who is put in mind of this his Atheiſm in Hell, *Luke* 16. 25. *But Abraham ſaid, Son, remember that thou in thy life time receivedſt thy good things, and likewiſe Lazarus evil things, but now he is comforted, and thou art tormented.* Remember thou receivedſt thy good things in thy life time; that is, all the good things thou didſt look for, or expect. And he acknowledgeth as much in that he would have *Lazarus* go, and teſtifie to his Brethren that there was another World, and a place of Torment. He knew the want of belief of this brought him thither, and therefore preſcribes it as a remedy to prevent their coming; and this in like manner in *Mal.* 3. 14. is made the cauſe of their neglect of holy duties and ſeeking God, *You ſay it is in vain to ſerve God, and what profit is there in keeping his Ordinances?* there is no reward for the Righteous, nothing to be got by it, they could ſee none here, and much leſs did they look for any hereafter, what good will it then do us? ſay they, and now therefore we call the proud happy, ſay they, and the preſumptuous that carry the World afore them, and for whom the World was made, ſeeing happineſs is only to be had here, and that wicked Men are advanced, *v.* 15. and they ſeeing this, they ſaid in their Hearts there is no reward, and thought there was none to come neither. And yet they ſcarce diſcern'd their unbelief of this future ſtate (as many ſuch ſpeeches are to be interpreted) for they ſaid, wherein had they ſpoke againſt God, *v.* 13. *Your words have been ſtout againſt me, ſaith the Lord: yet ye ſay, What have we ſpoken ſo much againſt thee?*

And that this is a principle in Mens Hearts that guides them thus, and that alſo upon the ſame ground, is evident by that of *Solomon* in *Eccleſ.* 9. he had ſhewn in *chap.* 8. how that the wicked are rewarded with the work of the Righteous, that the Righteous are unproſperous, and *è contra*, and in *v.* 2. of *chap.* 9. How here one event was to all, *Eccleſ.* 9. 2. *All things come alike to all, there is one event to the righteous and to the wicked; to the good, and to the clean, and to the unclean; to him that ſacrificeth, and to him that ſacrificeth not: as is the good, ſo is the ſinner; and he that ſweareth, as he that feareth an oath.* And he ſays there was no greater evil than this, for the event and iſſue of this Gods dealing was, that thereby the Hearts of the Sons of Men was full of evil and madneſs, whilſt they live, and it is the occaſion they go ſo many of them to Hell when they dye, and why becauſe Gods dealing thus engenders ſuch thoughts as theſe, that whilſt a Man lives there is hope indeed of ſome good and happineſs, but in the World to come there is no recompenſe to Godly courſes, which they expreſs by this proverb; that a living Dog is better than a dead Lion, *v.* 4. *For to him that is joyned to all the living, there is hope: for a living dog is better than a dead lion*, that is, the meaneſt condition of men here is better than the beſt hereafter, they have then the beſt hereafter, ſo as they had rather be a ruſtick clown now, than a King in Heaven, they have no knowledge of hereafter and knowing they ſhall dye, think 'tis beſt taking it out here. They believe there is no reward hereafter, unleſs it may be, to be ſpoken well of for a while, they ſaw that, but no other, and that is ſoon forgotten;

forgotten, and therefore they are ſet upon evil here, and here they prepare only for this World, and this though they know they ſhall dye, not young Men only who may hope to live long, but old Men alſo, when they know they cannot live long, and have a foot in the Grave; yet they are moſt worldly; whence is it; is it not from this principle that they think not of any reward beyond this World, which Gods dealings confirm them in? I have known thoſe perſons who have had this diſtinct thought in their minds, that let them but have their pleaſure here, and let God keep Heaven to himſelf, ſo he would not damn them. Thus that Cardinal ſaid, that he would not loſe his portion in *Paris* for that in *Paradiſe.*

Did we believe but theſe firſt principles as we do other things of like nature in this World, we would be other Men; did we believe there were another World after this, in which we muſt live for ever, as all profeſs they do, men would not take up their reſt here, they would not lay out all their Money, that is, their endeavours, time, and care, upon the ſetling and aſſuring a happy condition here, and ſpend no thoughts or time to provide all neceſſaries and friends in the World to come. We ſee that Men who believe they ſhall ſhortly go into another land, ſend their goods thither, and care not how things go at home, as you do not, when you know you are to remove into another Houſe, and your Landlord hath given you warning. And yet now God gives you warning by ſickneſs to diſlodge from this World, why do you not then look out for another Houſe and better Habitation, why are your thoughts, and care ſtill employ'd to repair the decayed Houſe, which you are leaving. But the truth is, men believe it not, ſo *Solomon* tells us, *Eccleſ.* 3. 21. *Who knoweth the ſpirit of man that goeth upward, and the ſpirit of the beaſt that goeth downward to the earth?* which is not the ſpeech of an Atheiſt, but of *Solomon* complaining that none believe it or know it, but think all befalls a Man and a Beaſt alike; Mens works ſhew, that they do not heartily believe death, and Judgment, for if Men did believe the ſhortneſs of their time to get Grace in, when they are old, as Men believe the ſhortneſs of the time when the Sun grows low, they would not defer, to make their calling ſure; did men believe that all the Seed they ſow to the Spirit, all the prayers they make, and good they do, will come up again in a full crop of reward at the great Harveſt of the World, and that as they Sow they ſhall Reap, as Husbandmen do believe, when they caſt their Corn into the ground, they would ſow fewer ſins and more good duties, and more good ſpeeches, but men think all caſt away, becauſe it comes not up preſently, *Mal.* 3. 14. *Ye have ſaid, It is vain to ſerve God: and what profit is it, that we have kept his ordinance, and that we have walked mournfully before the Lord of hoſts?* If men believed that in parting with credit, wealth, *&c.* they ſhould have an hundred fold, as they believe if they put their money out, and venture it with ſuch a Company they ſhall gain half in half; if men believed this as the other, they would certainly venture all for Heaven; if men believed evil times were coming, and that theſe times would cauſe judgments, (as you believe Winter will come when Summer is gone, and ſo lay up proviſion and provide Winter ſuites) you would provide for ſuch a great, and terrible day.

Chap. 6.

CHAP. VI.

Some objections anſwered. In what ſenſe it may be affirmed that all wicked Men are Atheiſts. That wicked Men are wanting in giving a heart aſſent to the firſt Principles, and fundamental truths of Religion, as well as they are defective in the application of them to themſelves.

THere are ſome objections, which may be urg'd againſt the Truth of the Doctrine, which I have deliver'd, which I now come to anſwer.

Object. If theſe ſayings were in Mens Hearts, then all Men ſhould be Hereticks and Atheiſts; and beſides, do not all profeſs the contrary Principles, yea and not only ſo, but aſſent to and contend for all thoſe, particular truths which are deduced out of them, and zealouſly defend all thoſe branches of our Religion which ſpring from them?

To all which I briefly anſwer;

Firſt, Whereas you ſay all ſhould be Hereticks; I anſwer, that there is a twofold Atheiſm and Hereſie, one direct and profeſſed, conceived and expreſſed in ſo many words contrary to theſe principles, and there are few ſuch; but then there is an Atheiſm is indirect, and manifeſted but by way of conſequence, when that is yielded to by the Heart, which overthrows what a Man hath own'd, and aſſented to in his mind; and ſo many deny God in their works, 2 *Pet.* 2.1 *But there were falſe prophets alſo among the people, even as there ſhall be falſe teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction.* So as what in words they yielded unto, they in deed and in truth deny again. We may ſay in this caſe as Divines do of Papiſts, who though in words they do profeſs Chriſt, and aſſent to all the Articles of the Creed, yet withal they admit and hold ſuch opinions to uphold their curſed practices, as do deny him to be come in the Fleſh, 1 *Joh.* 4. 3. *And every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God: and this is that ſpirit of Antichriſt whereof you have heard that it ſhould come, and even now already is it in the world,* and therefore their aſſenting to this truth that Chriſt is come in the Fleſh, doth not free them from being Antichriſts, and to be juſtly called ſo, yea, and as juſtly as the Jews are: for they do ſtrip him of all the ends he came into the World for. Thus though Men aſſent to this truth in direct terms propounded, that there is a God and a World to come, yet ſeeing they yield to ſuch courſes as cannot ſtand with a true aſſent thereto, therefore they may be termed Atheiſts and Hereticks in that ſenſe, as the Papiſts are called Antichriſt, who are they that in *Rev.* 11. 1. are to tread down the Holy City forty months, and poſſeſs the outward Court of the People, that is, the profeſſion of the Church. They are notwithſtanding called Gentiles, *Rev.* 11. 2. *But the court which is without the temple leave out, and meaſure it not; for it is given unto the Gentiles: and the holy city ſhall they tread under foot forty and two months.*

And whereas second, It is ſaid Men profeſs theſe principles; I anſwer, there is ſuch an aſſent given to theſe truths as ſhall cauſe a Man to profeſs them, for that you do being carried away with the common cry of all thoſe you live amongſt; as they believed for the ſaying of the Woman, *John* 4 39. ſo you take them for granted and never queſtion, being brought up in them and taught to ſay ſo, and becauſe they are univerſally received; juſt ſuch an aſſent it is as the Turks have to their *Alchoran*, and therefore as they, ſo we profeſs theſe things as true; and look as the ſtream riſeth no higher, than the Fountain, ſo doth this aſſent, as it is engender'd by common opinion in Mens minds, ſo it ariſeth to common confeſſion. But now when a Man ſhall be put upon all thoſe practices, which are the neceſſary conſequences of thoſe principles, to alter all a Mans Courſe and Life upon theſe grounds that there is a God, and that he is a rewarder of thoſe that ſeek him, herein Men fall ſhort, for theſe principles have not intereſt enough in the Heart to prevail ſo far.

And therefore thirdly, As from common opinion, and general conſent Men receive theſe principles, they do in like manner aſſent to all the branches of Religion which ſpring from them, to all the conſequences of ſpeculation, and doctrine which are thence deduced, and think them true for their concatenation, and linking together, and harmony, and correſpondency one with another, and ſo out of thoſe principles contend for them, and accord to them, reaſon for them, and ſay if theſe be true, then are theſe likewiſe. As many Mathematicians do for *Copernicus* Demonſtrations which were framed and rear'd upon this that the Earth moves and the Heavens ſtand ſtill, wherein yet he makes all the Phenomena of Sun, Moon and Stars good upon that ſuppoſition, and yet the firſt principle it ſelf not being fully believed nor prov'd and evidenced to a Mans mind, but the contrary, a Man would not venture or hazard much upon the truth of them all; no more will Men for the truth they profeſs they believe, becauſe they ſtagger in their belief of the principles themſelves, which are to be apprehended by faith, and then all that are built on them, are ſo too. But otherwiſe men will not dye for them, and hold them faſt as their lives, and part with all for them, nor do they frame their lives to them, ſo as though they yield to all the conſequences of them of ſpeculation and doctrine, yet not of practice, which thoſe put them upon.

Object. 2. But you will in the ſecond place further object, That Men will ſay, they have laid their Ears to their Hearts, but yet they never heard them ſay ſo, they never had ſuch diſtinct contrary thoughts come into their minds, ſurely if there were ſuch principles and ſayings which do thus guide all their lives, they ſhould know them, but on the contrary, thoughts that there is a God, *&c.* do often fill their minds, and are frequent with them and come in when they are about to ſin.

I anſwer, That Men may verily think they believe theſe things and perceive no contrary thoughts, and yet indeed do not believe them, nay the contrary ſayings ſhall yet be the chief engines that do turn their Hearts about, and all the Wheels of them.

For 1. There is a clear inſtance of it in *John* 5. 45, 46, 47. *Do not think that I will accuſe you to the Father: there is one that accuſeth you, even Moſes, in whom ye truſt. For had ye believed Moſes, ye would have believed me: for he wrote of me. But if ye believe not his writings, how ſhall ye believe my words?* The Jews they thought they believed *Moſes* well enough, for Chriſt ſays they truſted in him, and thought his writings the Word of God, ſo as they put confidence in them, yet ſays Chriſt it is evident you do not believe his writings, for you would then believe me alſo, but becauſe that cannot ſtand with your Luſts and greatneſs, you will not do it, *v.* 44. *How can ye believe which receive honour one of another, and ſeek not the honour that cometh from God only?* The conſequences therefore of believing *Moſes* writings they yield not unto, as indeed wanting true belief of them, and of their truth.

And ſecondly, You muſt know that theſe principles of Atheiſm, diſcover not themſelves in direct oppoſite thoughts much, which you may take notice of; for they ſay little to the contrary, of the great Truths of Religion, but work underhand to the contrary; you hear them not diſputing againſt the truth in the Schools, of your ſpeculative underſtandings, no there the Word of God is heard, and they are ſilent there, but at the Court of the Heart, there they plot and act, and procure all acts that paſs, all a Mans deeds to be clean contrary, Theſe poſſeſs the Ears of the will, and affections, and ſo ſlily guide all, and carry all afore them. And herein lies the very depth of the Hearts Deceitfulneſs, which *Jer.* 17. the Prophet ſays no man can know. They ſay in their Hearts there is no God, 'tis added, in the Heart, to note out the ſecrecy of it. Why but you will ſay, if they be ſo prevalent, we ſhould know and diſcover them: I anſwer, the Heart is deceitful who can know it?

For thirdly, Yet further to clear this to you, you muſt know, That the firſt principles whereby our minds are guided in judging of things, are ſeldom or never drawn out into actual thoughts by themſelves, ſo as you may view them alone. And if in any thing the hearts deceitfulneſs is diſcover'd it is in this, that all things ſhould be thus carried in the Heart, and yet the chief Agents and Principles never appear.

For firſt, thoſe firſt principles wherewith our minds being fully poſſeſſed, are guided by them, are ſeldom or never drawn forth and formed into explicite diſtinct actual thoughts; ſo as to conſider them apart by themſelves, and yet implicitely, they have a hand in all a Mans actions, ſo as a Man hence comes ſeldom to take notice of them. For example now, this is a common principle; even Children are guided by, That the whole is greater than one part; therefore bring half an Apple to a Child, and a whole one, to chuſe, and he takes the whole, and refuſeth the half, his Mind being guided by that principle; and yet he hath not that thought drawn out by it ſelf, that the whole is bigger than the half, therefore I will chuſe it; yet that is in his mind that doth it. So now this is a principle that all the World in ſinning is guided by, that there is no God, but the meaning is not, that when Men ſin, they have ſuch an actual explicite diſtinct thought by it ſelf, no, and yet but for ſuch an one in the Heart Men would never ſin. Even alſo as Men that ſpeak Latin, the rules they make it by, they ſeldom think of them, and yet one that heard them, would ſay ſurely their minds are guided by ſuch rules in all: So when Men produce ſuch deformed actions of ſin and wickedneſs, though they have not this thought ſtill in their eye and view, There is no God, &c yet he that ſees their actions would ſay, that all theſe actions argue ſuch principles to be in their Hearts; they are inbred there, and by them Men are guided in all, ſo as if you would reſolve all your actions into their firſt principles you would ſay it were ſo. So when in *Pſal.* 10. 4. it is ſaid as ſome read it, that all his thoughts are, there is no God, the meaning is not that he actually thinks explicitely of nothing elſe, but virtually all his thoughts are ſo. So as theſe principles are as a ſpring in a Watch, which moves leaſt it ſelf, yet the force of it doth all: *Movet, Quum ipſum ſit immobile.*

And ſecondly, As firſt principles move thus unſeen, ſo the acts of unbelief alſo. For as the acts of Faith are moſt ſecret, and yet moſt ſtrong and powerful, ſo are the acts of unbelief: Faith being the bottom and foundation of all Graces, it lies like an Anchor under Water, or as a Foundation under Ground; as it is of things not ſeen, ſo alſo it ſelf is a thing leaſt ſeen, and diſcerned, and is moſtly ſeen but in the effects, and ſo therefore it is diſtinguiſhed and diſcovered to us in the Word. How many do believe, and yet we diſcern no faith in them? how do we Walk by it, Live by it, Pray, Preach, Work in our callings by it, ſo as all good works are the fruits of it, and yet we have not diſtinct immediate thoughts of juſtifying faith in all theſe? Nothing ſo ſecret as the acts of Faith, what a do is there among Godly men what ſhould be that act that juſtifies, and what ſhould be the ground of it, &c. and yet all have it, and yet it is not diſcerned: Now as it is in the bottom grace of all the reſt, ſo it is in the bottom corruption of all the reſt, unbelief, it is the root of all, and therefore it is under ground, it doth all, hath an influence into every action, and yet we diſcern it not, but we ſee ſuch a thing is in our Hearts rather by the effects, than otherwiſe, as we do faith alſo, and the bottom of corruption, is much leſs diſcernable, than the foundation of Grace; for Grace is light, and diſcovers it ſelf, but corruption is darkneſs, and if the Heart be deceitful who can know it? then certainly, what lyes at the bottom of all is leaſt diſcernable, and ſo unbelief doth.

Why but you will ſay, we have many diſtinct thoughts to the contrary, *viz.* that there is a God, many conſiderations which aim to curb us, becauſe there is a God, and a Hell.

I anſwer, 1. That as in a believer, there often come in a thouſand objections againſt his Faith, and his Heart is filled with doubting thoughts, and to his thinking with nothing elſe, when yet ſecretly Faith works in all its actions againſt them, and the acts thereof which are not diſcerned, do prevail with his Heart ſtill to go on to obey God, and cleave to him, and to fear him, more than all thoſe doubts that keep a noiſe, can prevail to the contrary.

I have told you of an eſtate of Men, who walk in darkneſs, and have no light, yea Souls that will complain that they call all into queſtion, whether there be a God, or the Scriptures be true, or themſelves in Gods favour, and they have no thought in view, but ſuch as cauſes them to doubt of all theſe, and yet even they walk more cloſely with God in ſuch an hour, than when they are freed from all theſe, and thereby they ſhew that they believe theſe truths, even when they ſeem to deny them, which they could not do, but that faith, and the principles of it work the moſt ſtrongly in them. When Faith ſays leaſt, it often doth moſt.

So on the contrary in Men whoſe Hearts are fill'd with many convictions from the light of nature, and the Word, that there is a God, and a Hell, and ſuch thoughts Glare in their Eyes, yet ſecretly the unbelief of all theſe prevail, and have a greater Hand in their Hearts, and they by reaſon of the other more glaring Light diſcern it not.

But you will ſay how can theſe two ſtand together in the Heart? I anſwer you out of this Pſalm; This you may ſee in this very Pſalm, the Pſalmeſt confidently affirms, that wicked Men ſay there is no God, you ſee in the 1. *v.* Now becauſe men would object, and ſay, how can that be; have not Men knowledge that there is a God, and many ſerious thoughts about him? yes, ſays he *v.* 4, 5. he makes there the objection himſelf, and ſays, they have, and that ſuch knowledge, as aws them and terrifies them often, there is their fear, for God was in the Generation of the Juſt. So even the Gentiles knew God, when yet they glorified him not as God, and therefore the Apoſtle adds, that the fruit of all this was only to leave them without excuſe. So that though there be ſuch light and ſparkling thoughts in the mind, yet it is not ſo powerful as the contrary darkneſs and unbelief, which doth not only ſtand together with it in the ſame Heart, but prevails more than it, and ſtill they are corrupt for all that, the one, *viz.* the Knowledge of the Principles of the Truth only ſo prevails, and wins but ſo much ground as to give warning of the contrary deteſtable falſhoods, ſo as they ſhall be without excuſe, and therefore it ſpeaks loudeſt, for it can do nothing elſe but ſpeak, but the other doth all, and gives Law to the Man.

But you will ask; may two ſuch contradiſtinct Principles be in the Mind at once?

I anſwer yes; yea and the Pſalmiſt himſelf affirms ſo much in this fourteenth *Pſalm*, For when as he had ſaid in firſt *verſe*, That the Fool ſays in his Heart there is no God, he notwithſtanding by way of prevention of this very objection grants that they have knowledge, and many ſad and ſerious thoughts and apprehenſions of God and his Wrath, ſo *v.* 4, 5. *Have all the workers of Iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord. There were they in great fear: For God is in the generation of the righteous.* Have they no knowledge? There is the Objection: Yes, ſays he, there is their fear, for God is in the Generation of the Juſt; that is, God diſcovers himſelf to their Conſciences, not in his Works only, but in his people, whom they oppreſs, and in his Ordinances, which in their Congregations they are converſant about, and that fears, and aws their Conſciences often; yet ſo, as ſtill this knowledg doth not exclude, but that in their Hearts the contrary principles remain ſtill, and ſway them, whence all their corrupt actions ſpring. For according as theſe two contrary principles have place in their Hearts, accordingly have they contrary effects in their Hearts alſo for theſe principles of Atheiſm, having the chiefeſt intereſt, and being deeplier rooted, do ſtill guide, and ſway all in the Heart; but the other have not that firm rooting in the Heart, ſo as to ſway all in it, yet prevail ſo far as to make them without excuſe, *Rom.* 1. 20. and to awe them in their evil courſes, to which end they are plac'd there. And becauſe theſe contrary ſerious apprehenſions of the God-head cannot prevail, therefore they are more clamorous than the other, and ſeem to be more buſie, and make moſt noiſe, being oppoſers of the other and conteſting againſt them, and yet are oppreſſed by the darkneſs in the Heart, and therefore do ſeem to cry loudeſt.

If then there be in the Heart ſuch unbelief of theſe firſt principles, then when any Man is converted to God, a Man muſt have a new work of Faith wrought in him, a new peculiar light from God whereby to apprehend, and to aſſent to theſe firſt principles anew, as if he had never yet believed them. You that live in the boſom of the Church, you take all theſe things for granted, and think you need learn them no more, you having learnt them at firſt; but I tell you, when Faith once comes into your Hearts, theſe ordinary common things you knew before, are all new to you, and you give a new aſſent to them. So ſays the Apoſtle, *Heb.* 11. 6. He that cometh to God muſt believe that he is, and that he is a rewarder of thoſe that ſeek him, and what kind of Faith doth he ſpeak of there, wherewith he that cometh to God muſt believe thoſe generals, he ſpeaks of that Faith which is peculiar to Gods Elect, whereby the Juſt do live, to work which is a work of power, as great as to create the World. This I prove to you, by the coherence and ſcope of the Apoſtle. In the 10th chapter, he had ſaid at the 38, and 39 *v.* that the Juſt do live by Faith, and that they that want it do draw back, but we are not ſuch, for ſays he, we are of them that believe to the ſaving of the Soul, and then after a general definition of it, he ſhews what acts this Faith puts forth, he tells you that by this ſaving faith, we do not only believe in Chriſt for Salvation, but by it we alſo believe the World was made, *v.* 3. by it we believe that God is too, *v.* 6.

But you will further object that it is not unbelief, of the generals, and firſt principles that wicked Men fail in or want, which is the cauſe of the corruption in their lives. For *James* ſays of him that hath no works, that he believes there is a God, and ſo do the Devils; *James* 2. 17, 18, 19. *Even ſo Faith, if it hath not works, is dead, being alone. Yea, a man may ſay, Thou haſt faith, and I have works: ſhew me thy faith without thy works, and I will ſhew thee my faith by my works. Thou believeſt that there is one God; thou doeſt well: the devils alſo believe and tremble.* But they fail in not applying by Faith theſe generals, to believe and reſt on God as their God. They believe there is a Hell, but they fail in not believing and applying the threatnings to themſelves that they ſhall go thither, as in *Rom.* 1. 32. *Who knowing the judgment of God, (that they which commit ſuch things are worthy of death) not only do the ſame, but have pleaſure in them that do them.* *Rom.* 2. 1. *Therefore thou are inexcuſable, O man, whoſoever thou art that judgeſt: for wherein thou judgeſt another, thou condemneſt thy ſelf; for thou that judgeſt, doeſt the ſame things.* He knew in general the judgment of God, but thought he ſhould eſcape it.

For anſwer many things are to be conſidered and laid together.

1. That indeed it is moſt true, that beſides a bare naked belief of the generals, ſpecial faith and application is to be made, and therein lies the very life of faith; whereby I believe not only that there is a God but I believe in God. 'Tis the Papiſts errour to think otherwiſe; and therefore there are three things required to Faith, 1. To underſtand the promiſe; but that is not enough that they know them, but 2. It is neceſſary to aſſent to the truth and goodneſs of them, and 3. Then to embrace them or apply them to themſelves, *Heb* 11. 13. *Theſe all died in faith, not having received the promiſes, but having ſeen them afar off, and were perſwaded of them, and embraced them, and confeſſed that they were ſtrangers and pilgrims on the earth.* For as ere any concluſion can be drawn in reaſoning, there muſt be a major and a minor Propoſition, ſo to make up the act of Faith, and to bring forth thoſe holy fruits, which are the conſequences and concluſions of it in mens lives, that Faith may be a working Faith, it is neceſſary there be an application of generals to themſelves.

2. It is alſo true that wicked men do more commonly and more eaſily give ſome kind of aſſent to the generals, as that all ſuch and ſuch threatnings are true, when they cannot endure application, no not the thoughts of it, but ſelf-love comes between, and ſhelters the blow with ſelf-flattery, and ſome forc'd ſhift or other, to exclude it ſelf out of the general, and therefore *James* expreſſeth their faith rather by the general, than otherwiſe, to believe there is a God, *&c.* for without application ſuch generals work not, yet wicked men do fail in the belief of the general, For

2. Though that applying act of Faith is neceſſarily required, and is a farther thing, yet it is the truth and ſtrength of our aſſent to the general, that hath the great influence, into our lives to draw forth ſuch concluſions of practice. My meaning is, it is the belief of the general which hath the chief ſtroak in ſetting men a work. For as in reaſoning, the chief weight of the concluſion depends on the *major*, and the truth of it, though a *minor* is required, ſo alſo here in the working of faith, though application of generals is neceſſary, yet the main thing that ſtirs the Heart is the particular application. But yet though that applying ſpecial act of faith is required neceſſarily, and is to be added to the general, yet ſtill it is the ſtrength and truth of my belief of the general, that hath the main, and great influence, and ſtroke in the Heart to ſet it on work, and which draws out the application, even as the concluſion tho' it depends upon the *minor* propoſition, yet eſpecially on the *major* as the foundation of it. Yea and the ſtrength of my apprehenſion of the truth and goodneſs of God and his Promiſes in the general, is partly, nay mainly the cauſe of the particular act of application, and much helps to draw the Heart to ſeek God, and to truſt him; yea and the cauſe why men come not truely in to ſeek and ſerve God, is becauſe they fall ſhort in believing his Goodneſs, Mercy and Wrath, ſuch as indeed they are, in the general notion of them, *Heb.* 11. 6. Therefore what ſays the Pſalmiſt? *Pſal.* 9. 10. *And they that know thy name will put their truſt in thee: for thou Lord, haſt not forſaken them that ſeek thee.* Thoſe that know thy name, that is, truely apprehend and believe, what a Gracious, Juſt, Merciful, Powerful, All-ſufficient God thou art, and able to make them happy, they will truſt in thee, and the reaſon Men do not is, they fail in the general Knowledge and Faith of this; therefore the name of God, *i. e.* the Mercy that is in him, is the main ground of Faith, becauſe Mercy and Redemption is with him, *Pſal.* 130. 4, 7. *But there is forgiveneſs with thee: that thou mayeſt be feared. Let Iſrael hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.* did men believe it ſtrongly enough, as they did who ſaid we have heard that the Kings of *Iſrael* are merciful Kings, they would put Ropes about their Necks, and ſubmit themſelves.

CHAP. VII.

That the truth of Faith aſſenting unto the firſt general principles of Religion, which wicked men want, hath a great influence on practical Godlineſs, where they are ſincerely and heartily believed.

THAT the truth of Faith believing things in the general hath the main influence, may many ways be evidenced.

1. There is ſomething in that which the Papiſts urge, namely, that the Scriptures uſually expreſs ſaving faith, by that act of it whereby we believe but the generals, though they make uſe of it to a wrong end, namely to ſhew that to believe things in the general, without application, is enough to Salvation, which is moſt falſe. But yet thus much may be thence gathered, That general Faith hath a great influence in believing, and the workings of the Heart, ſo *Peter's* faith is expreſſed by a belief in the general that Jeſus was the Son of God, and Chriſt tells him that was the rock he would build his Church upon, *Mat.* 16. 16, 17. *And Simon Peter anſwered and ſaid, Thou art Chriſt the Son of the living God. And Jeſus anſwered and ſaid unto him, Bleſſed art thou, Simon Barjona: for fleſh and bloud hath not revealed it unto thee, but my Father which is in Heaven.* So in *Acts* 8. 37. *And Philip ſaid, If thou believeſt with all thine heart, thou mayeſt. And he anſwered and ſaid, I believe that Jeſus Chriſt is the Son of God.* So Chriſt Cathechiſeth *Mary* in the belief of the generals, *John* 11. 26. *And whoſoever liveth, and believeth in me, ſhall never die. Believeſt thou this?* and ſhe expreſſeth her Faith again in this, *v.* 27. *She ſaith unto him, Yea, Lord: I believe that thou art the Chriſt, the Son of God, which ſhould come into the world.* For their firm and ſtrong and full aſſent to theſe generals, was a great cauſe of coming and cleaving to him and following of him, as our beſt Divines interpret theſe ſpeeches.

2. We find by experience, that when men come to make uſe of their faith in any particular buſineſs, weakneſs of aſſent to the general, and doubting of the greatneſs of Gods power, and mercy, in the general, is ſecretly the thing as much ſtuck at as any thing elſe. So *David* call'd the Promiſe it ſelf into queſtion, *All Men are Liars, Samuel* and all. Thus when they were put to it for Victuals, Can God prepare a Table in the Wilderneſs, ſay they, *Pſal.* 78. 19. *Yea, they ſpake againſt God: they ſaid, Can God furniſh a table in the wilderneſs?* ſo alſo when that Man did not believe that there ſhould be ſuch plenty of corn, why, ſays he, if God ſhould make Windows in Heaven it could not be, 2 *Kin.* 7. 2. *Then a lord on whoſe hand the king leaned, anſwered the man of God, and ſaid, Behold, if the Lord would make windows in heaven, might this thing be? And he ſaid, Behold, thou ſhalt ſee it with thine eyes, but ſhalt not eat thereof.*

And on the contrary we find that in difficulties, that which chiefly bore the ſtreſs, hath been belief in general, though not excluding the other. So in *Abraham's* Faith, after he believed Gods willingneſs to make good the promiſe of *Iſaac* and of Chriſt in him, he conſidered God able to do it, *Rom.* 4. 17, 18, 19, 20, 21. (*As it is written, I have made thee a father of many nations*) *before him whom he believed, even God who quickeneth the dead, and calleth thoſe things which be not, as though they were: who againſt hope believed in hope, that he might become the father of many nations; according to that which was ſpoken, So ſhall thy ſeed be. And being not weak in faith, he conſidered not his own body now dead, when he was about an hundred years old, neither yet the deadneſs of Sara's womb. He ſtaggered not at the promiſe of God through unbelief; but was ſtrong in faith, giving glory to God: And being fully perſwaded, that what he had promi-*

ſed, he was able alſo to perform. A God that quickneth the Dead, that is eſpecially noted. Therefore Chriſt alſo asketh the blind-men, whether they believed his ability to heal them, *Mat. 9. 28. And when he was come into the houſe, the blind men came to him: and Jeſus ſaith unto them, Believe ye that I am able to do this? They ſaid unto him, Yea, Lord.* He put that queſtion, becauſe he knew it ſtuck moſt there, yea, and when men are afflicted with the greatneſs of their ſins, that mercy which whilſt they ſaw not the hainouſneſs of ſin they preſumed ſo much on, now they ſtick at, as thinking their ſins greater. So *Cain* did, *Gen.* 4. 13, 14, 16. *And Cain ſaid unto the Lord, My puniſhment is greater than I can bear. Behold, thou haſt driven me out this day from the face of the Earth: and from thy face ſhall I be hid, and I ſhall be a fugitive and vagabond in the Earth, and it ſhall come to paſs, that every one that findeth me ſhall ſlay me. And Cain went out from the preſence of the Lord, and dwelt in the Land of Nod on the Eaſt of Eden.* We find, that, ſtill as new convictions of things in the general come in, that ſtill as they are enlarged, and a man hath farther inſight into them, accordingly a Mans Heart is affected and ſet on work, when a Man comes to have large apprehenſions of the greatneſs of God (as *Job* had when God revealed himſelf) of the day of Judgment, of Eternity, theſe mightily carry on the Heart, though I confeſs never without application, for I do not exclude it. When *Moſes* ſaw God, and when *Job* ſaw him, and when *Iſaiah* ſaw his Glory, this ſight made great impreſſions, and as thoſe apprehenſions were enlarged, ſo were their Hearts alſo. Thus alſo the more convictions of Gods Mercy in pardoning a Man hath, the more is ſpecial Faith ſtrengthen'd. So as I ſay belief in the general hath that great and ſtrong influence upon our Hearts, and Actions.

4. Hence it is certain, that Unregenerate men fail in their aſſent to the general, whereby they believe the greatneſs of Gods Mercy and All-ſufficiency, and of his wrath, and not only in applying theſe things to themſelves. Though therein I confeſs they mainly fail alſo, for ſelf-love ſteps in and flatters them they ſhall eſcape, and with ſhifts and diſtinctions Wards the Blow.

For 1. If they believed there were a Hell and another World, and the vaſtneſs of Eternity, and greatneſs of Gods wrath, and of God himſelf, as they ſeem to do at leaſt, they would not truſt to ſuch ſlender grounds why they think they ſhall eſcape, it would make them willing to have their eſtates ſearcht to the bottom, it would make them wary, and fearful upon what Bridge they ventured to paſs over that dreadful lake, whereinto if they fall, they are plunged all over for Eternity, and they would not venture on the rotten grounds of civility, and formal performances which breaks and cracks in the midſt, in the end, under thoſe that truſt to them.

If they believed a World to come, which within few years they muſt enter into, as *Noah* believed that within an 120 years the Floud ſhould come, it would make them fearful, as it did him, and move them to prepare an Ark, as he did, though ſo long before, *Heb.* 11. 7. *By faith Noah being warned of God of things not ſeen as yet, moved with fear, prepared an ark to the ſaving of his houſe; by the which he condemned the world, and became heir of the righteouſneſs which is by faith,* but as they believed not the Floud, ſo nor do men now another World, or if they believed there was a Heaven (which if they ſo ſeriouſly thought they were not ordained for Hell, they do withall believe was prepared for them) if I ſay they did know and believe in the general but the leaſt part of what they profeſs they know of it, what manner of men would they be in all holineſs? Which argues their belief fails in the general; yet had they but the Devils faith, they would behave themſelves otherwiſe, for they tremble when they think of God, but theſe do not.

The 2d. Demonſtration that they fail not in the application only, but the general, is, that when the application is made as clear to them as the general, yea and more, yet they are not moved, but deny the concluſion: Come to Drunkards or Adulterers that live in their ſins, ask them if they believe, 1 *Cor.*6. 9,10,11. that no ſuch ſhall inherit the Kingdom of God, till they be waſhed and ſanctified, 1 *Cor.* 6.9,10,11 *Know ye not that the unrighteous ſhall not inherit the Kingdom of God? Be not deceived: neither Fornicators nor Idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners ſhall inherit the Kingdom of God. And ſuch were ſome of you: but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the Spirit of our God.* And ask them if ſuch be not ſome of them, and you are not yet waſh'd, but wallow in theſe ſins as the ſow in the mire, and this application is ſo evident as it cannot be denyed. Now the concluſion muſt neceſſarily follow, unleſs there be a failing in the aſſent of the mind to one of thoſe propoſitions. Now the application that they are ſo, is undeniable, therefore the moſt fault and failing is in not believing the general, *viz.* that all ſuch ſhall go to Hell, till they be waſh'd; neither do they aſſent to the greatneſs of the miſery of men there in Hell.

But you will Object, that *James* deſcribing the Faith of the Unregenerate, ſays they believe in the general. Thou believeſt that God is, ſo do the Devils and Tremble, *James* 2. 19. *Thou believeſt there is one God; thou doeſt well: the Devils alſo believe and tremble.* I anſwer, 1. It is true that men do ordinarily more eaſily, give ſome kind of aſſent to the generals, than make application of them, for that is a further and a harder work to fleſh and blood, as appears in all the threatnings, to which till they be applyed they ſeem to aſſent, and therefore *James* chuſeth to expreſs to us the common faith of men, by general belief without application. Yet. 2. That general faith is not true, and ſuch as it ought, for he tells them, it is a dead Faith, when it works not. Were it a living, true aſſent to the general, it would not lye in the brain, and not ſtir at all, but it would work ſome way; For even the faith of Devils works trembling, which thine doth not, ſo *ver.* 20. know, ſays he, thy faith is a dead Faith, it works not, *v.* 20. *But wilt thou know, O vain man, that faith without works is dead?* The fault is not only that 'tis a general faith, but that it is but a dead faith. And therefore. 3. You muſt know, that thoſe acts of belief in a Regenerate man, whereby he believes there is a God, that the promiſes and threatnings are true, though but in the general, do ſpring from a new work of faith, from the ſame work and habit that juſtifying Faith doth ſpring from, becauſe that root that the other belief ſprings from is dead, therefore it brings forth no fruits, no works; but in a godly man there is a living root and faith, therefore in the *Heb.* 11. 6. when he ſays, he that comes to God muſt believe that he is, what faith ſpeaks he of but that faith which is peculiar to Gods elect, whereby the Juſt do live? which I prove by the coherence and Scope of the Apoſtle, from the 38, 39. *ver.* of the 10. *chap.* Where he had ſaid the Juſt do live by faith, which faith thoſe that draw back have not, and wanting do draw back, but we are of thoſe that believe to the ſaving of the Soul. He ſpeaks then of living, ſaving Faith, and then after a general definition, wherein he ſhews you that all things to be believed are the objects of it, he Inſtances, 1. In believing that the World was made, *v.* 3. 2. That God is *v.* 6. So that the eye of faith ſtands us not inſtead only to ſee Jeſus Chriſt, and to apply him, and the promiſes of Salvation, but even alſo to help us to believe as we ought the very general principles laid down in the Word, to believe that there is a Jeſus Chriſt, and a God, and ſuch promiſes, for it is Faith, whereby we live and ſo whereby we perform all the acts of Spiritual life.

And as tis an act of life to ſee and diſcern our meat, and to diſcern the goodneſs of it as well as to eat and digeſt it, ſo it is an act of ſpiritual Life to believe in general that God is, and that his promiſes are true: as well as to apply them, *Heb.* 11. 13. *Theſe all died in Faith, not having received the promiſes, but having ſeen them afar off, and were perſwaded of them, and embraced them, and confeſſed that they were ſtrangers and pilgrims on the earth.* By faith they are ſaid to have ſeen the promiſes: and that is an act of faith. 2. To have been perſwaded of the truth of them, and both there are but general acts, whereby they believed that theſe were ſuch promiſes, and that they were true; and then, 3. they embraced them, that is, laid hold of them for themſelves, joyned their ſouls to them, which is that ſpecial act of faith, yet ſo as the other two were branches of the ſame root, acts of the ſame faith, and where the firſt two are in truth, they are alſo.

But you may object againſt this truth, that there are common notions in the hearts of all men, apprehenſions enough that there is a God, ſo as to aſſent to it, as by the hearing of the Word, ſo by ſeeing his Works, wherein the Characters of his Eternal God-head, are clearly ſeen and evidently appear, *Rom.* 1. 20. *For the inviſible things of him from the Creation of the World are clearly ſeen, being underſtood by the things that are made,* even *his eternal power and God-head; ſo that they are without excuſe:* What need is there then of a new work of faith to convince men of it? or how can it be the object of Faith, seeing faith is of things not ſeen.

Aquinas *ſecunda ſecundæ.* Qu. 2. Art. 4.

For Anſwer, Even the Schoolmen themſelves do acknowledge, that though it may by reaſon be proved there is a God, and though it is clearly ſeen, yet that theſe muſt be apprehended by faith alſo.

1. Becauſe thoſe common notions implanted in mans mind, though theſe ſparks be much encreaſed, by addition of many Reaſons and Arguments out of Gods Works and Word, and made a great blaze; yet they are not of force to expel the contrary darkneſs that is in the Heart, and Atheiſtical principles of unbelief, which are engendred there: Now that they cannot expell it, is evident, for unbelief is a corruption in Nature, and therefore is rooted out by nothing, but by its contrary Faith; till therefore that peculiar work and light of Faith comes, the other prevails not. The other is but of force to make men inexcuſable, as it did the *Romans*, Rom. 1. 20. but to take away the evil heart of unbelief, which cauſeth us to depart from God, this light of Nature though never ſo advanced, cannot: But he that comes to God, and is drawn to him muſt believe that he is, by a new act of faith.

2. Though *Adam* ſaw God in his Works and extraordinary Revelations more fully than all mankind, by thoſe common notions and all the helps added to it, can do, yet for all that he principally ſaw God by a ſpiritual, light if not of faith, yet ſuch as was over and beſides the other. So as ſuppoſe there had been no Creature made but himſelf, no *Veſtigium* or Footſtep of God to be ſeen in any thing; yet by faith immediately, he would have known, and apprehended him, ſo as though *Adam* could have proved by reaſon, that the World was made by God, yet he firſt believed it above and beyond reaſon. For God intended Faith to be, though not the Sole, yet the great and principal Light, and means to apprehend theſe things by, and only added the other as helps, to add ſome more weight to the ballances, when faith had firſt caſt it; that faith might give a reaſon of things, he appointed the other as Star-light to accompany the greater light of faith; now then though there be in the heart common notions put in by God, whereby to ſee and argue out of his Works and Word that there is a God, yet the main light is wanting, and till that light *Adam* loſt ariſe in the heart again, (as it doth, we being no leſs compleat, in the ſecond, as in the firſt *Adam*) the natural darkneſs of the Heart is not expelled, but men ſtray and depart from God, and know not whither they goe, and all the light that is, or can be added to the common notions in a mans natural Eſtate, all the arguments that are brought into the mind out of Gods Word and Works, are but as ſo many Stars in a dark night. Though there be many of them, yet they diſpel not the darkneſs, till the light of faith come.

‘An evident inſtance of this we have in Eccleſiaſtical Story, where a ‘whole Council of Biſhops laboured with a Philoſopher to convince him of ‘the firſt Principles of Religion, and they could not by arguing convince him ‘of them, but a poor man ſtanding by, after all rehearſing them in a bare ‘Narration, God giving him a new Principle of Faith, he aſſented immediately.

And whereas it was in the ſecond place objected, that Faith is the evidence of things not ſeen, and therefore if the God-head be clearly ſeen by the light of nature, in his works, it is not the object of Faith, I anſwer 1. That God is of himſelf inviſible, and what the World was made of, the Apoſtle tells you is not ſeen, *Heb.* 11. 3. *Through faith we underſtand that the worlds were framed by the word of God, ſo that things which are ſeen were not made of things which do appear*, only God hath made himſelf viſible two ways.

1. The one more mediately in his works, and to the light of nature, which is more dim and weak and brokenly, and but by way of arguing by conſequence. So as there is yet a neceſſity of ſeeing him farther and more clearly by Faith, and immediately, as revealed in his Word, whereby we ſeeing him who is inviſible, (as it is ſaid of *Moſes*, Heb. 11. 27. *By faith he forſook Egypt, not fearing the wrath of the king: for he endured as ſeeing him who is inviſible.*) We ſee by a farther light, that there is a God, and how great and glorious, and thereby have that inſight into him, which the light of nature coming both to his Word and Works could never have attained.

2. I anſwer, that though the ſame God is evidenced by theſe common principles and further the Word to them, yet the *ratio formalis credendi*, which is the Form and Eſſence of Faith, is not the ſame, *i. e.* the ground of believing it and manner of repreſenting it is not the ſame in the one and other. As thoſe that never ſaw the King, but have read his Proclamations and ſeen his Palace and Attendants believe there is a King, but yet not after that manner that Courtiers do who ſtand before him, and ſee his face every day. Such difference is there between the aſſent of the natural Man out of the Word and Works, and of a Believer, that there is a God. Believing *Moſes* by Faith ſaw God who is inviſible.

CHAP. VIII.

The Uſes. We ſhould employ all our Wit and Reaſon for God. What need we have that Chriſt ſhould be made Wiſdom to us. How uſeful rational Gifts are in the Church. We ſhould not wonder at the ſpringing up of Hereſies. We ſhould not harbour nor give them entertainment.

Uſe 1. IF Carnal Reaſon in us is thus gain'd to take ſins part, to be for it, and helpful to it; Let us conſider then what a great engagement it is on any of us who have Wit and Parts, and Abilities of Mind to turn to God, that they may not be uſed againſt him. If Men of Wit and Learning are not good, they will have more ſinful inventions than other men. Thus a Traitor if he be Witty and Politique, proves the moſt dangerous. Reaſon as it makes you capable of ſinning, (for Beaſts by the want of it are limited to a few objects) ſo it enlargeth Affections to ſin, and aſſiſts to find out means for the accompliſhment. Thou who art a cunning witty ſinner wilt in Hell curſe thy Brain, as well as thy Heart for ruining thee. It was *Solomons* Wit which undid him. And knowledge perverteth many Men, *Iſa.* 47. 10. *For thou haſt truſted in thy wickedneſs; thou haſt ſaid, None ſeeth me: thy wiſdom and thy knowledge, it hath perverted thee; and thou haſt ſaid in thine heart, I am, and none elſe beſides me.*

Uſe 2. By this corruption of reaſon, thus perverting Mens Minds, and turning their beſt Wiſdom into Folly, we ſee how much need we have, that Chriſt ſhould be made Wiſdom to us, that we may be truly wiſe to purpoſe, to all the ends of our Salvation. We are naturally Fools, and it is that reaſon to which we truſt, of which we ſo much boaſt, and in which we pride ourſelves, which befools us. Would we be cur'd of this our folly, we muſt go to Chriſt for inſtruction, for his being Wiſdom to us is the only remedy which can help us againſt the vain and fooliſh reaſonings of our own Hearts.

Uſe 3. Is Reaſon in Men ſo much deprav'd and all its acts turn'd to a wrong way and uſe? We ſee then how uſeful in the Church of Chriſt ſuch gifts are that are rational, and which may encounter with the Carnal reaſonings of Wicked Men. Which Reaſonings becauſe they are the ſtrong holds wherein they fortifie themſelves, there are but two ways of opening the Gates upon them, either to break them open, or to pick the locks, and make a new Key to the Wards. Now anſwerably there are two gifts in the Church. There are ſome ſons of Thunder, who come with a mighty Wind, and carry all before them, and break open the doors of Mens Hearts. Others they go about to pick the Wards, by convincing them, and beating them from their ſtrong holds. If you would catch Rabbets, you find it neceſſary not only to lay Nets, but to get them out of their holes. If you would catch Fiſh you do not only lay Nets, but beat with poles, to drive them out of their lurking places in the Banks. Thus to catch Mens Souls alſo (as Chriſt ſays he would make his Diſciples Fiſhers of Men) it is needful not only to uſe motives, and exhortations, but by ſtrength of arguments to drive them out of thoſe Carnal Reaſonings, wherein they conceal and ſtrengthen themſelves.

Uſe 4. We ſee what need Miniſters have of the Almighty aſſiſtance of God in their Preaching; conſidering that they are to encounter with, and overthrow ſo mighty and potent an enemy as carnal reaſon is. Chriſt told his Dif-

Diſciples that they were to bear witneſs of him, when he was abſent, *John* 15. 27. *And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning.* They upon it began to be full of ſorrow, *John* 16. 6, 7. *But becauſe I have ſaid theſe things unto you, ſorrow hath filled your heart. Nevertheleſs, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you.* For they thought it an impoſſible task for them poor ignorant Fiſhermen, to overturn the World, and to perſuade Men that their Eſtates were naught, and to believe in a Crucified Man abſent, whom they ſaw not. This was a ſtory which the *Athenians* hooted at as ridiculous. But for their comfort he tells them that his Spirit ſhould accompany them, to convince the World of ſin, *&c.* to convince that is, to overcome their carnal reaſon, and gain-ſaying, for ſo the Word ſignifies, and this as he brought it in for the comfort of the Apoſtles, ſo of all Miniſters to the end of the World. It had been folly and madneſs, elſe, for any Man to have attempted to be a Miniſter. But ſuch extraordinary help had the Apoſtles from Chriſt that it is ſaid Men could not reſiſt the Wiſdom and the Spirit by which they ſpake, *Act.* 6. 10. *And they were not able to reſiſt the wiſdom and the ſpirit by which he ſpake.* As he had Wiſdom to convince them, ſo if he had not had the Spirit to have gone with it they had reſiſted, for while we bring reaſon only, reaſon can oppoſe it. Let us weave our Nets never ſo cloſe, a cunning wicked Man will find holes to get out at: except the Holy Ghoſt comes down, and ſtops all. We have need of much Wiſdom to know Mens ſtarting holes, as *Saul* ſaid concerning *David*, 1 *Sam.* 23. 22, 23. *Go, I pray you, prepare yet, and know and ſee his place where his haunt is, and who hath ſeen him there: for it is told me that he dealeth very ſubtilly. See therefore, and take knowledge of all the lurking places where he hideth himſelf, and come ye again to me with the certainty, and I will go with you: and it ſhall come to paſs, if he be in the land, that I will ſearch him out throughout all the thouſands of Judah.* Thus too the Hearts of Men are very deceitful, and cunning, and Miniſters have need of a great deal of Wiſdom to ſearch out all their windings, & turnings, and this they can never do unleſs the Wiſdom of the Spirit of God aſſiſts them.

Uſe 5. We may hence derive a demonſtration for the truth of our Religion and profeſſion thereof. There is no truth of the Goſpel, but all the Reaſon in a Man is againſt it, and yet we ſee Carnal Men are forced to ſtoop to it. It is contrary to their Wills, and contrary to their Reaſons; and it is a queſtion which is ſtrongeſt in them and yet they yield. It is an argument whereby *Paul* proves his Apoſtleſhip; That the Weapons of our warfare ſays he, are not Carnal, but mighty through God, 2 *Cor.* 10. 4, 5. *For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of ſtrong holds, caſting down imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt.* We do not War after the Fleſh, that is, we do not take in the help of Carnal Reaſon, and what may pleaſe the Fleſh and draw it in as a party to join with us, as all other falſe Religions do, as Mahometiſm which accommodates it ſelf, to the diſpoſitions of all ſorts, and ſo allures them; and as Popery alſo doth, which ſtroaks and pleaſeth corrupt nature; but the Goſpel goes clean contrary, and croſſeth it, and yet prevails and conquers where it comes; which is a ſign God is with it. Therefore ſays *Paul*, Our Weapons are mighty through God, which appears in this that they caſt down ſtrong holds, and ſo when you ſhall ſee a Man that is Wiſe, ſtrong, that hath much to plead and ſay for his Carnal Natural Eſtate, that could vye learning and civil righteouſneſs and outward priviledges with the proudeſt: when you ſhall ſee ſuch an one come and have all his books (that I may ſo allude) in the Market place, and make open profeſſion that he was deceived and miſled, and that he yields to the power of Religion which the Wiſe of the World account fooliſhneſs, it is a mighty demonſtration of the truth of the Goſpel, when a Man who had Wit and Parts, and an opportunity of riſing by them, renounceth them all for Chriſt, it is a great evidence of the truth, and power of religion, why elſe doth *Paul* ſo often tell the ſtory of his converſion, how ſtrong he was in the other way, and could have ſaid as much for Phariſaiſm, and the Jews Religion, as the beſt of them. He was not a Fool in that Sect, for he profited in it more than any, and he was ſtrong in his way, for he thought verily he ought to perſecute the Goſpel of Chriſt, and yet God turned him. And this amazed them all, they knew not what to ſay to it, that ſo ſtrong a Town as this ſhould yield and be forced to do ſo. It half perſuaded *Agrippa* to come in and yield up his Keys alſo, and *Feſtus* had no put-off but this; Too much learning hath made thee mad, ſays he to *Paul.* And on this account it was that *Paul* ſo Triumphs, where are the diſputers of this World with all their reaſons? 1 *Cor.* 1: 20. *Where is the wiſe? where is the ſcribe? where is the diſputer of this World? hath not God made fooliſh the wiſdom of this world?* and thus did *Luther* Triumph, when he ſaid that that Pen ſhould ſtrike off the Popes Triple Crown from his head.

Uſe 6. Let us not be offended, if Hereſies ariſe, and oppoſitions againſt the truth, and thoſe backt ſtrangely too, ſeeing there are ſuch mighty reaſonings in their Hearts. Some opinions in Popery a poor believer would think ſo groſs, that ſurely nothing could be ſaid for them, as worſhipping of Images, Juſtification by our own righteouſneſs and merit of good works; who that hath a clear eye of faith, and hath ſeen his eſtate could imagine any thing, could be found out to colour ſuch groſs errours as theſe? But yet read *Bellarmine*, read the Jeſuites, and what fair tales do they tell for themſelves? that as the Scripture foretold, they have not only deluſions, but ſtrong deluſions, 2 *Theſ.* 2. 11. *And for this cauſe God ſhall ſend them ſtrong deluſions, that they ſhould believe a lie*: ſuch Deluſions as catch not Fools, and ſilly Women, but the Great and the Wiſe of the World. That it is foretold by Chriſt that if poſſible, the Elect ſhould be deceived, *Mat.* 24. 24. *For there ſhall ariſe falſe Chriſts, and falſe prophets, and ſhall ſhew great ſigns and wonders, inſomuch that (if it were poſſible) they ſhall deceive the very elect*, ſhould probabilities be brought; and ſo likewiſe Semipelagianiſm, how ſtrongly is it backt? Popery being but Childiſhneſs to it; what Armies of places of Scripture cunningly perverted, what reaſons, what harmony is there in the plot of it, what depths, though depths of Satan? as the Apoſtle ſays, *Rev.* 2. 24. *But unto you I ſay, and unto the reſt in Thyatira, As many as have not this doctrine, and which have not known the depths of Satan, as they ſpeak, I will put upon you none other burthen.*

Uſe 7. We may from hence ſee the mighty Wiſdom of Jeſus Chriſt, who knows all theſe reaſonings, and will fully ſilence and confute them all at laſt, which all the Learning, all the Wit this World hath, could never do; ſtill it is ſaid of Chriſt that he knew their reaſonings, *John* 6. 61. *When Jeſus knew in himſelf, that his diſciples murmured at it, he ſaid unto them, Doth this offend you?* Luke 5. 22. *But when Jeſus perceived their thoughts, he anſwering ſaid unto them, What reaſon ye in your hearts?* How did he non-plus the Phariſees, when he was here on Earth, that they would ask him no more queſtions? The Enemies of the Goſpel think to out-face us, and to out-reaſon us, and think they have the victory, but at the latter day he will come on purpoſe to convince all the World, *Jude* 14, 15. He will then at once cut aſunder all controverſies, and eaſily decide them, and diſcover the ſecret intents, and reaſonings of the Heart. Then he will anſwer all Mens cavils and objections againſt his Ways, and his Children, whoſe lives they thought to be madneſs and folly. Then he will convince them that their Eſtates were naught, that they are juſtly damned, which now they will not acknowledge, and he will then ſend them to Hell convinced, and will ſo ſilence them that they ſhall not have a word to ſay, and tho' they now cavil at the Word, yet then they ſhall have nothing to reply, againſt him, but ſhall be ſtruck perfectly dumb, *Mat.* 22. 12. *Annd he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding garment? And he was ſpeechleſs.* And then Chriſt will deal by reaſon with them, and not with power only, and therefore their judgment is called but rendring a reaſon, 1 *Pet.* 4. 5. *Who ſhall give account to him that is ready to judge the quick and the dead.* It is in the original, wicked men now think ſtrange at the Saints, as ſeeing no reaſon for what they do, and are ſtrengthen'd in their own Ways, thinking reaſon to be on their ſide, therefore they ſhall have a reaſon at laſt ſufficient to anſwer all their's, *Iſa.* 41. 21. *Produce your cauſe, ſaith the Lord; bring forth your ſtrong reaſons, ſaith the king of Jacob.* Job 38. 3. *Gird up now thy loins like a man; for I will demand of thee, and anſwer thou me.*

Uſe 8. Is to ſearch into your Hearts to find out this unbelief, which is the ground and bottom of all corruption in you, when you look on your lives, you ſee groſs ſins committed, when you look into your Hearts you find ſtrong luſts up, and warring in your Members, and it is well you ſee them, and find any conteſting againſt them. But how durſt theſe Luſts be ſo bold, unleſs they were ſecretly back'd, and encourag'd by the ſupream power, *viz.* the Atheiſtical Principles in the Heart, which are the abettors of them. Therefore dig, and ſearch ſtill into your Hearts, and reſolve all into their firſt principles, and you will find it true that Atheiſm, and unbelief are at the bottom. And this know, the more you ſee this experimentally true, the more you grow in Grace. To ſee that Luſts are ſins is not ordinary, but to ſee theſe Springs, and Abettors of all Luſts is a degree further. And alſo take notice of the deceitfulneſs of your Hearts, which lies in this, that there ſhould be ſo much ſeemingly in it for theſe principles, and yet the contrary do all. So now every ſtud in this building muſt become new, theſe main Foundations muſt be laid new, *viz.* to believe that God is, that he is Merciful, that he is All-ſufficient, that his promiſes are true, All things muſt become new. Nature brings not one ſtud, that is able to bear the weight of a Godly Life, none of the old will ſerve, and he only is converted to God, who experimentally hath learnt over the Articles of our Chriſtian Profeſſion.

Uſe 9. Let us be humbled for this Atheiſm, and unbelief which by nature is in all of our Hearts? of all corruptions what can be greater; therefore 'tis called the *Evil* Heart of Unbelief, *Heb.* 3. 12. *Take heed, brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God.* Of all Traitors we account Jeſuites the worſt, becauſe they deny the Kings Supremacy, and indeed the very opinion is Treaſon, and therefore the Law is againſt them for their very Profeſſion. Now *Titus* 1. 16. *They profeſs that they know God; but in works they deny him, being abominable, and diſobedient, and unto every good work reprobate,* ſuch is unbelief that denies God, ſo that unbelief in effect ſays there is no God, or at leaſt denies his Juſt, and Royal Titles; now indeed although you profeſs not ſo much with your Mouth, but come to Church and profeſs all we would have you, yet this in your Hearts do ſhew as there are Church Papiſts and Jeſuites, ſo there are Church Atheiſts. I find that for the Atheiſm in Mens Hearts God expreſſeth himſelf moſt provoked and weary of the Sons of Men. So *Mal.* 2. 17. *Ye have wearied the Lord with your words: yet ye ſay, Wherein have we wearied him? When ye ſay, Every one that doth evil, is good in the ſight of the Lord, and he delighteth in them; or, Where is the God of judgment?* you have wearied me ſaith the Lord, and ye ſay, wherein have we wearied him? Why ſays he, ſearch your Hearts, and you ſhall find, for you ſay, Where is the God of Judgment? So your Words have been ſtout againſt me, you ſay, it is in vain to ſerve the Lord, that is, you believe not that there is a God, who is a rewarder of him that ſeeks him. So alſo *Iſa.* 7. when *Ahaz* would not truſt God, and take a ſign and promiſe of him, what ſays the Prophet? *v.* 13. *Is it a ſmall* *thing for you to weary men, but will you weary my God alſo?* It tires out his patience exceedingly. It is called ſpeaking againſt him, *Pſal.* 78. 19. *Yea, they ſpake againſt God: they ſaid, Can God furniſh a table in the wilderneſs?*

Uſe 10. You may hereby ſee how little nature brings to the great work of Grace, and what a diſtance is between the one eſtate and the other, for if we believe not the firſt principles as we ſhould, but muſt have a new principle to apprehend them with, ere we come to God, then there is an infinite incapacity of the Work of Grace, for if you go to teach men any ſcience, if they deny the firſt principles, there is no hope; *contra negantem principia non eſt diſputandum*; now we deal with Hearts that ſecretly do deny the principles on which all our motives and perſuaſions to holineſs are grounded, and ſo rooted by denying them, that till by a new work of Faith they apprehend them, we ſhall never work upon them.

There are two principles in the Heart at once; that there is a God, and that there is none; and accordingly there are differing concluſions and effects, and that according to that intereſt and place they have in the Heart; the one is rooted in corrupt nature, namely that there is no God, and therefore you ſee all actions ſwayed by it, the other, *viz.* that there is a God, is put in to give warning as a Prophet, and to make them without excuſe, and is weak, and hath no power, ſtroke, nor authority in the Heart, which liſtens not to it, it endeavours to extinguiſh it. So as if a Man come to be converted, a new Principle of Faith muſt be wrought to apprehend all theſe things ſtrongly and powerfully, ſo as to prevail againſt, and overcome the contrary, or elſe the Heart is never changed.

Uſe 11. Are there any here troubled with thoughts of Atheiſm, with objections againſt the truth of Scripture, and of our Religion? Wonder not at it, think not therefore your caſe deſperate, or ſuch as no Mans is, for I tell you, all Men by Nature are Atheiſts, and that doth but diſcover it ſelf in thy haſte, which lies hid in all Mens Hearts. For every ſin a Man commits ariſeth from ſuch a principle, and they diſcover it in their Works, but in thee it diſcovers it ſelf in thy thoughts. To thee this Devil of Atheiſm takes a ſhape and appears to affright thee, but in other Men this Devil rules and reigns in their Hearts and Lives. He only appears not to them, that is all the difference.

Others profeſs there is a God, and find no doubts in them, but ſhew they believe it not in their Lives. Thou profeſſeſt thou canſt not believe there is a God in thy thoughts, yet look to thy courſe, and thou ſheweſt that thou believeſt there is one (for uſually the Devil troubles none with thoſe thoughts but ſuch as have true Faith wrought) for doſt thou not walk fearful of ſin, or of omitting of any duty? Art thou not careful to come to every Ordinance? Why if thy Heart did not ſecretly believe there were a God, and ſtrongly too, theſe conſiderations would not come from thee, and therefore let ſuch look to their lives, and practices, and not to the inward exerciſes of their Spirits.

Uſe 12. If the Heart be thus poſſeſſed with Atheiſm and Unbelief, take heed of admitting doubts, and ſuffering them to lye unanſwer'd in the Heart, for they ſecretly weaken faith, and back and ſtrengthen the other party. Mens Hearts are apt to gather doubts from the diſpenſation of things in the World, that all falls alike to all, that the wicked proſper, *David* had well nigh his Faith ſtruck up with this objection, *Pſal.* 73. 2, 3. *But as for me, my feet were almoſt gone: my ſteps had well nigh ſlipt. For I was envious at the fooliſh, when I ſaw the proſperity of the wicked.* But make known ſuch doubts, and get anſwers to them, for in ſuffering them to harbour in the Heart, you conceal Jeſuites that deny the Kings Supremacy.

Uſe 13. We may ſee what need there is of coming often where God is known, into the Aſſembly of the Saints, where he is ſpoken of, Worſhiped and Served, for God appears in the generation of the Juſt, in their Lives, Speeches, and in his Ordinances, ſo that if an Unbeliever comes in, he is convinced God is among them, 1 *Cor.* 14. 24, 25. *But if all propheſie, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the ſecrets of his heart made manifeſt; and ſo falling down on his face, he will worſhip God, and report that God is in you of a truth.* Let us Pray often, and Meditate often, and renew acquaintance with God, for all theſe leave deep impreſſions of a God upon the Mind behind them. Let us obſerve his Providence in the World, and See, and Study his Wiſdom, Power, *&c.* For all theſe are means to ſtrengthen in us the Principles which are contrary to Atheiſm and Unbelief.

Uſe 14. If any of you be free from ſuch thoughts bleſs God, for ſuch are in thy Heart God might hold thee to thy Catechiſm to thy *A, B, C.* all thy days, that when thou ſhouldſt be taken up with thinking how to ſerve and pleaſe him, and how to make it ſure that he is thine, that ſo thou mayeſt be going on to perfection, God might exerciſe thee and ſuffer thee to be poſed and non-pluſt, and to ſtumble at the Principles, whether there be a God or no, ſo he doth deal in many a Soul, and believe it, there is matter enough in thee for this.

Uſe 15. Wonder not if Men in time of Trial forſake the Truth, and that they are ſuch Children toſſed too and fro with every wind of Errour, willing to embrace every opinion, and aſſent not to wholeſome Words. Conſider they aſſent not indeed and in truth to the firſt principles, and if *they* be not rivetted into them, how ſhould they ſtick to the truth, when as all truth hangs on them?

AN
Unregenerate Man's Guiltineſs
BEFORE
GOD.
In reſpect of SIN and PUNISHMENT.

BOOK VI.

The VANITY OF THOUGHTS: Being an inſtance of the abounding ſinfulneſs in one faculty of the Soul, the *Cogitative*: whereby the ſinfulneſs in the reſt may be eſtimated.

JER. 4. XIV.

How long ſhall thy vain Thoughts lodge within thee?

CHAP. I.

The Text opened. The Subject ſet out; viz. *the ſinfulneſs of the thoughts in the Imaginative, or Muſing Power of the Soul. That thoughts are ſins.*

IN theſe words he compares the *Heart* unto ſome houſe of common reſort, made as it were with many and large rooms to entertain and lodge multitudes of Gueſts in; into which, before Converſion, all the vain, light, wanton, profane, diſſolute thoughts, that poſt up and down the World, (as your thoughts do) and run Riot all the day, have free, open acceſs, the heart keeps open houſe to them, gives them willing, chearful welcome, and entertainment; accompanies them, Travels o're all the World for the daintieſt pleaſures to feed them with; *lodgeth*, harbours them. And there they, like unruly Gallants, and Royſters, *lodge*, and revell it day and night, and defile thoſe rooms they lodge in, with their loathſom filth and Vomit. *How Long*, ſays the Lord, *ſhall they lodge therein? Whilſt I*, with my Spirit, my Son, and train of Graces, *ſtand at the door and knock*, Rev. 3. 20. and cannot find admittance: from all which filthineſs, &c. the *Heart*, this Houſe muſt be *Waſhed*; *waſh thy Heart from Wickedneſs*, ſo it follows, *Waſh'd*, not ſwept only of groſſer evils (as *Mat.* 12. 43. the *houſe*, (*the unclean ſpirit re-enters into*) is ſaid to be ſwept of evils that lay looſe and uppermoſt) but *waſh'd* and cleanſed of thoſe defilements which ſtick more cloſe, and are incorporated and wrought into the Spirit. And 2. thoſe vain and unruly gueſts muſt be turned out of doors, without any warning, they have ſtaid there long enough; too long; *How long?* ſays our Prophet, and the *time paſt may ſuffice*; as the Apoſtle ſpeaks, they muſt lodge there no more. The houſe, the ſoul is not in converſion to be pull'd down, but only theſe gueſts turned out; and though kept out they cannot be, they will ſtill enter whilſt we are in theſe houſes of clay, yet *lodge* they muſt not: If thoughts of anger and revenge come in, in the morning or day time, they muſt be turned out ere night, *Let not the Sun go down upon your wrath*, Epheſ. 4. 26. For ſo you may come to lodge yet a worſer gueſt in your heart with them: *Give not place* TO THE DEVIL (ſo it follows) who *will bring ſeven worſe with him*. If unclean thoughts offer to come to bed to thee, when thou lyeſt down, let them not lodge with thee. To conclude, it is not *what thoughts* are in your hearts, and paſs through them; as *what lodging* they have, that doth difference your repentance: Many good thoughts and motions may paſs as *Strangers* thorow a bad mans heart; and ſo likewiſe multitudes of vain thoughts may make a thorow-fare of a Believers heart, and diſturb him in good duties, by knockings and interruptions, and breakings in; but ſtill they lodge not there, are not foſtered, harboured.

My ſcope in our ordinary courſe hath been to diſcover the *wickedneſs* and vanity of *the heart by nature:* In the heart we are yet but in the upper parts of it, the *underſtanding*, and the *defilements* thereof, which are to be waſh'd out of it, and the next defilement, which in my broken order, I mean to handle, is that which is here ſpecified, *The Vanity of your Thoughts*: For the diſcovery ſake of which only, I choſe this Text, as my ground; *That* is it, therefore, which I ſhall chiefly inſiſt upon. A *Subject* which, I confeſs, would prove of all elſe the Vaſteſt, ſo as to make an exact particular diſcovery of the Vanities therein. To travel over the whole Creation, and to take a ſurvey, and give an account of that Vanity abounds in all the Creatures, was (as you know) the task of the Wiſeſt of men, *Solomon*; the flower of his Studies and Labours: But the *Vanity of our Thoughts* are multiplyed as much in us, and more. This *little World* affords more varieties of Vanities, than the Great. Our thoughts made the *Creatures ſubject to Vanity*, *Rom.* 8. 20. therefore themſelves are ſubject to Vanity much more. In handling of them I will ſhew, 1. What is meant by *Thoughts*. 2. *What* by *Vanity*. 3. *That our Thoughts are vain.* 4. *Wherein that Vanity doth conſiſt*, both in the general, and ſome particulars.

Theſe Sermons were preached in the year 1629 in the courſe of my Lectures at *Cambridge*. The general ſubject whereof being *the defilements of the underſtanding*, I had diſpatched, many other *parts* of the defilements thereof. Each as entire and diſtinct ſubjects, ſuch as this, as namely the *falſe reaſonings* in the *ſpeculative* and *practique* underſtanding. The falſe *principles* of *Atheiſm, unbelief*, &c. which are the Spring and Foundation of all our ſinful actings: ſo as this diſcourſe when formerly Printed was but one particular piece, taken out and ſevered from thoſe other.

Firſt, What is *meant by Thoughts*, as they are the intended ſubject of this diſcourſe.

'Tis true, that by *thoughts* the Scriptures do comprehend all the *internal* acts of the mind of man, of what faculty ſoever, all thoſe reaſonings, conſultations, purpoſes, reſolutions, intents, ends, deſires, and cares of the mind of man, as oppoſed to our *external* words and actions. So *Iſa.* 66. 18. All acts are divided into thoſe two, *I know their Works and their Thoughts:* What is tranſacted within the mind, is called the *thoughts*; what thereof do manifeſt themſelves, and break out in actions, are called *Works*. And ſo *Gen.* 6. 5. *Every imagination of the thoughts* (*omne figmentum*) that is, all the *Creatures* that the mind of man *frames* within it ſelf, either *purpoſes, deſires*, &c. (as the margin of our Tranſlation obſerveth;) or as in *Ezek.* 11. 5. *All that cometh within the Mind:* And ſo we vulgarly uſe and underſtand the word [*thoughts*] in ſuch a

Latitude. To *remember* a man, is expreſſed by this, to *think of him*, Gen. 40. 14. And to have *purpoſed* a thing, we ſay, *I thought to do it*. To take *care* about a buſineſs, is to *take thought*, 1 Sam. 9. 5. And the reaſon, why *all* in mans heart may thus be called *the thoughts*, is, becauſe indeed all affections, deſires, purpoſes, are ſtirred up by *thoughts*, bred, fomented, and nouriſhed by them: no one thought paſſeth, but it ſtirreth ſome affection of fear, joy, care, grief, &c. Now although they are thus *largely* taken, yet I intend not to handle the *vanity* of them in ſo large a ſenſe.

But ſtrictly, that which now is intended by me, is the confuſed *vanity* or *ſinfulneſs* of the *cogitative*; *Muſing*, *thinking power*, in the Soul preſcinded and abſtracted, or ſevered apart from all the other. The ſinfulneſs whereof, I here give as one inſtance for all, that is, to be found in the underſtanding, or other faculties.

And confining my ſelf to this ſort or kind of *thoughts* only, I know not how to give a deſcription of them, other than thus. That they are thoſe more *ſimple conceipts, apprehenſions, meditations, which the underſtanding, by the help of, and through its conjunction with the fancy frameth unto and within it ſelf.*

Firſt, By *thought* I mean ſuch as the Scripture termeth the *talkings* of our minds with the things we know, *Prov.* 6. 22. the parleys, enterviews, chattings, diſcourſings, which the mind hath with the things let into it; with the things we fear, with the things we love or any way affect. For all theſe things our minds make their companions, and our thoughts hold them diſcourſe, and have a thouſand conceits about them; this in this argument I mean by *thought*.

Secondly, As for the proper ſeat of theſe *thoughts*. *Solomon* compares the faculties of the Soul, unto ſeveral *Chambers of the belly*, ſome there are more *outward*, ſome more *inward*: In every mans heart there is a *Reaſoning power*, whereby we deliberate and diſcuſs of things we are to do: and ſo there is a ſecret Cabinet or Privy-Council Chamber, wherein the moſt intimate grounds and Principles that move us, or conclude us in and to our own actings, do ſit cloſe at it day and night, which are termed the *Intents* and *Councils*, or deliberative thoughts of the Heart. But then there is beſides, a common entertaining room, *a Preſence-Chamber* (as in Princes Courts we term it) left empty for all comers, for the common Croud and Multitude of confuſed thoughts that may or will come in, whether they have ſerious buſineſs or not; that come only to ſee, or ſpeculate, and behold, and talk; and chat of this, and that: Or if you will, this *faculty* is the *common Exchange* of the Soul, and accordingly lies more *outward*, in reſpect of the other; and the ſcituation thereof, is in the borders, between the Dominions, proper to the underſtanding or purely intellectual nature, and the inward ſenſes: And ſo pays contribution to both; entertains both. It is the *fancy* or *imaginative* faculty ſo far as it is joyned with the underſtanding, and the underſtanding with it. *Fancy* in Apes and ſuch Creatures as come near unto reaſon, is in them devoid of reaſon but in man is *Participative rationalis*, by *participation it is reaſonable*. In man you have the cleareſt experience of its workings in dreams, *fancy* being as the Moon that Rules and Predominates in the night, and accordingly the Phantaſms or ſhadows thereof appear to us as real, when the *Sun* of *reaſon* that rules the day is down and ſet: For otherwiſe we have the ſame *Images* and *Phantaſms* of things that flye up and down in our minds in the day, that do in ſleep; and when we are awake, and reaſon is up, the underſtanding continually forms in the fancy, and by the help of fancy, a thouſand thouſands of thoughts *within and to it ſelf*: All our talkings within our ſelves are the actings of reaſon in this Work-houſe, *viz.* that faculty of fancy. So then the *thinking, meditating, muſing*, power in man, which ſuggeſteth materials for deliberations,

Prov. 20.27.

liberations, and conſultations, and reaſonings; which holds the *objects* till we view them, which entertaineth all that come to ſpeak with any of our affections, is that ſubject we are upon.

Thirdly, Which *the mind frames within it ſelf.* So the Scripture expreſſeth their Original to us, and their manner of riſing, *Prov.* 6. 14. *Frowardneſs is in his heart, and (fabricatur) he forgeth miſchief,* as a Smith doth his Iron, Hammers it out: And the thoughts are the materials wrought in this Forge,our thoughts work upon all the things which are preſented to us, the mind begetting ſome thoughts, and imaginations or other on them. And thus as *luſts,* ſo *thoughts* are conceived, *James* 1. *Iſa.* 59. 4. *They conceive miſchief, and bring forth iniquity, and hatch Cockatrice eggs, and weave Spiders webbs.* And *verſe* 7. he inſtanceth in *thoughts of iniquity,* becauſe our thoughts are ſpun out of our own hearts; are eggs of our own laying, though the things preſented to us be from without.

Fourthly, I add which the mind, *in and by it ſelf,* or by *the help of fancy,* thus begets and entertains. I ſay by the help of fancy, for the underſtanding vieweth its own conceptions in that Glaſs, and there are no thoughts or likeneſs of things at any time in our fancies, but at the ſame time they are in the underſtanding alſo, and reflected unto it: And likewiſe the underſtanding makes uſe of the fancy therein,to *Picture* and *Pourtray* forth its own apprehenſions and conceipts, and ſo to ſpeculate them thereby, as when two Looking-glaſſes are placed oppoſite, and nigh each to other, look what ſpecies appears in the one, do alſo in the other.

And this latter clauſe [*within our ſelves*] I add to ſever them from ſuch *thoughts* as are *injected,*and caſt in,only from without,which are Children of anothers begetting, & often laid at our doors:ſuch as are Blaſphemous thoughts caſt in by *Satan,* wherein if the ſoul be meerly paſſive, (as the word *Buffeting* implies, 2 *Cor.* 12. 7.) they are none of your thoughts, but his; wherein a man is but as one in a room with another, where he hears another ſwear and curſe, but cannot get out from him; ſuch thoughts, if they be only *from without,* defile not a man. For *nothing defiles a man, but what comes from within, Mat.* 15. 18, 19. Otherwiſe ſuch thoughts or luſts as the heart hath begotten upon it by the Devil, as thoughts of uncleanneſs, &c. Wherein though he be the Father, yet the Heart is the Mother and Womb, and therefore accordingly affect the heart, as natural Children do: Theſe are *ours* as well as *Satans,* and by that we may diſtinguiſh them from the other, namely, when we have a ſoft heart, and inward love unto them, ſo that our hearts do kiſs the Child, then they are *our thoughts,* or elſe when the heart broods upon thoſe eggs,then they are our *thoughts,*though they come from without.

Though this is to be added, that even in thoſe thoughts, wherein the Soul is paſſive,and which Satan caſts in,which we do no ways own,wherein he *raviſheth* the heart, rather than *begets* them on us, that if there be not any conſent to them in us, then it is but a *Rape,* as in Law the like violence is ſaid to be. I yield thoſe thoughts are puniſhments often of our thoughts, of our ſuffering them to wander; as *Dinah,* becauſe ſhe went out of curioſity *to view the Daughters of the Land,* was taken and raviſh'd, which though againſt her will, yet it was a puniſhment of her curioſity: Or elſe they are the puniſhment of the neglect of good motions of the Spirit; which reſiſting, *we thereby grieve him,* and ſo he deals with us, as we with our Children, ſuffers us to be Scared with Bugbears, and to be vexed by *Satan,* that we may learn what it is to neglect him, and harbour vanity.

Secondly, Let us ſee what *vanity* is, take it in all the acceptations of it. It is true of our *thoughts* that they are *vain.*

1. It is taken for *unprofitableneſs*. So *Eccleſ.* 1. 2, 3. *All is vain*, becauſe there is no profit *in them under the Sun*, ſuch are our thoughts by nature, the wiſeſt of them will not ſtand us in any ſtead in time of need, in time of temptation, diſtreſs of conſcience, day of death or judgment, 1 *Cor.* 2. 6. *All the wiſdom of the wiſe comes to nought*, Prov. 10. 20. *The heart of the wicked is little worth*, not a peny for them all; whereas the thoughts of a godly man are his *Treaſure: Out of the good Treaſure of his heart he brings them forth.* He mints them, and they are laid up as his riches, *Pſal.* 138. 17. *How precious are they?* he there ſpeaks of our *thoughts of God*, as the object of them, *thy thoughts*, that is, *(of thee) are precious.*

2. *Vanity* is taken for *lightneſs*. *Lighter than vanity*, is a phraſe uſed *Pſal.* 62. 9. and whom is it ſpoken of? of *men:* and if any thing of them be *lighter* than other, it is their *thoughts* which ſwim in the uppermoſt parts, float at the top, and are as the ſcum of the heart; when as all the beſt, wiſeſt, and deepeſt, and ſolideſt thoughts in *Balthazar* a Prince, were *weighed*, they were *found too light*, Dan. 5. 17.

3. *Vanity* is put for *folly.* So *Prov.* 12. 11. *Vain men* is made all one with men *void of underſtanding:* Such are our thoughts. Among other evils which are ſaid to come *out of the heart*, Mark 7. 22. ἀφρωσύνη is reckoned as one, *fooliſhneſs*; that is, thoughts that are ſuch as *mad men* have and *fools*, nothing to the purpoſe, of which there can be made no uſe, which a man knows not whence they ſhould come, nor whither they would, *without dependance.*

4. It is put for *inconſtancy* and *frailty*, therefore *vanity* and a *ſhaddow* are mad *Synonyma's*, *Pſal.* 144. 4. ſuch are our *thoughts*, flitting and periſhing, as bubbles, *Pſal.* 146. 4. *All their thoughts periſh.*

Laſtly, they are *vain*, that is, indeed *wicked* and *ſinful. Vanity* in the Text here, is yoaked with *wickedneſs*: and *vain men*, and *Sons* of *Belial* are all one, 2 *Chron.* 13. 17. And ſuch are our thoughts by nature, *Prov.* 24. 9. *The thought of fooliſhneſs is ſin.* And therefore a man is to be humbled for a *proud thought*, *Prov.* 30. 32. For ſo *laying hand* on the mouth is taken, as *Job.* 39. 37. for being *vile in a mans own eyes.*

And becauſe this is the ſenſe I chiefly muſt inſiſt on, in handling the *vanity of the thoughts*, and alſo men uſually think that *thoughts are free*; I will therefore prove this to you, which is the only Doctrine raiſed, that *Thoughts are ſins.*

DOCT. *That thoughts are ſins.*

1. *The Law judgeth them*, Heb. 4. 12. *rebukes a man* for them, 1 *Cor.* 14. 25. and therefore they are tranſgreſſions of the Law: and ſo alſo did Chriſt rebuke the *Phariſees* for *their ill thoughts*, Mat. 9. 4. which argues the ſpiritual excellency of the Law that reacheth thoughts.

2. Becauſe they are *Capable of pardon*, and muſt be pardoned, or we cannot be ſaved, *Act.* 8. 22. which argues the multitudes of *Gods compaſſions*, ſeeing thoughts are ſo infinite.

3. They are to be *repented of*, yea repentance is expreſſed, as to begin at them. So *Iſa.* 55. 7. *Let the unrighteous man forſake his thoughts*; and a man is never truly and thoroughly wrought on, (as 2 *Cor.* 10. 4, 5.) *till every thought be brought into Obedience*; which argues that they are naturally rebellious, and contrary to grace And this alſo argueth the *Power of grace*, which is able to *rule* and to ſubdue ſo great an Army as our thoughts are, and command them all, as one day it will do, when we are perfectly holy.

4. *They defile the man* : and nothing defiles but ſin, *Mat.* 15. 15, 16, 17. *Out of the heart proceed evil thoughts; theſe defile the man.*

5. They are an *abomination to the Lord,* who hates nothing but ſin, and *whoſe pure eyes can endure to behold no iniquity,* thus Prov. 15. 16. look as good *Meditations are acceptable,* P*ſal.* 25. *ult.* ſo by the rule of contrary, *bad* are *abominable.*

6. They *hinder* all *good* we ſhould do, and ſpoil our beſt performances. Vain thoughts draw the heart away in them, that when a man ſhould draw nigh to God, his *Heart,* by reaſon of his thoughts, *is far off from him* , Iſa. 29. 16. *A mans heart goes after his covetouſneſs,* when he ſhould *hear,* as the Prophet there ſpeaks, becauſe his thoughts thus run. Now nothing elſe but *ſin* could *ſeparate,* and what doth eſtrange us from God, is ſin, and enmity to him.

7. Our thoughts are the *firſt movers of all the evil in us.* For they make the motion, and alſo bring the heart and object together; are Panders to our luſts, hold up the object till the heart hath plaid the adulterer with it, and commited folly. So in ſpeculative uncleanneſs, and in other luſts, they hold up the Images of thoſe Gods the mind creates, which the heart falls down and Worſhips; they preſnt credit, riches, beauty, till the heart hath Worſhipt them, and this when the things themſelves are abſent.

CHAP. II.

The ſinfulneſs of thoughts. 1. Negatively. *In relation unto* thinking of what is good.

TO come now to thoſe *particulars* wherein this *vanity* or ſinfulneſs of the *thinking,* meditating power of the mind (as it hath been limited) conſiſts.

Firſt, I will diſcover it regard of *thinking what is good,* how *unable* and *loath,* &c. it is to *good thoughts* ; and ſecondly in regard of the readineſs *of it to think ef evil and vain things.*

For the firſt,

Firſt in *a want of ability* ordinarily, and naturally to raiſe and extract holy and uſeful conſiderations and thoughts from all ordinary occurrences, and occaſions ; which the mind, ſo far as it is Sanctified, is apt unto. A heart Sanctified, and in whoſe affections true Grace is enkindled, out of all Gods dealings with him, out of the things he ſees and hears, out of all the objects are put into the thoughts he diſtilleth holy, and ſweet, and uſeful meditations: and it naturally doth it, and ordinarily doth it, ſo far as it is Sanctified. So our Saviour Chriſt, all ſpeeches of others which he heard, all accidents and occurrences did ſtill raiſe and occaſion in him Heavenly meditations, as we may ſee throughout the whole Goſpels : When he came by a Well, he ſpeaks of the *Water of life,* John 4, &c. Many inſtances might be given ; *He* in his thoughts Tranſlated the Book of the Creatures, into the Book of Grace , and ſo did *Adams* heart in innocency : his P*hiloſophy* might be truly termed *Divinity,* becauſe he ſaw God in all ; all raiſed up his heart to thankfulneſs and praiſe : So now in like manner our minds, ſo far as they are Sanctified, will do. As the P*hiloſophers Stone* turns all Metals into Gold ; As the Bee ſucks honey out of every flower, and a good ſtomack ſucks out ſome ſweet and wholſome nouriſhment out of what it takes unto it ſelf ; ſo doth a holy heart, ſo far as Sanctified, convert and digeſt all into ſpiritual uſeful thoughts; this you may ſee P*ſal.* 107. *ult. That* Pſalm gives many inſtances of Gods providence,

dence, *and wonderful works which he doth for the Sons of men*; as deliverances by Sea, where men ſee his wonders: deliverances to Captives, &c. and ſtill the foot of the Song is, *Oh that men would therefore praiſe the Lord for the wonderful works he doth for the Sons of men.* Now after all theſe inſtances, he concludes, that though others paſs over ſuch occurrences with ordinary ſlight thoughts, yet ſays he, *The righteous ſhall ſee it, and rejoyce*: that is, extract comfortable thoughts out of all, which ſhall be matter of joy, and *who ſo is wiſe will obſerve theſe things*, that is, makes holy obſervations out of all theſe; and out of a principle of Wiſdom he underſtands Gods goodneſs in all, and ſo his heart is raiſed to thoughts of praiſe, and thankfulneſs, and obedience. Now compare with this the 92. *Pſalm* made for the *Sabbath*; where in imitation of God, who that day viewed his works, we are, on our *Lords day*, ſtill to raiſe holy, praiſeful thoughts out of them to his Glory, which he that penned that *Pſalm* then did, *verſe* 1. and 2. now *verſe* 5. *How great are thy works!* &c. *A brutiſh man knows not, nor will a fool underſtand this*: that is, an Unregenerate man being a beaſt, and having no ſanctified principle of wiſdom in him, looks no further than a Beaſt into all the Works of God, and occurrences that paſs; looks on all bleſſings as things provided for mans delight by God, but he extracts not holy, ſpiritual and uſeful thoughts out of all, he wants the art of doing it.

If Injuries be offered us by others, what do our thoughts diſtil out of thoſe wrongs, but thoughts of revenge? We meditate how to requite it again. But ſee how naturally *Davids* mind diſtills other thoughts of *Shimei's* curſing, 2 *Sam.* 16.11. *God hath bidden him*, and it may prove a good ſign of Gods favour, *God may require good for it.* When we ſee judgments befall others, our minds are apt to raiſe ſevere thoughts of cenſure againſt our Brother, as *Job's* friends did. But a godly man whoſe mind is much Sanctified, raiſeth other thoughts out of it, *Prov.* 21. 22, *Wiſely conſiders, &c.*

So when outward mercies befall us, the next thoughts we are apt to have, is to project eaſe by our wealth, thou *haſt goods for many years*: and when judgments befall us, we are apt to be fill'd with thoughts of complaint, and fears, and cares how how to wind out again. But what were the firſt thoughts *Job* had upon the news of the loſs of all? *God hath given, and the Lord hath taken, bleſſed be the* Lord *for all.*

Such thoughts as theſe (which all opportunities hint unto) a good heart is apprehenſive of, and doth naturally raiſe for its own uſe. *So far Barren as our thoughts are, ſo far vain.*

Secondly, the *vanity* and ſinfulneſs of the mind appears in a *lothneſs to entertain holy thoughts*, to begin to ſet it ſelf to think of God and the things belonging unto our peace; even as loth they are to this as School-boys are to go to their Books, or to buſie their minds about their leſſons, their heads being full of play; ſo loth are our minds to enter into ſerious conſiderations, into ſad, ſolemn thoughts of God, or death, &c. Men are as loth to think of *death*, as thieves of the *Aſſizes* and *Execution*; or to think of God as they are of their Judge. So to go over their own actions in a review of them, and read the blur'd Writing of their hearts, and to *Commune with them*, at night in the end of the day, (as *David* did, *Pſalm* 119, 59.) men are as loth to do this, as School-boys are to Parſe their Leſſons, and the falſe Latins they have made, *Job.* 21. *Depart from us*, ſay they in *Job* unto God, from their thoughts they meant it, for it follows, *we deſire not the knowledge of thy ways*: They would not think of him, or know them by their good wills; and therefore our minds like a bad ſtomach, are nauſeated with the very ſcent of good things; and ſoon caſt them up again, *Rom.* 1. 28. *They like not to retain the knowledge of God.* Let us go and try to wind up our Souls, at any time, to holy meditations, to think of what we have heard, or what we have done, or what is our duty to do, and we ſhall find our minds like the pegs of an inſtrument, ſlip between our fingers, as we are a winding them up,and to fall down ſuddenly again, ere we are aware of it: Yea, you ſhall find, our ſpirits will labour to ſhun what may afford occaſion to ſuch thoughts, even as men go out of the way, when they ſee they muſt meet with one they are loth to ſpeak withal; Yea hence 'tis, that men dare not be alone, for fear ſuch thoughts ſhould return upon them. The beſt ſhall find a gladneſs, for an excuſe, by other occaſions to knock off their thoughts from what is good: Whereas in thinking of vain, earthly things, we think the time paſſeth too faſt, clocks ſtrike to ſoon, hours paſs away ere we are aware.

Thirdly, The *vanity* and ſinfulneſs of the mind appears in the godly, that though they entertain good thoughts, yet the mind is not, will not be *long intent* on them. Some things there are, which we are, and can be intent upon, and accordingly dwell long upon them, and therefore in *Job* 17. 11. *The thoughts* are called the *poſſeſſions of the heart*, (ſo it is in the Original, and noted in the margin) ſuch thoughts as are pleaſing, the heart dwells on them; yea ſo intent are we often, that they hinder our ſleep: as 'tis ſaid of wicked men, *they cannot ſleep for multitude of thoughts*, Eccleſ. 5. 12. *So, to deviſe froward things*, Solomon ſays, *a man ſhuts his eyes*, that is, is exceeding attentive, poreth upon his devices about them; for ſo a man doth uſe to do, to ſhut his eyes when he would be intent, and therefore it is ſo expreſſed. But now let the mind be occupied and buſied about good things, and things belonging to our peace, how unſteady is it? which things ſhould yet draw out the higheſt intention of the mind. For the more excellent the Object is, the ſtronger our intention ſhould be. God is the moſt Glorious Object our minds can faſten on, the moſt alluring: The thoughts of whom therefore ſhould ſwallow up all other, as not worthy to be ſeen the ſame day with him. But I appeal to all your experiences, if your thoughts of him be not moſt unſteady, and are, (that I may ſo compare it) as when we look upon a Star thorow an Optick glaſs, held with a palſie ſhaking hand: It is long ere we can bring our minds to have ken of him, to place our eyes upon him, and when we have, how do our hands ſhake, and ſo loſe ſight ever and anon.So whilſt we are in never ſo ſerious talk with him, when all things elſe ſhould ſtand without, and not dare to offer entrance, till we have done with him, yet how many chinks are there in the heart, at which other thoughts come in? And our minds leave God, and follow them, and *go after our covetouſneſs*, our credit, &c. as the Prophets phraſe is, *Ezek.* 33. So when we are hearing the Word, how do our minds ever and anon run out of the Church, and come in again, and ſo do not hear half, not a quarter, that is ſaid? So when we are at our callings, which God bids us to be converſant about with *all our might*, Eccleſ. 9. 10. yet our minds like idle truants, or negligent ſervants, though ſent about never ſo ſerious a buſineſs, they go out of the way to ſee any ſport, run after the Hares that croſs the way, follow after Butter-flies that buzz about us.

And ſo when we come to pray, Chriſt bids *watch to prayer*, Mark 13. 33. which is ſpoken, as if we were at every door bid to place a guard that none come in and diſturb, and knock us off.But how oft doth the heart nod,and fall aſleep, and run into another World, as in dreams we do? Yea ſo naturally are diſtractions to us,when we are buſied about holy duties,that as excrements come from men, when very weak and ſick, ere they are aware of it, ſo do Worldly thoughts from us; and we are carryed out of that ſtream of good, our mind was running in, into ſome by-creek ere we are aware of it.

Fourthly, the *vanity* of the mind in our thoughts appears, in regard of *good* things, that if it doth think of them, yet it doth it *unſeaſonably*. It is with your thoughts as with your ſpeeches, their goodneſs lies in their placing and order, *Prov.* 25. 11. *If fitly ſpoken,* they are *as Apples of Gold in pictures of Silver.* And as a man is to bring forth actions, ſo thoughts in *due ſeaſon*; as thoſe *fruits*, ſo the *buds* ſhould come out in *ſeaſon*, Pſalm 13. Now the vanity of the mind appears in thinking of ſome good things, ſometimes unſeaſonably; When you are praying, you ſhould not only have no worldly thoughts come in, but no other than praying thoughts. But then haply ſome notions of, or for a Sermon will come readily in: So in hearing, a man ſhall often have good thoughts that are utterly heterogeneal to the thing in hand; So when a man is falling down to prayer, look what thing a man had forgotten, when it ſhould have been thought of, will then come in, or what will affect a man much comes in to divert him, and whirle his thoughts another way. This *miſplacing* of *thoughts* (ſuppoſe they be good) is yet from a vanity of the mind; did thoſe thoughts come at another time, they would be acceptable: We find our minds ready to ſpend thoughts about any thing, rather than what God at preſent calls unto. When we go to a Sermon, we find we could then ſpend our thoughts more willingly about reading, or haply ſearching our hearts; unto which at another time, when called to it, we ſhould be moſt unwilling to. We could be content to run wild, over the fields of meditations and miſcellaneous thoughts, though about good, rather than to be tyed to a task, and kept in one ſet path.

In *Adam* and Chriſt no thought was miſplaced; but though they were as *many* as the *Stars*, yet they marched in their courſes, and kept their ranks. But ours as Meteors dance up and down in us. And this *diſorder* is a *vanity* and *ſin*, be the thought materially never ſo good. Not every one that hath the beſt part muſt therefore firſt ſtep up the Stage to Act, but take his right Cue. In Printing let the letters be never ſo fair, yet if not placed in their order, and rightly Compoſed, they marr the ſenſe. Souldiers upon no terms ſhould break their ranks: ſo nor ſhould our thoughts, *Prov.* 16. 3. There is a promiſe to a *Righteous man that* (as ſome read it) *his thoughts ſhall be ordered.*

And ſo much for the firſt part, *The privative* ſinfulneſs in our *thoughts* in reſpect of *what is good.*

CHAP. III.

The poſitive Part of this ſinfulneſs laid open in four particulars.

NOW ſecondly, I proceed to diſcover that *poſitive vanity* which appeareth in our thoughts in regard *of what is evil.* And here it is not to be expected, nor indeed can it be performed by any man, to reckon up the ſeveral particularities of all thoſe vain thoughts which run through mans heart; I will inſiſt only on ſome more general diſcoveries, to which, many more particulars may be reduced for an eſſay of the reſt.

Firſt, the *vanity* of them diſcovers it ſelf, in that which Chriſt calls, *Mar.* 7. 22. ἀφρωσύνη, *fooliſhneſs* : that is, ſuch thoughts as mad men have and fools; which fooliſhneſs is ſeen both in that unſetled wantonneſs and *unſtayedneſs* of of the mind in thinking; that like quick-ſilver it cannot fix, but as *Solomon* ſays, *Prov.* 17. 2. *A fools eyes are in the hands of the earth*, are gariſh, and run up and down from one end of the earth to the other, ſhooting and ſtreaming, as thoſe Meteors you ſee ſometimes in the Air. And though indeed the mind of man is nimble and able thus to run from one end of the earth to another, (which is its ſtrength and excellency) yet God would not have this ſtrength and nimbleneſs, and metal-ſpirit ſhewn in curvetting and tumbling, (as I may call it) but in ſteady directing all our thoughts ſtraight on to his Glory, our own Salvation, and the good of others; he gave it this nimbleneſs to turn away from evil, and the firſt appearance of it. As we are to walk in Gods ways he calls us to, ſo every thought as well as every action is a ſtep: and therefore ought to be ſteady, *Make ſtraight ſteps to your feet*, ſays the Apoſtle, *Heb.* 22. 13. turning not to the right hand, nor to the left, until we come to the journeys end of that buſineſs we are to think of. But our thoughts, at beſt, are as wanton Spaniels, who though indeed they go with and accompany their Maſter, and come to their journeys end with him in the end, yet do run after every Bird, and wildly purſue every flock of ſheep they ſee. This unſteadineſs, it ariſeth from the like curſe on the mind of Man, as was on *Gain*, that it being *driven from the preſence of the Lord*, it proves a Vagabond, *and ſo mens eyes are in the ends of the earth.*

This fooliſhneſs or ἀφρωσύνη is alſo ſeen in that *Independence* in our thoughts; they hanging (oft) together as ropes of ſand, this though we ſee more evidently in dreams, yet not only then, but when awake alſo; aud that when we would ſet our ſelves to be moſt ſerious, how do our thoughts jangle and ring backwards? and as wanton Boys, when they take Pens in their hands, ſcribble broken words that have no dependence: thus do our thoughts. And if you would but look over the copies thereof, which you write continually, you would find as much nonſenſe in your thoughts, as you find in mad mens ſpeeches. This madneſs and diſtemper is in the mind ſince the fall (though it appears not in our words, becauſe we are wiſer,) that if notes were taken of our thoughts, we ſhould find thoughts ſo vagrant, that we know not how they come in, nor whence they came, nor whither they would. But as *God* doth *all things* in *weight*, *number* and *meaſure*, ſo doth his Image in us, ſo far as it is renewed. And, by reaſon of theſe two, the *folly*, *unſetledneſs*, and *independence* of our thoughts, we bring our thoughts uſually to no iſſue, to no perfection, but wilder away our time *in thinking* (as you uſe to ſay) *of nothing*; and what *Seneca* ſpeaks of mens *lives*, that as Ships that are toſt up and down at Sea, it may be ſaid they have been *toſſed much*, but *ſailed* nothing; The like in this reſpect may be ſaid of *our thoughts* : Or as when men make imperfect daſhes, and write nonſenſe, *they are ſaid to ſcribble, they do not write:* So in theſe follies and independencies, we wilder and *loſe our ſelves*, *we do not think.*

But 2. On the contrary, if any *ſtrong luſt*, or violent paſſion be up, then our thoughts are *too fixed* and *intent*, and run in ſo far into ſuch ſinful objects, that they cannot be pul'd out again, or any way diverted or taken off: which is another Vanity. For our thoughts and our underſtanding part was ordained to moderate, allay, and cool, and take off our paſſions, when they are a plying over; to rule and govern them. But now our thoughts are themſelves ſubjected to our affections, and the like fuel put under them, do but make them boyl the more. And although our thoughts do firſt ſtir up our fears, joys, deſires, *&c.* yet theſe being ſtirred up once, chain, and fix, and hold our thoughts to thoſe objects, ſo, as we cannot looſen them again. Therefore ſays Chriſt to his Diſciples, *Why are you troubled, and why do thoughts ariſe in your hearts?* For perturbations in the affections cauſe thoughts like fumes and vapours to aſcend. Thus if a *paſſion of fear* be up, how doth it conjure up multitudes of gaſtly thoughts which we cannot conjure down again, nor hide our eyes from? But which like Ghoſts do haunt us, and follow us up and down where ever we goe, ſo as a man runs away purſued by his own thoughts; *the heart meditates on terrour*, As *Iſa.* 33. 18. So when ſorrow is up, how doth it make us ſtudy the croſs that lights upon us? which to forget would be an eaſe unto the mind. But a mans paſſions make his thoughts to con it, and to ſay it by heart, over and over again, as if it would not have us forget it. So when *love* and *deſire* is up, be the thing what it will, we are taken with, (as preferment, credit beauty, riches,) it ſets our thoughts a work to view the thing all over, from top to toe, (as we ſay) to obſerve every part and circumſtance, that doth make it amiable unto us: as if a Picture were to be drawn of it. So when joy is up, we view the thing we rejoyce in, and read it over and over, as we do a Book we like, and we mark every tittle, we are punctual in it: yea, ſo inordinate are we herein, as often we cannot ſleep for thinking on them. *Eccleſ.* 5. 12. *Abundance of riches will not ſuffer him to ſleep for the multitude of thoughts in his head.* ſpeaking of a man who is covetous: How do thoughts trouble the *Belſhazzers* and *Nebuchadnezzars* of the World? *Dan* 4. 19. ſo *Prov.* 4. 16. *They ſleep not unleſs they have done miſchief*; If their deſires remain unſatisfied, they do diſturb their thoughts like froward Children by their crying: ſo as, often *theſe* which men count *free* (as the moſt do *thoughts*) do prove the greateſt bondage and torment in the earth unto them, and do hinder ſleep, the nurſe of Nature, eat out, and live upon the heart that bred them, weary out the ſpirits, that when a man *ſhall ſay* (as *Job* 7. 13.) *My bed ſhall camfort me*, by putting a parentheſis to his thoughts, and ſad diſcourſes which he hath when awake, yet then they haunt a man; and as *ver.* 14. *terrifie him.* A man cannot lay them aſide as he doth his Cloaths: and when men die they will follow them to Hell, and torment them worſe there; your thoughts are none of the greateſt executioners there, even the *worm that dies not.*

Thirdly, The *vanity* of the mind appears in *curioſity*, a longing and itching to be fed with, and to know (and then delighting to think of) *things that do not at all concern us.* Take an experiment of this *in* Scholars (whoſe chief work lies in this ſhop) how many precious thoughts are ſpent this way? in curioſity of knowledge, as appears by thoſe the Apoſtle often rebukes, that affect, (as 1 *Tim.* 6. 4, 20.) *oppoſitions of ſcience falſly ſo called*; curioſities of knowledge *of things they have not ſeen.* So *Coloſ.* 2. and 1 *Tim.* 4. 7. he calls ſuch iſſues of mens brains, they dote on, *old wives fables*: becauſe as fables pleaſe old wives, ſo do theſe their minds, and of that itch they have in them: even as women with child, in their longings, content not themſelves with what the place affords, or the ſeaſon, with what may be had; but often long after ſome unheard-of rarity, far fetcht, or, it may be, not at all to be had: Thus men not contenting themſelves with the wonders of God, diſcovered in the depths of his Word and Works, they will launch into another Sea, and World of their own making, and here they ſail with pleaſure; as many of the School-men did in ſome of their ſpeculations, ſpending their precious wits in framing curious webs out of their own bowels.

Take another inſtance alſo in others, who have leiſure and parts to read and underſtand much, they ſhould ballaſt their hearts with the Word, and take in thoſe more precious words, wiſdom, and ſound knowledge contained therein to profit themſelves and others, and to build up their own ſouls, or ſuch ſtudies whereby they might be enabled to ſerve their Country, but now what do their curious fancies carry them unto, to be verſed in, but Play-books, jeering Paſquills, Romances, fained ſtories, which are the curious needle-work of idle brains; ſo as they load their heads with *Apes and Peacoks feathers*, in ſtead of Pearls and Precious ſtones; ſo as a man may ſay as *Solomon*, *Prov.* 15. 14. *The heart of him that hath underſtanding ſeeketh knowledge, but the mouth of fools feeds on fooliſhneſs.* Fooliſh diſcourſes pleaſe their ears to hear, and eyes to read: all theſe being but purveyors (as it were) for food, for the thoughts: which like Camelions live on Air and Wind.

To leave them, how do others out of meer curioſity to know and pleaſe their thoughts, liſten after all the news that fly up and down the World; ſcum all the froth that floats in fooliſh mens mouths, and pleaſe themſelves only with talking, thinking, and hearing of it?

I do not condemn all herein: ſome, their ends are good, and they can make uſe of it, and do as *Nehemiah* did, who inquired how things went at *Jeruſalem* to rejoyce with Gods People, and mourn with them, and pray for them; ſo theſe, if to know how to faſhion their Prayers accordingly: But I condemn that curious itch that is in men, when it is done but meerly to pleaſe their fancies; which is much delighted with *new things*, though they concern us not; ſuch the *Athenians* were, *Act.* 17. 21. How do ſome men long all the week till they hear of ſuch and ſuch events and iſſues, and make it a great part of the happineſs of their lives, to ſtudy the State more than their own hearts, and affairs of their callings? who take actions of State as their Text to ſtudy the meaning of, and to preach on where-ever they come. I ſpeak of thoſe that yet lay not to heart the miſeries of the Church of Chriſt, nor help them with their prayers, if at any time they happen.

The like curioſity is ſeen in many, in deſiring to know the ſecrets of other men, which yet would do them no good to know, and who do ſtudy mens actions and ends, not to reform, or do good to them, but to know them, and think and muſe thereof, when alone, with pleaſure; this is curioſity, and properly a vanity of the thinking power, which it mainly pleaſeth.

This is indeed a great ſin, when much of mens moſt pleaſing thoughts are ſpent on things concern them not. For the things we ought to know, and which do concern us, are enough to take up all our thoughts alone, neither ſhall we have any to ſpare: and thoughts are precious things, the immediate fruits and buds of an immortal nature; and God hath given us power to coyn them, to the end, to lay them out in things that concern our own good, and of our neighbours and his own glory; and thus not to ſpend them is the greateſt waſte. Examine what Corn you put to grind, for God ought to have toll of all, *Prov.* 24. 8. *He that deviſeth evil ſhall be called a miſchievous perſon,* not always he that *doth* a miſchievous action, but that *deviſeth* it: and *verſe 9.* he aggravates it *à minori, for,* (ſays he) *every thought is ſin* ; and then a combination and conſpiracy of wicked thoughts is much more.

But 4. there is a worſe *vanity* than this, and that is intimated, *Rom.* 13. *ult. Taking thought to fulfil the luſts of the fleſh,* πρόνοιαν ποιεισθαι [*To make projects for it.*] For thoughts are the Caterers for our luſts, and lay in all their proviſion, they are they that look out where the beſt markets are, the beſt opportunities for ſinning in any kind, the beſt bargains for credit, for preferment, for riches, *&c.* For example, would a man riſe ? his thoughts ſtudy the art of it, men frame their own ladders to climb withal, invent ways how to do it, though often it proves, as to *Haman,* their own Gallows. Would they be rich? what do they ſtudy ? even all cheats and tricks of the Cards, (as I may ſo ſpeak) that is, all the cunning tricks of the world, all the ways of oppreſſing, defrauding, and going beyond their brethren, ſo to pack things in all their dealings, that they themſelves ſhould be the winners, and thoſe that deal with them, the loſers. *Iſa.* 32. 7. it is ſaid, *That the Inſtruments of the churliſh are evil, and he deviſeth wicked devices to deſtroy the poor.* Would a man undermine his oppoſite, as one that ſtands in his light, and who hinders his credit ? he'll dig and fall a pioning with his thoughts, (which are his engines) in the night *dig a pit,* as the *Scripture phraſe is,* and *dig deep to hide his counſel,* to blow his adverſary up in the end, and ſo as he ſhall not know who hurt him : and this is worſe than all the former, this ſtudied artificial villany. The more deviſing there is in ſin, the worſe : therefore the fact about *Uriah,* not ſo much that of *Bathſheba,* is objected againſt *David,* becauſe he uſed art in it ; he *took thought for it,* but in the matter of *Bathſheba, thoughts took him.*

CHAP.

CHAP. IV.

A Fifth, *and more Eminent* Particular, *in which the* poſitive *ſinfulneſs of* Thoughts *is ſeen*: Speculative *acting over ſins in thoughts*: *In many inſtances the great Vanity and Sinfulneſs thereof.*

A Fifth is the *repreſenting* or acting *over ſins*, in our thoughts and imaginations, perſonating thoſe pleaſures by imagination, which at preſent we enjoy not really, faining and imagining our ſelves to act thoſe ſinful practices we have not opportunity outwardly to perform: *ſpeculative wickedneſs* Divines do call this, which to be in the power of imagination to do, is evident to you by your dreams; when fancy plays its part moſt, and to allude to what the Prophet ſays, makes us believe *we eat when we are an hungry, to drink when our ſouls are thirſty*, *Iſa.* 29. 8. But I mean not to ſpeak of the power and corruption of it, as in our dreams: it were well if, as the Apoſtle ſpeaks of *Drunkenneſs*, that this *ſpeculative wickedneſs* were only *in the night*. But corrupt and diſtempered affections do caſt men into ſuch dreams in the day, and when they are awake, they are then (to borrow the Apoſtles expreſſion) *filthy dreamers*, Jude 8. *that defile the fleſh*, even when awake When their luſts wanting work, their fancy erects to them a ſtage, and they ſet their imaginations and thoughts their ſeveral parts, to entertain their filthy and impure deſires, with ſhews and plays of their own making, and *Reaſon* and the intention of their minds, ſit as ſpectators all the while to view with pleaſure, till their thoughts inwardly act over their own unclean deſires, ambitious projects, or whatever elſe they have a mind unto.

So *vain* and empty is the heart of man become, ſo *impatient* are our deſires and luſts of interruption in their pleaſures, ſo ſinful and corrupt.

Firſt, vain and empty it appears to be in this; for take all the pleaſures of ſin, when they are never ſo fully, ſolidly, really and ſubſtantially enjoyed, they are but ſhadows, a meer out-ſide and *figure*, as the Apoſtle calls the world. It is opinion of imagination that caſts that varniſh of goodneſs upon them, which is not truly in them. So *Felix* and *Bernices* pomp is termed πολυφαντασία, but now this *ſpeculative* enjoying of them only in imagination, the pleaſing our ſelves in the bare thoughts and imaginations of them, this is but a ſhadow of theſe ſhadows, oh that the ſoul ſhould *Ixion* like embrace and commit adultery with clouds only! this is a vanity beyond all other vanities, that maketh us vainer than other creatures who though *ſubject to vanity*, yet not to ſuch as this.

Secondly, it argues our deſires to be ſtrangely impatient, to be detained from, or interrupted of their pleaſures. When the ſoul ſhall be found ſo greedy, that when the heart is debarred or ſequeſtred from thoſe things it deſires, and wants means or opportunites to act its luſts, that as not being able to ſtay, it will at leaſt afore hand enjoy them in imagination, and in the *interim*, ſet fancy to entertain the mind with empty pictures of them drawn in its own contemplations.

3. In this reſpect, that they appear alſo to be exceeding ſinful and corrupt; an *outward* act of ſin, it is but as an act of *whoredom* with the creature, when *really* enjoyed: But this is *Inceſt*, when we defile our ſouls and ſpirits with theſe imaginations and likeneſſes which are begotten in our own fancies, theſe being the children of our own hearts.

And yet (my brethren) ſuch *contemplative* enjoying of pleaſures and acting over of ſins the mind of man is full of, as will appear in many particulars.

Firſt, look what comforts men have *at preſent* in their poſſeſſion and at command, what *excellencies* or endowments, men love to be alone to ſtudy, and think of them, and when they are ſequeſtred from the preſent uſe and employment of them, yet they will then be again and again recounting and caſting of them up, taking a ſurvey of their happineſs in them, applauding their own hearts in their conditions. And as rich men that love money, love to be looking on it, and telling it over; ſo do men to be ſumming up their comforts and priviledges they enjoy, which others want; as how rich they are, how great, how they excel others in parts and gifts, &c. Oh how much of that precious ſand of our thoughts runs out this way! Thus he in the Goſpel, he keeps an audit in his heart; *Soul* (ſays he) *thou haſt goods laid up for many years.* So *Haman*, *Eſther* 5. 11. takes an Inventory of his honours and goods, he talks *of all the glory of his riches, and all the things wherein the King had promoted him.* So *Nebuchadnezzar*, *Dan.* 4. 30. as it may ſeem, he was alone walking and talking to himſelf like a fool, ſaying to himſelf, *Is not this the great* Babel *which I have built by the might of my power, for the glory of my Majeſty?*

And as thus upon their comforts, ſo alſo upon their excellencies, as their learning, wiſdom, parts, &c. Men love to ſtand looking upon theſe in the glaſs of their own ſpeculation, as fair faces love to look often and long in Looking-glaſſes: which, as it ariſeth from the ſelf-flattery is in men; ſo alſo that they might keep their happineſs ſtill freſh and continued in their eye; which thoughts, when they raiſe not up the heart to thankfulneſs to God, and are not uſed to that end, but are bellows of pride; they are vain and abominable in the eyes of God: as appears by Gods dealing with thoſe forementioned; for to the one he ſays, *Thou fool, this night*; the other, *whilſt the word was in his mouth* (giving him no longer warning) he ſtrikes with madneſs, and brutiſhneſs: and *Haman*, you know, was like a *Wall* that *ſwells* before it *breaks*, and falls to ruine and decay.

Secondly, *This ſpeculative* enjoying of pleaſures, and acting over ſins thus in fancy, doth appear in regard *of things to come*; which when we have in view, or any hopes of, mens thoughts go forth afore to meet them; oh with how much contentment do mens thoughts entertain their deſires; with vain promiſings and expectations afore-hand of their pleaſures, that are in view and in poſſibility to be enjoyed! So they in *Iſaiah* wind up their hearts to a higher pin of jollity in the midſt of their cups, in that their hearts thought and *promiſe* them, *To morrow ſhall be as to day, and much more abundant*, *Iſa.* 56. 12. So they, *Jam.* 4. 13. they ſay with themſelves, *We will go to ſuch a City, and continue there a year, and get gain.* When men riſe in a morning, they begin to fore-think with much delight, what carnal pleaſures they have the advowſon and promiſe of, that day or week; as to go to ſuch company, and there be merry; to go ſuch a pleaſant journey, enjoy ſatisfaction in ſuch a luſt, hear ſuch news, &c. And thus as godly men *live by faith* in Gods promiſes, *Hab.* 2. 4. *Iſa.* 38. 16. *By theſe men live, and this is the ſpirit of my life*, ſaith *Hezekiah*, even *what God hath ſpoken, ver.* 15. So do carnal men live much upon the promiſes of their own hearts and thoughts afore-hand; (for to this head of vain thoughts, theſe *vain promiſes* are to be reduced, *Pſal.* 49. 11. *Their inward thought is, their houſes ſhall continue for ever*) what pleaſure almoſt is there, which a man makes much account of, but he acts it firſt over in private in his own thoughts? And thus do men fooliſhly take their own words and promiſes; and *ſo befool themſelves in the end*, as *Jeremy* ſpeaks, *Jer.* 17. They take up before-hand in their thoughts upon truſt, the pleaſures they are to enjoy, even as ſpend-thrifts do their rents, or Heirs their revenues before they come of age to enjoy their Lands, that when they come indeed to enjoy the pleaſures they expected, either they prove but *dreams*, as *Iſa.* 29. 6. they find their *ſouls empty*; or ſo much under their expectation, and ſo ſtale, as they have little in them; ſo that there ſtill proves more in the imagination, than in the thing: which ariſeth from the vaſtneſs and greedineſs of mens deſires, as the cauſe hereof; for that makes them ſwallow up all at once. As *Hab.* 2. *Enlarging his deſires as hell, he heaps up all Nations, ſwallows them up in his thoughts.* So an ambitious Scholar doth all preferments that are in his view.

Thirdly, this *ſpeculative wickedneſs* is exerciſed in like manner towards *things paſt*, in recalling (namely) and reviving in our thoughts the pleaſure of ſinful actions paſſed; when the mind runs over the paſſages and circumſtances of the ſame ſins long ſince committed, with a new and freſh delight; when men raiſe up their dead actions long ſince buried, in the ſame likeneſs they were tranſacted in, and parley with them, as the Witch and *Saul* did with Satan in *Samuels* likeneſs. And whereas they ſhould draw croſs lines over them, and blot them out through faith in Chriſts Blood, they rather copy and write them over anew in their thoughts with the ſame contentment. So an unclean perſon can ſtudy and view over every circumſtance paſſed in ſuch an act, with ſuch a perſon committed; ſo a vain-glorious Scholar doth repeat in his thoughts an eminent performance of his, and all ſuch paſſages therein as were moſt elegant. And thus men chew the cud upon any ſpeech of commendation uttered by others of them. And all this even as a good heart doth repeat good things heard or read, with the remembrance alſo of what quicknings they had in ſuch and ſuch paſſages, and with what affections they were warmed, when they heard them; or as a godly man recalls with comfort the actions of a well-paſt life, as *Hezekiah* did, *Lord I have walked before thee with a perfect heart*; and thereby do alſo ſtir and provoke their hearts to the like temper again: So on the contrary, do wicked men uſe to recall, and revive the pleaſingeſt ſinful paſſages in their lives to ſuck a new ſweetneſs out of them: Than which nothing argues more *hardneſs* and *wickedneſs* of heart, or provokes God more. For,

Firſt, it argues much *wickedneſs* of heart, and ſuch, as when it is ordinary with the heart to do thus, is not compatible with grace: for in the 6. of the *Romans, verſe* 12. the Apoſtle ſhews that a good heart uſeth to reap no ſuch fruit of ſinful actions paſt; *But what fruit had you of thoſe things whereof ye are now aſhamed*? The Saints reap and diſtill nothing out of all thoſe flowers but ſhame and ſorrow, and ſad ſighs: when *Ephraim* remembred his ſin, he was *aſhamed and repented*; and canſt thou in thy thoughts, fetch a new harveſt and crop of pleaſure out of them again and again?

Secondly, it argues much hardneſs of heart: nothing being more oppoſite to the truth and practice of repentance. The foundation of which is to call to mind the ſin with ſhame and ſorrow, and to recall it with much more grief, than ever there was pleaſure in the committing of it: and whoſe property is to *hate* the *appearance* of it, and to enflame the heart with *zeal* and revenge againſt it. And hereby God is exceedingly provoked, our hearts are thereby embrued in a new guilt, we thereby ſtand to, and make good our former act of ſinning, and by our remembring it with pleaſure, we provoke God to remember it with a new deteſtation of both of us, and it, and ſo to ſend down new plagues; who, if we recal it with grief *would remember it no more*: we ſhew, we tkae light to rake in thoſe wounds we have given Chriſt already. To view *the ſins of others* with pleaſure, *Rom* 1. *ult.* is made more *than to commit them*: But much more to view and revive our own with a freſh delight: and therefore know that however you may take delight here to repeat to your ſelves your old ſins, yet that in Hell nothing will gall you more, than the remembrance of them; every circumſtance in every ſin will then be as a dagger at thy heart. This was the rich mans task and ſtudy in hell, *to remember the good things he had received*, and his ſins committed in the abuſe of them. And if godly men here be made to *poſſeſs the ſins of their youth with horrour*, as *Job*, *and to have them ever afore them*, as *David*, how will wicked men be continually affrighted with them in hell? whoſe puniſhment is in a great part ſet forth to us, by this, *Pſalm* 50. 20. *I will ſet them in order before thee.*

Fourthly, the fourth thing wherein the *ſpeculative vanity* appears is in acting ſins upon meer imaginary ſuppoſitions: men feign and contrive to themſelves, and make a ſuppoſition to themſelves in their own thoughts, firſt of what *they would be*, and *thereupon* what *they would do*. Men create *fools paradiſes* to themſelves, and then walk up and down in them; as, if they had money enough, what pleaſures they would have; if they were in ſuch places of preferment, how they would carry themſelves. To allude to that *Abſolom* ſaid, 2 *Sam.* 15. 4. *Oh if I were a Judge in the Land, I would do this or that*, &c. doing this with a great deal of pleaſure, almoſt as much as thoſe that really enjoy them. This may well be the meaning of that *Pſalm* 50. 18. where of the hypocrite (who outwardly abſtains from groſs ſins) 'tis ſaid that *he conſenteth with the thief, and partaketh with the adulterer*; namely, in his *heart* and *fancy*, ſuppoſing himſelf them, and ſo deſires to be doing what they do. Thus take one who is naturally ambitious (whom both nature, parts and education have all made, but a *Bramble, never to rule over the trees*, and hath fixt in a lower ſphere, as uncapable of riſing higher, or being greater, as the earth is of becoming a Star in Heaven, yet) he will take upon him in his own heart; feigning and ſuppoſing himſelf to be, and then to act the part of a great Man, in his own thoughts erect a throne, and ſit down in it; and thinks with himſelf what he would do; if a King or the like. So take a man that is unclean, but now grown old, and a *dry tree*, and ſo cannot act his luſt as formerly, yet his thoughts ſhall ſupply what is wanting in his ſtrength or opportunity. And he makes his own heart both Bawd, Brothel-houſe, Whore, Whore-monger, and all: ſo a man that is naturally voluptuous, loves pleaſures, but wants means to purchaſe them, yet his inclinations will pleaſe themſelves with the thoughts of what mixture and compoſition of delights he would have; he will ſet down with himſelf his Bill of fare; how he would have, and (if he might wiſh) his cup of pleaſure mingled, what ingredients put into it. So a man that is revengeful, and yet wants a ſting, he pleaſeth himſelf with revengeful thoughts and wiſhes; and will be making invectives and railing dialogues againſt him, he hates when he is not by. A man in love, in his fancy, he will court his Paramour, though abſent, he will by his imagination make her preſent, and ſo frame ſolemn ſet ſpeeches to her.

In a word, let mens inclinations and diſpoſitions be of what kind ſoever, and let the impoſſibilities and improbabilities be never ſo great of being what they deſire; yet in their fancies and thoughts they will diſcover themſelves what they would be. *Totumque quod eſſe deſiderant ſibi apud ſemetipſos cogitationibus depingunt*, men will be drawing Maps of their deſires, calculating their own inclinations, cut out a condition of life which ſuits their hearts; and they pleaſe themſelves therewith: and there is no ſurer way to know a mans natural inclination, than by this.

The great vanity and folly hereof in three things.

Firſt, as great *a folly* as any other, imitating children herein; for is it not childiſh to make clay-pies, and puppets? what elſe are ſuch fancies as theſe?

and to be as Children acting the parts of Ladies and Miſtreſſes, and yet ſuch *Childiſhneſs* is in mens hearts.

2. And ſecondly, a *vanity* alſo, becauſe a man ſets his heart on *what is not:* the things themſelves are not, if a man had them, *Prov.* 23. 5. but to pleaſe themſelves with ſuppoſitions is much more vain.

Thirdly, This argues the greateſt incontentation of mind that may be, when men will in their own thoughts put themſelves into another condition than God ever ordained for them.

CHAP. V.

The uſes. That we ought to be humbled *for the* ſinfulneſs *in* Thoughts. *Motives thereof. Their* Hainouſneſs. *Their* Number.

Uſe 1. HAving diſcovered the vanity of your thoughts and your eſtates thereby, be humbled for them. This I ground upon *Prov.* 30. 21. Where *Agur* teacheth us to humble our ſelves as well for thoughts as actions. *If thou haſt done fooliſhly in lifting up thy ſelf, or if thou haſt thought evil, lay thy hand upon thy mouth.* Now as *ſmiting upon the thigh* is put for repentance, and ſhame, and ſorrow in *Ephraim*, *Jerem.* 31. 19 ſo is *laying the hand* upon the mouth put for great and deep humiliation, as arguing full conviction of ones guilt, *Rom.* 3. 19. *Every mouth muſt be ſtopped.* Having nothing to ſay; nor to plead and excuſe, that *thoughts are free*, and it is impoſſible to be rid of them, *&c.* but as *Ezekiel* 16.56.*To and remember to be confounded, and never to open thy mouth more! to be vile, and not to anſwer again*, as *Job* 39. 27, 28. this is *to lay thy hand on thy mouth*, that is, to humble thy ſelf.

And indeed there is much cauſe, for your thoughts they are the firſt begotten, and eldeſt Sons of Original ſin, and therefore *the ſtrength of it*, as *Jacob* called *Reuben* the firſt born; Yea alſo, and the *Parents* and begetters of all other ſins, their *brethren.* The firſt plotters and contrivers, and *Achitophel*, in all the Treaſons and Rebellions of our hearts and lives; the bellows and incendiaries of all inordinate affections; the Panders to all our luſts, that *take thought* to provide for the ſatisfying thereof; the diſturbers in all good duties, that interrupt and ſpoil and fly-blow all our Prayers, that they ſtink in the Noſtrils of God.

And if their hainouſneſs will nothing move you, conſider their number, for they are continually thus: It is they which makes our ſins to be in number more than the ſands: not a minute, but as many thoughts paſs from us, as in a minute ſands do in an Hour-glaſs. Suppoſe they be in themſelves, but as Farthing-tokens, in compariſon of groſs defilements: yet becauſe the Mint never lies ſtill, ſleeping or waking, therefore they make up the greateſt part of that Treaſure of Wrath which we are a laying up: and know that God will reckon *every farthing*, and in thy puniſhment bate thee not one vain thought. And that God looks upon our thoughts thus, ſee but the indictment he brings in againſt the old World; which ſtands ſtill upon record, *Gen.* 6. When he there pronounced that heavy Judgment of deſtroying the old World, doth he alledge their Murthers, Adulteries, and groſs defilements chiefly as the cauſe? Their *thoughts* rather. Which becauſe ſo many, and ſo *continually evil*, provoked him more than all their other ſins. Go down therefore into thy Heart, and conſider them well, to humble thee, to make thee vile, and if in one room ſuch a treaſure of wickedneſs be found laid up, what in all thoſe other *Chambers of the belly*, as *Solomon* calls them? conſider them to humble thee, but not ſo as for all this their multitude to *diſcourage* thee, as in relation to the pardon of them. For God hath *more thoughts of mercy*, in him, than thou haſt had of rebellion. *Pſal.* 40. 5. *Thy thoughts to us-ward*, (ſpeaking of thoughts of mercy) *are more then can be numbred.* Thou beganneſt but as yeſterday to think thoughts of Rebellion againſt him, but his thoughts of mercy have been *from everlaſting*, and reach to *everlaſting*: and therefore in *Iſa.* 55. *v.* 7. having made mention of *our thoughts*, *Let the unrighteous man forſake his thoughts, and he will have mercy on him*; becauſe this objection of the multitude of them might come in to diſcourage men from hopes of mercy, therefore purpoſely he adds, *He will multiply to pardon*; and to aſſure us that he hath thoughts of mercy to out-vie ours of ſin, he adds, *for my thoughts* exceed yours, as *Heaven doth the Earth.*

USE II. *Make conſcience of thy thoughts and keep thy heart above all keeping.*

Let us make for ever conſcience of them, ſo *Job* did, *Job* 31. 1. I made a Covenant with mine eyes, *why ſhould I then* ſo much as *think upon a Maid*? *Solomon* gives in eſpecial charge, *Above all keeping keep thy heart*, Prov. 4. 23.

Firſt, Thou art to *keep* the Lords day holy, thy *ſelf unſpotted of the World. To keep thy brother*, *to keep all the Commandments*, *but above all to keep thy heart*; and in it *thy thoughts*: for this is the *Great Commandment*, beaauſe it extends it ſelf (as the foundation) unto them all: for as in the ſame Commandment where Murther is forbidden, a malicious thought is alſo, and ſo of the reſt; So in keeping the thoughts thou virtually keepeſt all the Commandments: as Original ſin is ſaid to be forbidden in all the Commandments, ſo are the thoughts taken order for in all.

Secondly, *Out of it are iſſues of life*; So it follows, thoughts and affections are the ſpring, ſpeeches and actions the ſtream: as are our thoughts, ſuch are our affections; for theſe are the bellows: ſuch alſo our Prayers, ſuch all. For thoughts are in the ſoul as the ſpirits in the body, they run through all, move all, act all.

Thirdly, If you look to God, our thoughts are that ſpot of ground which he proclaims himſelf ſole Lord of, and makes it one of his greateſt titles, that he *knows them*, and *judgeth them.* Kings attempt to rule your Tongues, to bind your Hands, and rule your Actions; but God only your thoughts. By them we chiefly Sanctifie him in our hearts, by them we walk with God, and ſhall we not make conſcience of them?

Fourthly, If you look to the work and *power of grace*, wherein lies it, but in *bringing every thought into obedience*, 2 Cor. 11. 4. This is the glory of our Religion above all other in the World: Wherein lies the difficulty of it, the ſtrictneſs of it, what makes it ſo hard a task? but the obſerving and keeping the thoughts in bounds: wherein lies the difference between ſincere hearted Chriſtians and others? but the keeping of our thoughts, without which all Religion is but *bodily exerciſe.* Papiſts may mumble over their Prayers, hypocrites talk, but this is *godlineſs.*

Fifthly, If we look to things we have a care of, then alſo of theſe. If we have a care of ſpeeches, becauſe Chriſt *hath ſaid we ſhall anſwer for every idle word*; why not alſo for the ſame reaſon, ſhould we have a care of thoughts? which are the *words of the mind*, only they want a ſhape, to be audible to others, which the tongue gives them, for which you muſt anſwer as well as for words, *Heb.* 4. 12. 1 *Cor.* 4. 5. Again, if you be careful what Companions you have, and whom you lodge in your houſes, and who lie in your boſoms, then much more of your thoughts which *lodge* in your hearts, which are not yours, but Gods houſes, built for himſelf, and for Chriſt and *his word to dwell in*: ſeeing alſo the things you think of, have the moſt near intimate fellowſhip and converſe with you. And therefore when you think of the Word, it is ſaid to *talk with you*, Prov. 6. If you be careful of what you eat, becauſe ſuch blood you have, *&c.* then be careful *what you think*: thoughts being *Pabulum animæ*, as *Tully* calls them. *Thy words did* [*I eat*] ſays *Jeremiah*, ſpeaking of meditating on it.

Sixthly, If you look to the *iſſue* of all: what ſhall be the ſubject of that great inqueſt at the Day of Judgment? the *thoughts and counſels*, 1 Cor. 4. 5. And after the Day of Judgment mens thoughts ſhall prove their greateſt executioners: what are the cords God laſhes you with to all eternity? your own thoughts. *Thoughts accuſing*, whereby you ſtudy over every ſin; and every one will be as a dagger. The *Hypocrites* torment, is to *meditate terrours*, Iſa. 34, 18. to ſtudy Gods wrath, and the Saints bleſſedneſs, and their own ſins and miſery.

But you will ſay what are the Remedies againſt theſe vain Thoughts?

The firſt is to get the heart furniſhed and enriched with a good ſtock of Sanctified and Heavenly knowledge in ſpiritual and Heavenly Truths: *For a good man* (ſaith Chriſt) *hath a good treaſure* in his Heart, *Mat.* 13. *v.* 35. that is, he hath all graces: and ſo many precious truths which are as Gold in the Ore, which his thoughts, as the Mint, do coin and beat out, and which *words bring forth. A good man, out of the good treaſure of his heart, brings forth good things.* If therefore there be not mines of precious truths hid in the heart, no wonder if our thoughts coin nothing but droſs, frothy vanities: for better materials, which ſhould feed the mind, are wanting. Therefore *Solomon* ſaith, *Wicked men forge*, mint, or hammer *wickedneſs*, Prov. 6. 14. ſo *Junius* reads it. Or if men have ſtore of natural knowledge, and want ſpiritual uſeful knowledge, to themſelves; although in company with others, they may bring forth good things in ſpeeches, yet when alone, their thoughts run not on them. For this take a place of Scripture, *Deut.* 6. 6, 7. which Scripture ſhews that laying up the Word in the heart, and being much converſant in it, and getting knowledge out of it, is an effectual means to keep our thoughts well exerciſed when we are alone, for the end why thoſe words of the Law are commanded *to be laid up in the heart*, *ver.* 5, 6. is *as* to teach them to others, *ſo*, to take up our thoughts when we are moſt retired, and alone, and when a man can do nothing but barely exerciſe his mind, in thinking; for when a man is a *riding*, or *walking*, or *laying down*, and *riſing up*, (which are often and uſually our moſt retired times for thoughts, and are wholly ſpent in them, and many ride alone, and lie alone, *&c.*) yet then ſaith he, thou ſhalt *talk of the Word*: which command he that is alone cannot do with others, therefore the *talking* there meant, is not only or wholly λόγος προφορικὸς, *outward conference* with others (though alſo intended as occaſion of talking with others is given) as to talk to thy bedfellow of it, and to thy companion: but ſuppoſe thou haſt none, yet then to *talk of it* to thy ſelf, for thoughts are λόγοι ἐνδιάθετοι *talkings of the mind*; and ſo comparing *Prov.* 6. 22. with this place (which will fitly interpret it) it appears; for *Solomon* exhorting to the ſame duty of *Binding the Word to the heart*, uſeth this motive which is the fruit thereof, *That when thou awakeſt, it ſhall talk with thee*, that is, by thy thinking of it, it will talk with thee when thou and it are alone: So as thou ſhalt not need a better companion, it will be putting in and ſuggeſting ſomething.

Secondly, Endeavour to preſerve and keep up lively, holy, and ſpiritual

Chap. 5.

affections in thy heart,and ſuffer them not to cool;*Fall not from thy firſt love*, nor fear of, nor joy in God; or if thou haſt grown remiſs, endeavour to recover thoſe affections again. *For ſuch as your affections are, ſuch neceſſarily will your thoughts be*; and they incline the mind to think of ſuch or ſuch objects as will pleaſe them, rather than of other; therefore ſays *David*, *Pſal.* 119. 97. *How do I Love thy Law! it is my meditation day and night.* It was his love to it made him think of it ſo frequently. So *Mal.* 3. 16. *Thoſe that feared the Lord*, and that *thought upon his name*, are joyned: For what we fear we often think of, and alſo, uſe to ſpeak of often; therefore it is added, *they ſpake one to another*; *fear* made them *think* much *of his name*, and thinking of it made *them ſpeak of it*: ſuch affections, ſuch thoughts: and ſuch ſpeeches, as they both are. And indeed thoughts and affections are *ſibi mutuo cauſæ*, the mutual cauſes of each other: *Whilſt I muſed, the fire burned*, Pſal. 39. So that thoughts are the bellows that kindle and enflame the affections: and then if they are enflamed, they cauſe thoughts to boyl, therefore men newly converted to God, having new and ſtrong affections do with more pleaſure think of God.

Thirdly, Of all apprehenſions elſe, get thy heart poſſeſſed with deep, ſtrong, and powerful apprehenſions and impreſſions of *Gods Holineſs*, *Majeſty*, *Omnipreſence*, *and Omniſcience.* If any thoughts be of power to ſettle, fix, and draw in the mind of man, they are *ſuch thoughts of God.* What is the reaſon that the Saints and Angels in Heaven have not a vain thought to eternity, not a wry look? His preſence fixeth them, their eye is never off him. Take a wanton, gariſh, looſe ſpirit, let him be but in the preſence of a Superior whom he fears and reverenceth, and it ſobrifieth and conſolidates him. *Job* made therefore conſcience of his thoughts, that he durſt not look a-wry, *Job* 31. 1, 2. becauſe God *ſees it*, ſaith he. This drew in and faſtened *Davids* thoughts, *Pſal.* 139. from the 1. *ver.* to the 12th. he manifeſts what continual apprehenſions he had of Gods Greatneſs, Majeſty and Omnipreſence, and what effect had this? *When I awake I am before thee*, ver. 17. Look what objects they are, as have moſt ſtrong and deep impreſſions in the mind, of thoſe things when a man awaketh he thinks firſt. Now ſuch ſtrong impreſſions had *Davids* thoughts of God, that ſtill when he awaked, he was with him; and therefore we find this by experience, to be a means to avoid diſtractions in prayers, to enlarge a mans thoughts in his preparations before, or at the beginning, with a conſideration of Gods attributes and relations to us: and it will and uſually doth make us ſerious.

Fourthly, Eſpecially do this when thou awakeſt, as *David* did there, *when I awake* I am ſtill with thee: to prevent wind which ariſeth from emptineſs, men uſe to take a good draught in the morning, which the ſtomach feeds on; ſo to prevent thoſe vain, windy, frothy thoughts the heart naturally ingenders, and which ariſe from emptineſs; firſt fill thy heart with the thoughts of God; *Go down into his wine-cellar.* Obſerve it when you will, when you firſt open your eyes, there ſtand many ſuitors attending on you, to ſpeak with your thoughts, even as Clients at Lawyers doors, many vanities and buſineſſes; but ſpeak thou with God firſt, he will ſay ſomething to thy heart, will ſettle it for all day: And this do before the crowd of buſineſs come in upon thee. Of ſome Heathens it is ſaid, that they Worſhip *that* as their *God*, for all day, which they firſt ſee in the morning; ſo it is with the Idols of mens hearts.

Fifthly, Have a watchful eye, and obſerve thy heart all day. Though vain thoughts will crowd in, yet obſerve them, let them know that they paſs not unſeen; if a man would *pray* aright, he muſt *watch* alſo, who comes in and who goes out: where ſtrict Watch and Ward is kept, and Magiſtrates obſervant, the Marſhal and Conſtable diligent to examine vagrant perſons, you ſhall have a few ſuch there; that ſuch ſwarms of vagrant thoughts make their rendevous, and paſs, is becauſe there is not ſtrict watch kept.

This is in a manner all thou canſt do, for they will paſs however, but yet complain thou of them, whip them, and give them their Paſs.

Sixthly, Pleaſe not thy fancy too much with vanities and curious ſights, this engenders vain thoughts; therefore *Job* ſays, *Chap.* 31. *ver.* 1. *That he made a Covenant with his eyes, leſt he ſhould think of a Maid*, Prov. 4. 25. *Let thine eyes look right on.*

Seventhly, Be diligent in thy calling; and *what thine hand finds to do, do it, with all thy might*, as it is *Eccleſiaſtes* 9. 10. that is, putting to all the intention and ſtrength of the mind, that may be, in it. Let all the ſtream run to turn about thy Mill; the keeping thy thoughts to that Channel, keeps them from overflowing into vanity and folly, 2 *Theſ.* 3. 11. *Thoſe that labour not are buſie-bodies.* And 1 *Tim.* 5. 13. *Idle wandring*, περίεργοι, they are not called ἀργοί, *idle* as ſimply, becauſe not buſie about what they ſhould, but περίεργοι, as intent on things they ſhould not; they go from houſe to houſe: ſo their bodies do, becauſe their minds do wander, having no centre. When *David* walked alone, what extravagancy did his ſpirit run into? Let the ground lie fallow, and what weeds will there ſoon grow in it? God hath appointed us our callings to entertain our thoughts, and to find them work, and to hold them doing in the *interims*, between the duties of his Worſhip, becauſe the ſpirit and thoughts of men are reſtleſs, and will be buſied ſome way. As therefore Kings keep thoſe men that have active ſpirits in continual imployment, leſt their heads ſhould be working and plotting miſchief: So did God appoint even in Paradiſe the active ſpirit of man, a calling to keep him doing. God hereby hedgeth in mans thoughts, and ſets them to go in a narrow lane, knowing that if they are unconfined and left at liberty, they would like wild *Aſſes ſnuff up the wind*, as *Jeremy* ſpeaks, *Jer.* 2. 24. Only take heed of encumbring thy mind with too much buſineſs, more than thou canſt graſp. It made *Martha* forget that *one thing neceſſary*, being *cumbred with many things*, Luke 10. 4 this breeds cares, μέριμναι, which diſtracts the mind (ſo the word ſignifies, ἀπὸ τοῦ μερίζειν) as *dividing it*, and ſo cauſe wandring thoughts nothing more, ſo that the mind is not it ſelf. For this weakens it, enervates it, and brings a vanity, *Ex.* 18. 18. ſaid *Jethro* to *Moſes*, when encumbred with buſineſs, *Thou wilt fade away as a leaf*; out of which the moiſture is dryed up, even that juyce which ſhould be left, for good duties will be exhauſted. As *dreams come through multitude of buſineſs*, Eccleſ. 5. 3. ſo do a multitude of thoughts from a cumber of buſineſs.

Eighthly, In thy calling, for the ſucceſs therein, *Commit thy ways to God*, Prov. 16. 3. *Commit thy way unto the* Lord, *and thy thoughts ſhall be eſtabliſhed, or ordered*: that is, kept from that confuſion and diſorder. And thoſe ſwarms of cares, which others are annoyed with. And thereby thy aims may be as well accompliſhed: a *few thoughts of faith would ſave us many thoughts of cares and fears*, in the buſineſſes we go about; which prove therefore *vain*, becauſe they forward not at all the buſineſs we intend. When ſuch waves toſs the heart, and turmoil it, and the winds of paſſion are up, if a few thoughts of faith come into the heart, they calm all preſently.

AN
Unregenerate Man's Guiltineſs
BEFORE
GOD.
In reſpect of SIN and PUNISHMENT.

BOOK VII.

The Corruption, and Defilements of Conſcience.

Tit. 1. 15.

Unto the pure all things are pure: but unto them that are defiled and unbelieving, is nothing pure: but even their mind and conſcience is defiled.

CHAP. I.

That Conſcience is falſe in the performance of its office. It Indulgeth ſome ſins, tho' it be ſevere againſt others, It tells a Man but part of his duty. It is very ſcrupulous of obſerving its own Traditions, while it neglects the Inſtitutions of God. It urgeth only Carnal Motives. It invents Arguments to juſtifie a Sin.

IF there be any thing good in Man it is his Conſcience, which yet the Apoſtle pronounceth deſil'd How the light of Natural Conſcience hath no true goodneſs in it, I have before ſhewn. * And how all the acts of it fall ſhort of Grace; I have in another treatiſe of the differences between Natural Conſcience and True Grace, demonſtrated. † Now here only I ſhall ſhew the poſitive defilements of Conſcience in ſome particulars, and ſhall frame the demonſtration from the falſe, and corrupt carriage of it in its office, and abuſe of its power committed to it. Which power tho' it be from God, (as the authority of all Magiſtrates is) yet being ſeated in, and committed to a corrupt and defiled faculty, as Conſcience is here in the Text ſaid to be, it proves falſe to God, and tho' it be from God, and is his

* Book II. CHAP. VII. of this Diſcourſe.

† Which belongs to the Diſcourſe of Regeneration, and the new creature in M. S.

Officer, yet it is not for him, nor true to him, as it ought, and as true Grace is, which is Gods Image.

1. Conſcience is exceeding partial in its office, in winking at, and Indulging ſome Sins, which are favourites of the Heart, and great with it: when it will be exceeding ſtrict and ſevere againſt thoſe of the lower ſort, and Rank, and by a ſhew of Juſtice and Severity againſt them, colour its countenancing of thoſe other. Thus we find *Sauls* conſcience exceeding ſtrict in a matter of the Ceremonial Law, 1 *Sam.* 14. 34. *And Saul ſaid, Diſperſe your ſelves among the People, and ſay unto them, Bring me hither every man his Ox and every man his Sheep, and ſlay* them *here, and eat; and ſin not againſt the LORD in eating with the Blood. And all the people brought every man his Ox with him that night, and ſlew* them *there.* But his Conſcience never ſcruples to eat Gods People as bread (as *David* ſpeaks, *Pſal.* 14. 4.) to kill fourſcore, and five of Gods Prieſts, to ſeek the blood of *David* an Innocent man, his Conſcience, though ſo ſqueamiſh in other things, yet never ſtrains at all this, tho' he is rebuk'd for it by his own Son again and again. The *Phariſees* they alſo mightily pretended Conſcience, *Mat.* 27. 6. *And the chief Prieſts took the ſilver pieces, and ſaid, It is not lawful for to put them into the treaſury, becauſe it is the price of blood.* And yet it was the ſame money which theſe Hypocrites gave unto *Judas* to betray that blood. Thus Conſcience, which is Gods Vicegerent, and betruſted with the execution of his Laws, as to ſome of them will be very ſevere, in others Lax. It ought to be as Gods mouth, and ſpeak truly, and faithfully, but on the contrary it is like thoſe Prieſts of whom God complains, *Mal.* 2. 7, 8, 9. *For the prieſts lips ſhould keep knowledge, and they ſhould ſeek the Law at his mouth: for he is the meſſenger of the LORD of hoſts. But ye are departed out of the way: ye have cauſed many to ſtumble at the Law: ye have corrupted the Covenant of Levi, ſaith the LORD of hoſts. Therefore have I alſo made you contemptible and baſe before all the people, according as ye have not kept my ways, but have been partial in the law.* It is partial in the Law, and will become a Judge of the Law, not a Judg according to Law. It will urge the Statute againſt ſome ſins, and turn them out of their places, but it will not look on the Statutes, which are in force againſt other ſins, but wink at them, and ſuffer them to hold their places ſtill. Thus a meer natural Conſcience will be partial in its actings, when Grace, and a ſanctified Conſcience, will not do thus, but urgeth the Law indifferently, and judgeth impartially, and will let no ſin eſcape. We truſt (ſays *Paul*) that we have a good Conſcience, for we deſire to live well in all things, *Heb.* 13. 18. *Pray for us: for we truſt we have a good Conſcience, in all things willing to live honeſtly.*

Now the reaſon why a natural Conſcience is thus unequal, is becauſe of its defilement, it is out of order, and humorous, as a ſtomach which is longing, & craving for ſome kind of meat, and loaths other, tho wholeſome; and why doth it ſo, but becauſe it is foul? Or cuſtom makes Conſcience to be thus unequal, when a ſin hath never been committed by a man before Conſcience will fly in the face of a man for it, but a ſin which a man practiſes every day, and with which Conſcience is made familiar, it will let alone, and ne're trouble the man for it. And on the contrary, a duty which a man hath cuſtomarily perform'd, if he neglect it, Conſcience will much trouble him for it, but as to one, which hath been long neglected, it will be quiet. Many ſuch reaſons may be given of theſe falſe and partial dealings of Conſcience, and God acting mens Conſciences by a common providence, gives them more ſcope for one ſin than another, as he ſees cauſe, and therefore ſome men, make no Conſcience of ſwearing, talking lewdly, Sabbath-breaking, &c. when yet they will ſtartle, at Murther, Stealing, Adultery, and Perjury. But now in the government which God exerciſes over a Godly mans Conſcience, his Vicegerent is punctual to exerciſe the whole of its Commiſſion, and will check the man for every ſin, Gods deſign being to ſave him from all ſin, and to have an uniform Obedience from him.

2. The corrupted Conſcience is partial in telling a man what is his duty, and herein it is unjuſt to God, as well as in the former inſtance. For it will be content, and let a man alone quietly, tho' he neglects the greateſt part of that obedience, and ſervice which he ows unto God. It will wink, and take no notice, nay is well enough ſatisfied, tho' God hath but half his due. It is like that Steward, who was ſo unjuſt to his Maſter, that when an hundred pound was owing to him, bid the Creditor ſet down fifty, and croſſed the debt, when but half of it was paid. Thus Conſcience will excuſe a man of half the debt due to God, and accept the payment of a part for the whole. If the man prays, and performs the Ceremony of that Service, Conſcience will be contented, tho' he do it never ſo lazily, and in a moſt careleſs, and perfunctory manner. It will be content with the meer bodily Service, tho' the Soul hath little, or no part in it, and therefore tho' Gods name is not Sanctified in the performance; yet it will excuſe, and give an acquittance for the payment of the duty. If the man hath but pray'd to day, it is no great matter how he did it, and his Conſcience gives him a diſcharge of having done the Work. Thus they in *Malachi* offer'd the Lame, and the Blind, and yet their Conſciences were never troubled for being ſo defective, *Mal.* 1. 8, 9. *And if ye offer the blind for ſacrifice,* is it *not evil? and if ye offer the lame and ſick,* is it *not evil? offer it now unto thy governour, will he be pleaſed with thee, or accept thy perſon? ſaith the* LORD *of Hoſts. And now I pray you, beſeech God that he will be gracious unto us: this hath been by your means: will he regard your perſons? ſaith the* LORD *of hoſts.* Nay they wondred, that they ſhould be charged with deſpiſing of God, or any neglect of him, *ver.* 6, 7. *A ſon honoureth* his *father, and a ſervant his maſter: if then I be a father, where is mine honour? and if I be a maſter, where is my fear? ſaith the* LORD *of hoſts unto you, O prieſts, that deſpiſe my name: and ye ſay, Wherein have we deſpiſed thy name? Ye offer polluted bread upon mine altar; and ye ſay, Wherein have we polluted thee? In that ye ſay, The Table of the* LORD is *contemptible.* Now God reckons this a great corruption in Conſcience, and therefore he calls them deceivers, and cheaters, who dealt thus with him, *ver.* 14. *But curſed be the deceiver, which hath in his flock a male, and voweth and ſacrificeth unto the* LORD *a corrupt thing: for* I am *a great King, ſaith the* LORD *of hoſts, and my name* is *dreadful among the heathen.* This kind of Conſcience *Saul* had, who deſtroy'd only the lean kine, and yet pleads that in doing ſo he had done the will of the Lord, and thought he deſerved a diſcharge, 1 *Sam.* 15. 9. *But Saul and the people ſpared Agag, and the beſt of the ſheep, and of the oxen, and of the fatlings, and the lambs, and all* that was *good, and would not utterly deſtroy them: but every thing* that was *vile and refuſe, that they deſtroyed utterly.* Now what is the reaſon that Conſcience acts thus deficiently in its duty? Why truly it is becauſe its light falls ſhort of Gods Glory, and Holineſs, and therefore thinks any thing good enough for him, and that a ſmall matter will ſerve him. It was upon this principle that the *Iſraelites* thought they could ſerve God ſufficiently well, for they imagin'd they could perform the outward Service, and thought any thing would pleaſe. No, ſays *Joſhua*, he is a holy God, too holy for you to pleaſe with ſuch your Services, *Joſhua* 24. 19, 21. *And Joſhua ſaid unto the people, Ye cannot ſerve the* LORD; *for he* is *an holy God: he* is *a jealous God, he will not forgive your tranſgreſſions, nor your ſins. And the people ſaid unto Joſhua, Nay, but we will ſerve the* LORD.

But now a good Conſcience is faithful to God, and will refuſe ſuch broken, and crack't pieces, for payment, and calls for whole Mony, for a whole Sacrifice, entire Services, and Spiritual, Lively Prayers. It knows that the Law is ſpiritual, and the Light of a good Conſcience is ſpiritual too, and therefore calls for ſpiritual Sacrifices. And tho' it may give allowance for failings, as God himſelf doth, yet it will have good and currant mony, and God muſt be Worſhipped in Spirit, and in Truth, or elſe it accounts not the duty done.

3. A corrupted Conſcience will be often exceedingly ſcrupulous of its own Traditions, and the Traditions of Men, when it is Lame and Negligent in things which the Word enjoins. It will be exact to keep a Man to its own private Edicts and Orders, when it lets the publick Statutes be broken. Thus the Phariſees were very nicely wary of eating with unwaſhen hands, when they laid aſide the Commandments of God, as Chriſt tells them, *Mar.* 7. 6, 7, 8, 9. *He anſwered and ſaid unto them, Well hath Eſaias propheſied of you hypocrites, as it is written. This people honoureth me with their lips, but their heart is far from me. Howbeit, in vain do they worſhip me, teaching for doctrines the commandments of men. For laying aſide the commandment of God, ye hold the tradition of men, as the waſhing of pots and cups: and many other ſuch like things ye do. And he ſaid unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.* And thus perſons Popiſhly affected prefer Holy-days before the Sabbath, and account to eat Fleſh on a Friday a greater ſin than uncleanneſs. Thus Hypocritically ſcrupulous were the Jews, who would not at the time of the Paſſovers approaching enter into Pilates Hall, leſt they ſhould be defil'd, *John* 18. 28. *Then led they Jeſus from Caiaphas unto the hall of Judgment: and it was early, and they themſelves went not into the judgment hall, leſt they ſhould be defiled: but that they might eat the paſſover.* Yet this was a thing which was never forbidden even by the Ceremonial Law, which doth not make the coming into any Heathen Houſe a defilement, and yet when they ſcrupl'd this which was never prohibited neither by the Moral nor Ceremonial Law, they made no Conſcience of ſhedding the Innocent Blood of Chriſt. And thus you ſhall ſee Men now to be very ſcrupulous about the obſervance of any old order or humane cuſtom, or any thing which they have vow'd to perform, or in the practice of which they have been educated, whilſt they will not be much careful about the neglect of the great things of the Law; and thus they will act out of a Principle of Conſcience alſo. They will take more care not to eat before the Sacrament, than to prepare for the receiving of it. Thus Conſcience is exceedingly corrupt in taking exactly its own Taxes and Impoſitions, whilſt it ſuffers Gods cuſtoms to be ſtolen.

4. A corrupt Conſcience will make uſe of arguments drawn from ſelf-intereſt, and its luſts, and urge carnal motives to perſuade the Man to do a good action. It uſeth not right, but fleſhly means to make the duties of Religion paſs freely, and to get them currantly down. Whereas it is the office of a good Conſcience not only to perform the holy action, but to ſtir a Man to do it upon holy grounds, and reaſons, not only to propound duties as Gods commands, but to offer motives from God to perſuade us to diſcharge them. But now a corrupt Conſcience, tho' it propoſeth a right thing to be done, yet preſſeth the doing it from wrong principles, and arguments, and tho' the matter is good, yet it gets the Enemies voices to bear, and carry it out. That God may have his due, it gathers his Rents, but yet forceth the payment of them by violent courſes. It frightens the man to give in his Arrears, by threatning to ſue him out to an Arreſt. It drives him on to his duty only by terror, and repreſenting God as cruel, or a Tyrant, which wrongs God as much, as if the dues were not paid. For even in common converſe among Men, when the thing mov'd for a Man might be a kindneſs to him, yet the motioning of it for him may be in ſuch a manner, as to do him a real injury. It may be mov'd upon conſiderations ſo prejudicial, as to make him wiſh that it had never been propounded, and to move him to chooſe rather that he had not obtain'd, than to get it ſo. The motives may prove diſadvantageous, when the thing to be done would be a kindneſs. It is in this manner that a corrupt Conſcience wrongs God by urging us to do our duty to him, by carnal arguments, by ſuch reaſons only as ſtir and prevail with corrupt nature, by urging us with fear and trouble of mind, with the ſhame and miſery which will unavoidably follow, if ſuch

a ſin be committed, or ſuch a duty is not done. It will make uſe of, or ſtrike in with ſuch reaſons as theſe only, to keep us from a ſin, or to put us upon the duty, or if it propounds other arguments as the glory of God, and conſiderations drawn from his love, yet it offers them but for faſhions ſake. For it being its office to propound what is ſuggeſted to it, it may and doth ſometimes lay ſuch reaſons as theſe before the Man, yet for ſhew rather than ſo as to prevail. Look as a perſon intereſted who promiſeth to propound, and recommend many to a place of office or truſt, ſome he offers to the choice but faintly, and as knowing beforehand that they will not pleaſe the company, and as ſuch too, that he is not hearty for; but when he comes to others he not only propounds them, but preſſeth earneſtly and zealouſly for them: thus Conſcience will put in Holy and Spiritual motives among the reſt, but the ſtreſs and emphaſis is put upon thoſe which are Carnal; which will work with fleſh in the Man. Spiritual Motives are like Wooden Ordnance brought out for ſhew only, but thoſe which are charg'd and let off are ſuch as are ſuited to corruption, and whoſe Bullets will pierce, and ſtrike, and ſink into ſelf-love, and the heart is not mov'd till their force comes. And the reaſon is becauſe Conſcience being corrupt it ſelf theſe arguments are moſt ſuitable to it. Theſe arguments of the Law it underſtands well enough, and therefore as Men uſe ſuch reaſons as are ſuitable to their Brains, and which they naturally invent, and of which they are apprehenſive: ſo natural Conſcience will not employ Spiritual arguments or motives, becauſe it naturally doth not engender them, and not ſuiting its Mold they ſeldom come in, but the Carnal Motives and Arguments do, and theſe Weapons it can weild, when the other are too ſtrong and heavy for it. And it finds alſo, that having to do with fleſh, nothing but ſuch agreeable motives will take with it, and therefore directing its ſpeech to the Heart, that it may prevail, it ſpeaks in the Fleſh's Language of reward or puniſhment. In a word a corrupt Conſcience always deals by way of Bribery, or Flattery, or Threatning, and therefore is corrupt, tho' the duties which it propounds be good.

5. As Conſcience uſeth motives drawn from ſome Luſts, or other in the Heart to inforce its injunctions, and to make them to be obey'd, ſo to gratifie theſe Luſts again, Conſcience will join with them to colour and countenance ſuch actions which are done chiefly out of Luſts, and ill ends. Some conſideration of Conſcience, or other will be found out to help them, and make them out to be acts of Conſcience. So when *Herod* was about to commit that great ſin of Killing *John* the Baptiſt, which he did chiefly to pleaſe *Herodias*, and thoſe who were with him, and that againſt his Conſcience too, yet Conſcience it ſelf ſtrikes in to help the action forward, and ſeeing his ſinful Will would have it done, ſuggeſts his Oath to him, as a thing to be made Conſcience of. And therefore it is ſaid that he did it for his Oaths ſake, *Mar.* 6. 26. *And the king was exceeding ſorry, yet for his oaths ſake, and for their ſakes which ſat with him, he would not reject her.* He made Conſcience of his Promiſe and Oath, forſooth, in it. Thus Conſcience joyn'd with his Luſts to help forward a wicked act againſt Conſcience. Thus alſo *Sauls* Conſcience told him that he ought not to Sacrifice till *Samuel* came, and yet to pleaſe the people he did it, becauſe they began to be ſcatter'd from him, 1 *Sam.* 13. 11. *And Samuel ſaid, What haſt thou done? And Saul ſaid, Becauſe I ſaw that the people were ſcattered from me, and that thou cameſt not within the days appointed, and that the Philiſtines gathered themſelves together to Michmaſh:* But yet Conſcience would come in with ſome conſideration which might warrant it, and he would pretend at leaſt, that he could not find in his heart to go to War before he had pray'd, *v.* 12. *Therefore ſaid I, the Philiſtines will come down now upon me to Gilgal, and I have not made ſupplication unto the Lord: I forced my ſelf therefore, and offered a burnt offering.* So that now if Conſcience can but find out ſome little conſideration to humour and pleaſe

it, it will be ſatisfied with the act, and gives its Warrant for it, tho' it be groſs, and tho' ſinful Luſts are the Actors and Managers of the whole Affair, ſo to combine and joyn in acts of higher Treaſon againſt God.

6. Corrupt Conſcience will be brib'd to find out Arguments, and to plead (which is yet more) in juſtification of actions utterly unlawful. And is not that a corrupt Judge which juſtifies the Wicked? This is Conſcience, which not only like a corrupt Lawyer may be fee'd and hir'd to plead an ill cauſe, and find out ſome Law or other for it, (as they who Crucified Chriſt would not do it without a colour of Law, *John* 19. 7. *The Jews anſwered him, We have a law, and by our law he ought to die, becauſe he made himſelf the Son of God.*) But it is an ill Judge which is brib'd to give Sentence for a Wicked Cauſe to Juſtifie it. Thus all true Judgment is ruin'd when it is ſwayed and carried wholly by Affection; *Perit omne Judicium, cum res tranſit in Affectum*; and hence men call Evil Good, and Good Evil, *Iſa.* 5.20. *Wo unto them that call evil good, and good evil; that put darkneſs for light, and light for darkneſs; that put bitter for ſweet, and ſweet for bitter.* And we ſee in many inſtances that Conſcience by reaſon of the defilement which is in it, is ready to prove the lawfulneſs of a ſinful action by falſe Arguments, when the heart is once inclin'd to the Sin. Thus a Man newly come out from Heatheniſm, and having his heart yet touched and warped toward his former Idols and Idolatrous practices, and bearing ſome reverence to the rites of his old ſuperſtition, would comply with the Gentiles in a part of their Worſhip, (as eating in the Idols Temple) tho' not in the whole of it. And tho' eating things Sacrified to Idols in the very Temple was as flat Idolatry as could be, and prov'd to be ſo by the Apoſtle *Paul*, 1 *Cor.* 10. 14, 15. yet ſome, to hold a fair correſpondency with the Heathen, or to avoid Perſecution, would find out ſome ſhuffling reaſon or other to maintain their doing ſo. What Arguments did their Conſciences find out, that an Idol was nothing in the World, and that therefore whatever they did about it was but frivolous, and inſignificant 1 *Cor.* 8. 4. *As concerning therefore the eating of thoſe things that are offered in ſacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.* But ſome did ſtumble at the practice, as having a Conſcience of the Idols, and ſo being convinced that what they did in reſpect to it touch'd upon Idolatry, 1 *Cor.* 8. 7. And yet as for thoſe perſons their Conſciences were apt to be confirm'd in ſuch a practice by the example of others, and they were ready to join with any Argument that might give them confidence to do it. This the Apoſtle refers to, 1 *Cor.* 8. 10. *For if any man ſee thee which haſt knowledge, ſit at meat in the idols temple, ſhall not the conſcience of him which is weak be emboldened to eat thoſe things which are offered to idols?* And if when Conſcience is only weak it may be thus defiled and perverted, much more when it is wholly corrupt, as in Wicked Men, much more will they take encouragement from any invented reaſons of their own, or example of others, to practiſe that to which they are inclin'd, and will ſtrive to faſhion their opinions to their Luſts, and mould them anſwerably; and therefore a corrupt Conſcience is afraid to have more light admitted into it for its better information, whereas a Godly Soul gives it ſelf up to God to be inſtructed by him.

CHAP. II.

That Conſcience is corrupt in reſpect of that falſe peace, which it ſpeaks to a Man, *when there is indeed no peace to him, it ſooths a man always with thoughts of peace, without firſt giving him any trouble of* Mind. *It ſpeaks peace not from* Chriſts Blood, *and* Righteouſneſs, *but from its own righteouſneſs and good* Works.

ANother effect which Natural Conſcience hath in Unregenerate Men about what is good, and which bears a reſemblance to what is in the Regenerate, is peace of Mind, and excuſing themſelves. We will now examine what the actings are of Unregenerate Mens Conſcience, in this reſpect, and make it appear to be greatly corrupt in doing this its Office.

1. It ſpeaks peace to the Man, when there is no reaſon or ground for it, and when there is no ſolid peace in the Soul, as God ſays there is not in any Wicked Man; *Iſa.* 57. 21. *There is no peace, ſaith my God, to the wicked.* And therefore tho' the deprav'd Conſcience may calm, and lay aſleep the diſquiets and tumults of the Mind, yet this peace of natural Conſcience is rather a not being troubled, than true peace, eaſe rather than peace. Thus a Man in Debt thinks all is well, if he hears of no ſuit entred againſt him, no Serjeant to attack him, no Writ out for him, but all this is only quietneſs from being troubled, not peace with his Adverſary. But a Godly Mans Conſcience is not only at peace, but it hath peace with God through Faith, *Rom.* 5. 1. Therefore being juſtified, *By Faith we have peace with God, through our Lord Jeſus Chriſt.* A Godly Mans Conſcience receives an acquittance (which it hath to ſhew) from Chriſts Satisfaction, and Gods receiving the Atonement, *Rom.* 5. 1, 11. compared: *By Faith we have peace with God, through our Lord Jeſus Chriſt. And not only ſo, but we alſo joy in God through our Lord Jeſus Chriſt, by whom we have now receiv'd the Atonement.* But an Unregenerate Conſcience never receiv'd this, nor can the Ungodly produce ſuch an acquittance, and indeed they never ſeek after it.

2. It is not a peace which comes after a War, after an apprehenſion of their being Enemies unto God, and then reconcil'd to him through Chriſt. No, but they uſually have always been at peace, and know not what Spiritual trouble of Mind is. Thus *Paul* when in the higheſt Malice and Perſecution againſt the Church, was undiſturbedly at reſt in his own Mind, having never apprehended what it was to ſin againſt God, nor the greatneſs of his Wrath, *Rom.* 7. 9, 10. *For I was alive without the law once: but when the commandment came, ſin revived, and I died. And the commandment which was ordained to life, I found to be unto death.* All their peace is but a ſtupid ſecurity, ſuch as they had in *Hoſ.* 7. 2. *And they conſider not in their hearts, that I remember all their wickedneſs: now their own doings have beſet them about, they are before my face.*

3. As it is quietneſs rather than peace, ſo the effects of it anſwerably are rather negative than affirmative, and tho' they are not troubled at the thoughts of God, nor with the ſad apprehenſions of his Juſtice and Wrath, yet all this doth not cauſe them to rejoice in God. Their falſe peace of Conſcience

doth not bring in their greateſt comforts, as true peace in a godly man doth, *Rom.* 5. 11. *Having peace with God* (ſays he) *we joy in God.* And 2 *Cor.* 1. 12. *For our rejoycing is this, the teſtimony of our Conſcience that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we have had our converſation in the world, and more abundantly to you-wards.* A godly mans peace in the thoughts of Gods favour brings him in abundance of joy. I uſe to ſay, natural Conſcience is a killing Witch, not an healing one, and tho' it can give real troubles, and wounds, yet it can never afford inward, healing joys. The Letter kills, ſays the Apoſtle, the power of it that way is real, and greater, than to make alive, 2 *Cor.* 3. 6. *Who alſo hath made us able miniſters of the New-Teſtament, not of the letter, but of the ſpirit: for the letter killeth, but the ſpirit giveth life.* It hath more power given it to deſtruction, than to edification. It gives ſuch torments when it accuſeth, as all the good, or evil things in this World cannot counterpoiſe. But the comfort which it gives in excuſing is weak, and faint, and negative only. It keeps the Heart quiet, that it may enjoy outward comforts of life without diſturbance, and that is all the comfort which it affords.

4. The peace which natural Conſcience pronounceth is not from the true foundation, from reconciliation with God by Chriſts Blood, and Juſtification by his Righteouſneſs, but it derives its peace and quiet from *doing*, from good Works, from ſome duties perform'd. It builds its peace upon theſe, becauſe 'tis ſatisfied, and pleas'd with doing what is requir'd. It gives you out a *Quietus eſt*, upon the plea of your own Righteouſneſs, and having done what the Law demands. This was the peace, and ſatisfaction of mind which the young man had, who pronounced peace to himſelf from what he had done, *Matth.* 19. 16, 17, 18, 19, 20. *And behold one came and ſaid unto him, Good maſter, what good thing ſhall I do, that I may have eternal life? And he ſaid unto him, Why calleſt thou me good?* there is *none good but one*, that is *God*: *but if thou wilt enter into life, keep the Commandments. He ſaith unto him, Which? Jeſus ſaid, Thou ſhalt do do murder, Thou ſhalt not commit adultery, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs. Honour thy father and thy mother, and, Thou ſhalt love thy neighbour as thy ſelf. And the young man ſaith unto him, All theſe things have I kept from my youth up: what lack I yet?* Thus a natural man will not fetch his ſentence of diſcharge from the Court of Faith, but of Works: But a Regenerate man derives his comfort, and joy from believing, *Rom.* 15. 13. *Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the holy Ghoſt.* And faith having firſt ſprinkled the blood of Chriſt on the Conſcience purgeth it from the guilt of ſin, *Heb.* 9. 14. *How much more ſhall the blood of Chriſt, who through the eternal Spirit, offered himſelf without ſpot to God, purge your conſcience from dead works, to ſerve the living God.* Heb. 12. 24. *And to Jeſus the mediator of the new covenant, and to the blood of ſprinkling, that ſpeaketh better things than* that of *Abel.* It is the voice of that blood in the Conſcience which ſpeaks thoſe good things to a man, and ſprinkleth the Conſcience it ſelf, and purgeth it from dead works, even thoſe, which the man truſted in before, ere the Conſcience can ſpeak true peace. But natural Conſcience ſpeaks peace out of its own Court as a Judge, whereas it ſhould pronounce it but as a Witneſs, which having received the ſentence out of the Court of Faith, may then ſet its hand to it, and confirm it. It may indeed out of its own Court excuſe a man in regard of ſuch a particular fact, as *Abimelechs* Conſcience did, *Gen.* 20. 4, 5. *But Abimelech had not come near her: and he ſaid, Lord, wilt thou ſlay alſo a righteous Nation? Said he not unto me, She* is *my ſiſter? and ſhe, even ſhe her ſelf ſaid, He* is *my brother: in the integrity of my heart, and innocency of my hands have I done this.* But it cannot juſtify the man; as *Paul* ſays, that tho' his Conſcience know nothing of evil by him, but judg'd him to be as touching the Law blameleſs, yet he profeſſeth that he was not hereby juſtified, but he waited for that ſentence out of another Court of free Grace, and to be pronounced on

the account of Chriſts ſatisfaction, and of his Righteouſneſs, and Gods Imputation of it, and faiths receiving, and applying it, *Phil.* 3. 4, 5, 6, 7, 8, 9. *Though I might alſo have confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt in the fleſh, I more: Circumciſed the eighth day, of the ſtock of Iſrael, of the tribe of* Benjamin, *an Hebrew of the Hebrews; as touching the law, a Phariſee: Concerning zeal, perſecuting the Church; touching the Righteouſneſs which is in the law, blameleſs. But what things were gain to me, thoſe I counted loſs for Chriſt. Yea doubtleſs, and I count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the loſs of all things, and do count them but dung, that I may win Chriſt. And be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.*

CHAP. III.

That a natural mans Conſcience is very corrupt, and plays falſe in the reſiſtance which it makes againſt ſin, what conflicts between the light of Conſcience, and luſts, Unregenerate men may have. The difference of this from the conflict in a Godly mans heart againſt ſin, ſet out as to the cauſes of the Combat, the Quarrel it ſelf, and the Iſſue of the Fight.

I Come now to thoſe other effects of natural Conſcience, which have exceeding much affinity with the moſt inward workings, and efficacy of Grace it ſelf in the Heart of the Regenerate.

1. A natural Conſcience cauſeth an inward Conviction, Combat, and Strife in the heart againſt ſin. It fights againſt it, and raiſeth a reluctancy and diſplicency of it. Thus *Darius* was diſpleas'd with himſelf for his ill and unjuſt act in condemning *Daniel* to be caſt into the Lyons Den, *Dan.* 6. 14. *Then the King when he heard* theſe *words, was ſore diſpleaſed with himſelf, and ſet* his *heart on* Daniel *to deliver him: and he laboured till the going down of the Sun, to deliver him.* Thus *Herod* too was troubled for his raſh Oath, and found a reluctancy in his Conſcience to the Murther of *John* the Baptiſt. *Matth.* 14. 7, 8, 9. *Whereupon he promiſed with an Oath, to give her whatſoever ſhe would ask. And ſhe being before inſtructed of her mother, ſaid, Give me here John* Baptiſts *head in a charger. And the King was ſorry: nevertheleſs for the Oaths ſake, and them which ſat with him at meat, he commanded it to be given her.* Now Unregenerate men finding in themſelves ſuch an oppoſition againſt greater, and more enormous crimes, they vainly imagine that this is the true conflict between fleſh, and ſpirit in them, and take it for that renowned Battle, (and it is indeed the moſt renowned Battle in the World, that ever was fought) which is ſaid to be only in a Regenerate man, and we find it Recorded, *Rom.* 7. 21, 22, 23. *I find then a law, that when I would do good, evil is preſent with me. For I delight in the law of God, after the inward man. But I ſee another law in my members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members.* Gal. 5. 17. *For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.* And ſo like are the impreſſions of theſe two contrary principles, that Unregenerate men reading theſe two Chapters are preſently ready to phancy that they find the very ſame within them. And yet a ſenſible difference there is

which the experience of all Saints finds, eſpecially they who before converſion have had active, buſy Conſciences, which have ſtriven with them, and fought many a ſtout Battle in their Hearts. And yet when that new principle of Grace hath come into the Field, they have found the courſe and order, and array of the fight clean alter'd from the former. Like unto *Rebekah*, (who found two Children ſenſibly fighting in her Womb) they cry out in a ſurpriſal of aſtoniſhment, *Why am I thus?* as ſhe did, *Gen.* 25. 22. *And the children ſtruggled together within her: and ſhe ſaid, If* it be *ſo, why* am *I thus? And ſhe went to enquire of the Lord.* She wondered at it, and was amaz'd what it ſhould mean, as never having heard, that any other Women bearing Children, were ſo affected, who though they might feel Children ſtir in their Womb, yet not two together ſo as they did. Thus when Godly men come to have experience of two contrary wills, two contrary luſtings about the ſame object, ſuch a diviſion in the Heart as cannot be match'd, or parallell'd by any inſtance elſe, they wonder at it, and enquire into the meaning of it, as ſhe did. And this they often perceive even in their firſt quickening, when grace begins to ſpring within them. Such an inſtance *Auſtin* gives us in the ſtory of his own Converſion, where ſpeaking of what he felt in his heart when he was firſt turned to God, and of the differing and divided pulſe of his heart towards ſin, which he found in the firſt ſymptoms of his Converſion, his Words are memorable to this purpoſe, *I found* (ſays he) *two Wills; the one, the old Will, which I had before to ſin, the other a new Will; the one carnal, and the other ſpiritual; which fought within me one againſt another, and by their diſcord divided my Soul, and ſo* (ſays he) *I underſtood by my own experience that which I had read before,* viz. *the manner how the fleſh luſteth againſt the Spirit.* He had ſuch a new experiment of the manner of it, as he never had before.

Voluntas autem nova, quæ mihi eſſe cœperat, ut te gratis colerem, fruique te vellem, Deus, ſola certa jocunditas, nondum erat idonea ad ſuperandam priorem vetuſtate roboratam. Ita duæ voluntates meæ; alia vetus, alia nova; illa carnalis, illa ſpiritualis, confligebant inter ſe, atque diſcordando diſſipabant animam meam; ſic intelligebam meo ipſo experimento id quod legeram, quomodo caro concupiſceret adverſus ſpiritum, & ſpiritus adverſus carnem. *Auguſt. Confeſſ. Lib.* 8. *cap.* 5.

And now to ſet out theſe two Battles, and the differences of them, would require a large Field of diſcourſe. To ſhew you the difference in reſpect,

1. Of the Cauſes,
2. Of the Quarrel,
3. Of the Combatants,
4. Of the iſſue and event of the conteſt,
5. Of the continuance of it, would make a large ſtory, and you have heard it from others.

1. As that firſt, That in the conflicts of Conſcience in Unregenerate men, Conſcience which is but one faculty fights againſt all the other faculties, which are wholly for ſin. But in the fighting of ſpirit againſt fleſh in a godly man, the ſeat of the War, and Battle is in every Faculty of the Soul, and all Faculties are divided between themſelves as it were into ſeveral Armies. Thus Light in the mind fights againſt Darkneſs there, and Grace in the Will, againſt the remainders of ſin in it.

2. The natural Conſcience in men Unregenerate fights but againſt the outward Wings of the Army of ſin, againſt groſs ſins; but grace fights againſt the whole Army, and all the Battallions of it, againſt the whole Body of ſin, and againſt all ſins of what kind ſoever, it fights not only againſt ſome great reigning luſts, but againſt both ſmall, and great, againſt all inward corruptions, and againſt ſpiritual luſts, as well as groſſer defilements. Tho' this indeed is to be added concerning this difference, that the Combat is moſt diſcernable (even in Regenerate men) in regard of conflicting with groſſer evils, and luſts, tho' it be as ſtrong, and as real in regard of ſpiritual luſts. Thus poiſon, and the blood, and ſpirits, fight as ſtrongly in the Head, and Brain, tho' the contrariety of them is more diſcern'd in the Stomach, where it makes a man

more ſenſible, and ſick. And therefore *Paul* when he would repreſent this Combat to the ſenſe and experience of a Chriſtian, and ſo as he might moſt clearly diſcern it in himſelf, he points him to view it in the Law of his Members fighting againſt the Law of the mind. Which he calls ſo, becauſe tho' that fight is as to all luſts, yet eſpecially thoſe of the members, bodily luſts.

3. Divines make theſe two Combats, *viz.* that in an Unregenerate mans Conſcience, and that in a Sanctified heart, to differ in the event. In this Combat Grace ordinarily gets the Victory whenever any ſet Battle is Fought, but in that fight between natural Conſcience, and a corrupt Heart, the Weapons of Conſcience are in the end Blunted, and beaten back to its own head, and the Victory goes on ſins ſide, which is all the difference *Arminius* ſeems to acknowledge.

4. Theſe two Combats differ as to the continuance of them. This of Grace againſt ſin laſts all a mans Life, and grows ſtronger and ſtronger, on Graces part, as the houſe of *David* waxed ſtronger, and ſtronger, but *Sauls* houſe weaker; but the Combat of Conſcience ceaſeth in the end, and as Gods ſpirit Leaves off ſtriving with men, ſo doth Conſcience alſo. Thus Conſcience is like a perſon, who lives in a bad Society, where the Government ſways the worſe way; and who, tho' a long time he conteſted, yet being but one man, and overborn by numbers he is wearied at laſt, and ſees he can do no good, and ſo is quiet. Thus Conſcience in Unregenerate men is at laſt overpower'd, by all the other corrupt faculties, and affections which are againſt it, and ſo it is beaten clear out of the Field, and men in the end are all given up to a reprobate or injudicious mind, for ſo the word, ἀδόκιμος ſignifies, *Rom.* 1. 28. *And even as they did not like to retain God in* their *knowledge, God gave them over to a reprobate mind, to do thoſe things which are not Convenient.*

5. When the act of ſin comes to be done, then the reluctance which natural Conſcience cauſeth, doth ceaſe, and the Will is not only overcome to do it, but overcome by it. Tho' whilſt the ſinful act was in conſultation, and the object afar off, there might be oppoſitions rais'd; yet when the luſt, and the object come to embrace each other then the will is wholly drawn out, and allured, and ſets it ſelf to work out all the pleaſure which it can out of the ſin. All the impreſſions of unwillingneſs which Conſcience makes are before the act comes to be done, and are ſeen in the ſad reflections after the commiſſion, but when the thing is to be done, the Will comes wholly off to it. As a man who is to do a kindneſs for another, tho perhaps at firſt he ſomewhat ſticks, and deliberates, yet when he doth it, he doth it heartily without any reluctance, his heart is wholly in it, and he doth it as a kindneſs; ſo doth the Will to gratify a luſt come off entirely and fully to it. And therefore in regard of the act it ſelf, and the inſtant time wherein it is committed, Unregenerate men are ſaid to ſin with full conſent. And therefore they are ſaid to be overcome by their corruptions, 2 *Pet.* 2. 20. *For if after they have eſcaped the pollutions of the World through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again intangled therein, and overcome; the latter end is worſe with them than the beginning.* For tho' they ſtrive a while, yet in the iſſue, when the ſin is to be acted, they perfectly conſent, and ſo are overcome, and their Hearts ſubdued to the luſt, and they therefore may be ſaid to fall totally into the ſin. But in a godly man the inward ſtrife continues even in the very act of ſinning, and there is an inward man in the Heart, and Will, which is never overcome, and therefore the Apoſtle *Paul* in the deſcription of this Combat in *Rom.* 7. uſeth the preſent tenſe when he ſpeaks of the oppoſition of both Combatants, *ver.* 15, 16, 17. *For that which I do, I allow not: for what I would, that I do not; but what I hate, that do I. If then I do that which I would not, I conſent unto the law, that* it is *good. Now then, it is no more I that do it, but ſin that*

dwelleth in me. It is not I that do it, but ſin which dwelleth in me, i. e. at that preſent time when I do it; ſhewing that in the very act when it is doing, and comes to execution, there is a will reſiſts, and a reluctancy in his renewed nature. There is an [I] which can ſay that it had no hand in it.

6. The oppoſition which Conſcience makes tho' it reſtrains the act, yet it weakeneth not the inward power of the Luſt by a contrary luſting. A Man ſtanding with a Cudgel in his hand over a Dog who hath Meat ſet before him, tho' he may keep every Member of him in awe from ſtirring towards it, yet he cannot abate his hunger, nor leſſen his deſire to it, and ſo it is here in this caſe. And the reaſon is, becauſe the Government of Conſcience is Extrinſecal, Forc'd and Tyrannical. Tho' it be a principle within a Man, yet it is Extrinſecal in its working on the Will and Affections, for it ſtamps not on them any inward natural inclinations to what it dictates. Therefore the power of its Government is ſeen in reſtraining outward acts, and gainſaying inward Luſts, and ſpeaking againſt them, but never raiſing up an Army of contrary deſires againſt them; but ſo Grace doth, being an intrinſecal natural principle in the deſires themſelves. The Combat is therefore eſpecially expreſs'd by contrary luſtings, *Gal.* 5.17. *For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh: & theſe are contrary the one to the other: ſo that ye cannot do the things that ye would.* And ſo the deſires of the Fleſh are weaken'd by contrary deſires in a Godly Man. Conſcience indeed by terrors damps the deſires of ſin, and alſo by checks it may divert deſires which riſe, and keep them from parlying with their objects, as Parents may reſtrain *Lovers* from ſpeaking together, but their Loves they cannot abate or quell, or put contrary deſires or antipathy into them. Thus Conſcience tho' for a time it may keep the Will and the Luſt from holding a correſpondence, yet it cannot produce in the will an hatred of it, or averſe inclinations to it.

7. In the Combat where Grace is, this oppoſition in deſires, and this weakening of deſires to ſin, may be diſcerned in and from the very firſt riſing, and ſetting forth of the deſire: But in the other the Luſt ſpringeth up in its full ſtrength, only Conſcience meets it in its march, and diverts it or drives it in again. But where Grace is ever at the firſt riſing of a Luſt, the Will breaks it ſelf into a contrary and oppoſite deſire that Watches the deſires of ſin, and benums them, and fore-ſlows them in their proceedings. To clear this difference further by a Similitude or two.

1. When you throw a Bowl out of your hand that hath no Bias in it, tho' it runs never ſo directly to the Mark, yet a contrary Bowl may meet with it, and beat it back again. Or rather a Bowl that wants a Bias to order its Motion may be diverted, or ſtopt, or fore-ſlowed by an impediment which it meets with after it is thrown out of a Mans Hand, and ſo may a natural Mans Deſires and Luſts after they ariſe, and are caſt out by the Will, with its full force, meet with conſiderations of Conſcience, which it being watchful oppoſeth againſt them, and ſo thoſe Deſires may be diverted or taken off. But in a Regenerate Mans Will there is an inward and innate Bias, by which the deſire put forth is hindered at its firſt ſetting out, that it cannot move ſo fully as elſe it would. The deſire carries with it a contrary Bias attending upon it, that corrects and ſlackens it at its firſt ſetting out, all the way throughout. Thus hath the renewed Will a contrary Bias, which puts forth a contrary act to retardate the deſires of ſin ere checks of Conſcience meet with them.

2. Or ſecondly more plainly, a Man throws a round Hoop out of his Hand fairly and directly, and with all his ſtrength, which yet running from him may by ſome rub it meets with, be ſtopt or fall, or come back again, when it was thrown out of his Hand with his full ſtrength. But if at the

ſame time that a Mans caſts it from him, if as it is going out of his hand, he gives it a contrary jerk, and impreſſeth a contrary *Impetus* upon it towards him; there being two contrary motions impreſſed upon it by the Hand which caſts it forth; as it will go forth of it ſelf, ſome ſmall diſtance, ſo it will come back again of it ſelf, for the Hand as it threw it out, pull'd it in again. So when the Will of a Regenerate Man puts forth a deſire to Sin, yet at the ſame inſtant the ſame Will retracts it, and puts forth a contrary deſire, ſo as the other is Lam'd, and corrected in its firſt riſing, and therefore often comes back again, by reaſon of the contrary deſire which it carries with it. The inward Bias brings it back again. It hath ever a contrary impreſſion ſtampt upon that deſire to the ſin which weakens it. And this is one affection which *Paul* expreſſeth that he found to be in his Heart in this Combat, *Rom.* 7. 21. *That when he would do good, evil was preſent with him.* As his Will ſent forth deſires to good, ſo the ſame Will as readily and as inſtantly ſent forth deſires to evil which hinder'd that good; therefore he ſays it is then preſent, when I would do good, and ſo on the other ſide when his Will exerted deſires to ſin, it had contrary deſires to good, which hinder'd him from ſinning with a full Will. The ſame Will thus breaks it ſelf into contrary motions contradictory each to other.

And the reaſon how this comes to paſs is, becauſe Grace and Sin as they dwell in the ſame Will, and not in ſeveral Rooms, but the ſame, and are contrary and never mix, ſo they are alike active, and never reſt. And therefore no ſooner can a Luſt creep out of its hole, but a contrary act of Grace is put forth with it. It is up in Arms as ſoon as ſin, and as ſoon comes forth into the Field. *It is preſent with the Man then,* at the ſame time, and ſets forth with it, and from its firſt ſetting out oppoſeth it. And hence Luſts are often call'd back again, not ſo much by the oppoſition which Conſcience makes, meeting with them, as by the contrary deſires ſent out after them, and with them, by the Will.

8. Luſt may be moſt furious, and commit moſt outrages, when the natural Conſcience is ſtrongeſt and moſt up in Arms, and makes the ſtouteſt oppoſition, as in thoſe who ſin againſt the Light of Conſcience, and againſt the Holy Ghoſt. When Conſcience is moſt loud and clamorous, their Luſts yet rage moſt, and go againſt it. Conſcience and Luſt may be both up together in an Unregenerate Man. But now on the contrary in one Regenerate, ſo much as Grace is up, ſo much Luſt muſt needs be down, as in two Scales by how much the more one is up the other is depreſt. And therefore when Grace is kept up, and a Man walks in the Spirit, he fulfils not the Luſts of the Fleſh, that is, falls not into outward acts of ſin, *Gal.* 5. 16. *This I ſay then, Walk in the Spirit, and ye ſhall not fulfil the luſt of the fleſh.* And the reaſon which the Apoſtle gives is this, becauſe Grace and Corruption are oppoſite as two contraries, *v.* 17. *For the fleſh luſteth againſt the ſpirit, and the Spirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.* They Luſt one againſt another. And therefore when Grace is in its heat and courage, and the Army of it kept in its aray, thoſe impreſſions which it makes prevail, and muſt needs do ſo.

CHAP.

CHAP. IV.

What is come both to the ſtrivings of natural Conſcience againſt Sin, and the conflict of Grace againſt it in a Regenerate Man. To find out the true difference between them, we muſt conſider the Cauſe and Ground of the Quarrel, and the Weapons with which it is manag'd.

THO' all theſe things, and many more be true, yet that we may come more narrowly to ſearch out the immediate, and fundamental difference between the Combat of Grace againſt Sin, and that which only Natural Conſcience maintains againſt it, I will firſt ſhew what is common to both.

1. This muſt be yielded and granted as common to both, that not Grace only, but Natural Conſcience alſo, when the pulſe thereof beats ſtrongly, may and doth cauſe a commotion and a combuſtion againſt an act of ſin in the whole Man. The whole Man may be diſquieted, diſturb'd and mov'd againſt it. For a paſſion of fear, a paſſion of horrour (which kind of Storms Conſcience can raiſe about ſin) we find in other things do move, and make impreſſion upon the whole Man, and cauſe a quelling, a recoyling, and a faultring to be in the whole Heart, when a man is about to do a thing. And ſuch a diſturbance may Conſcience raiſe in the whole Man, when a Man is about to commit ſome kind of ſin, as in the caſe of Murther, and the like, when horror ſeizeth upon the whole Man.

2. And Natural Conſcience may create this diſturbance in the Will, as well as in other faculties. It may cauſe a great unwillingneſs to commit a ſin, not only a remiſsneſs, but a diſplicence and reluctancy, and Heart-riſing againſt it, ſo as the Man ſhall not ſin with a full conſent of Will. Thus *Darius* was diſpleas'd with himſelf for the Injuſtice and wrong which he did to *Daniel*, Dan. 6. 14. *Then the king when he heard theſe words, was ſore diſpleaſed with himſelf, and ſet his heart on Daniel to deliver him : and he laboured till the going down of the ſun to deliver him.* Thus *Herod* was exceeding ſorrowful, and griev'd, that he ſhould put ſo holy a Man as *John* the Baptiſt to death, *Mat.* 14. 9. *And the king was ſorry: nevertheleſs for the oaths ſake, and them which ſat with him at meat, he commanded it to be given her.* And grief hath alway a *reniſus voluntatis*, a reſiſtance of the Will to accompany it. For when the underſtanding is ſtrong againſt a thing, it doth cauſe ſome ſtand in the Will, and a bearing of it back more or leſs, that a Man cannot be ſo fully willing as elſe he would. There is no ſin which any Man commits, but ſome inconveniences preſent themſelves, and they will take ſomewhat off from the Wills eagerneſs.

3. This Commotion which Conſcience makes ſhall be intenſe and great. It will ſtrike up the Drum, eſpecially, when Conſcience is awakened, and cauſe as great an Alarm, as great an uproar, clamour, and noiſe, and hurley Burley, as Grace ſhall do.

4. Conſcience will not only alarm the Man before, but alſo in ſome meaſure in the very act it ſelf, and while it is doing; ſo as the impreſſion

which is made upon the whole man, and on the will ſhall not be worn out, but continue in the commiſſion of the act: So as all the Will is not overcome by the ſin and the pleaſure of it, but bears off, and is grieved, and abates ſomething of that full delight which would otherwiſe be in it, and which if his will was wholly, and altogether, in the ſin, he might find. Thus it was in *Herod* who when he gave command for the abovementioned Murther, was exceeding ſorrowful. So as theſe are not to be aſſign'd as the exact differences of this Combat, for that there may be a conviction in the whole man againſt ſin both in an Unregenerate, and a holy Soul.

In what then ſhall be put the true difference?

1. The ground of the quarrel againſt ſin is to be conſider'd. As it is not dying which makes a Martyr, but the cauſe, ſo not every reſiſtance againſt ſin argues Grace, but the ground, and cauſe of it. Now what is the cauſe of this War in a gracious Heart, you ſhall know beſt if you ſearch into the thoughts, and conſultations of the Leaders, for they ſet the Armies on fighting. Obſerve diligently therefore what thoughts run through thy underſtanding, and what apprehenſions they are which thou haſt about ſin, that cauſe this adoe in thy Heart. Obſerve whether thy firſt thoughts be of the evil of ſin in it ſelf, the fooliſhneſs, the hainouſneſs, the contrariety of it to Gods Holineſs, and his Law; the unkindneſs which is in it to God, and Chriſt, the injury, and wrong that is in it to God, who is ſo good both in himſelf, and to thee. Obſerve whether thy quarrel againſt ſin begins principally upon ſuch thoughts as theſe. Or is the Original of thy being angry with ſin the inconveniencies which attend upon it in this World, or in that which is to come? Do the threatnings annexed to the Law, and the Wrath of God as offended, only occaſion this commotion? Then tho' this oppoſition to ſin be on the whole man, yet it is not the Combat of Grace.

2. As the ground of the quarrel is thus narrowly to be ſearch'd into, ſo the Weapons alſo with which they fight. The Motives, and Arguments which are us'd by the Leaders to ſtir up the heart againſt ſin are to be conſidered. Motives drawn from ſelf, and proportion'd to ſelf, are the Weapons which ſtrike and pierce through the whole man; and tho' the whole man be mov'd againſt ſin, yet when it fights but with ſuch Weapons, I may ſay the Weapons of its warfare are carnal which awakens, and rowzes ſelf in a man, and then that ſtirs, and moves the whole army.

3. This commotion in Unregenerate men is maintain'd wholly by Logical diſputes, and Arguments, and Motives to work the Heart againſt ſin, and while the pleading laſts, the Heart is exaſperated a little, but no longer. 'Tis only while the Combatants are in the Field. But the heart-riſing, and oppoſition of a godly man tho' it be whetted, and ſharpened by ſuch arguments, yet it hath a farther principle, and that is, a natural inbred antipathy, an innate, habitual contrariety, and enmity which works in the man at the firſt view of a ſin: as a commotion is wrought in a Lamb at the ſight of a Wolf, or in a Lyon at the Crowing of a Cock, and is natural, and real. And therefore it is quick, and up when a man is taken on the ſudden, and before he muſters up thoughts, or argiments, his heart riſeth at the firſt view of the ſin. Yea and therefore ſometimes when motives drawn from Heaven, and Hell, and many ſuch conſiderations would not have been effectual to keep a man from a ſin; yet then this inward antipathy withholds him, Chriſt backing it in the Heart. So that a man can ſay, I cannot do it, not ſo much becauſe of ſuch and ſuch conſiderations, but becauſe *I cannot*, for my renewed nature will not let me. As a man loves out of ſympathy beyond what reaſon ſuggeſts, ſo he hates out of antipathy too. There is a ſeed within which cannot ſin, a ſeed from Chriſt which hath an enmity to ſin the ſeed of the Ser-

pent. 1 *John* 3. 9. *Whoſoever is born of God, doth not commit ſin; for his ſeed remaineth in him: and he cannot ſin, becauſe he is born of God.* Gal. 5. 17. *For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.* And we have an Inſtance in *Joſeph*, who by reaſon of Grace in his Heart could not do that ſin to which he was tempted, *Gen.* 39. 9. *There is none greater in this houſe than I; neither hath he kept back any thing from me, but thee, becauſe thou art his wife: how then can I do this great wickedneſs, and ſin againſt God?* There is a ſeed within that cannot ſin. And thus *Paul* aſſerts of himſelf, and others Regenerate, 2 *Cor.* 13. 8. *For we can do nothing againſt the truth, but for the truth. I cannot do ſuch a holy duty,* is the voice of nature, but *I cannot, ſin* is the voice of a Divine nature in a man. *I muſt not ſin for theſe or theſe reaſons,* is the voice of Reaſon and Conſcience. *I muſt not ſin,* works in the Heart of a natural man, but the holy nature's *I cannot ſin,* acts in one Regenerate. It is the voice of the new nature in him, like to what was in *Eſther,* when ſhe ſaid to *Ahaſuerus, Eſther* 8. 6. *For how can I endure to ſee the evil that ſhall come unto my people? or how can I endure to ſee the deſtruction of my kindred?* A ϛόργη, an innate pious affection wrought in her this *cannot,* a not being able to bear it. A man may have many reaſons not to murther his enemy, becauſe he muſt not do it, but a man cannot kill his Child, he cannot find in his heart to do it, for a Fathers nature withholds him. And it is ſaid of the Regenerate part, that it cannot ſin, as of the Sun, yet it cannot mingle with darkneſs, as of the fire, that it cannot but reſiſt Water, as God cannot lye, ſo his Image remaining ſuch cannot ſin.

4. In an Unregenerate man terrours of Conſcience and impreſſions of wrath, and the ſmart of ſin felt in the Conſcience, or the inconveniencies by which a man hath been hurt, or with which he is threatned in his thoughts, thoſe fight againſt the pleaſures of ſin in him. But in a godly man delight in the Law, and in God, and Communion with him, and the impreſſion of the ſweetneſs which he hath taſted therein, fights againſt, and countervails the pleaſures of ſin. And therefore *Paul* ſpeaking of this Combat puts it upon delighting in the Law, *Rom* 7. 21, 22. *I find then a law, that when I would do good, evil is preſent with me. For I delight in the law of God, after the inward man.* And ſo *Solomon* ſays that knowledge, when it is pleaſant to a man, keeps him from evil, *Prov.* 2. 10, 11. *When wiſdom entreth into thine heart, and knowledge is pleaſant unto thy ſoul, diſcretion ſhall preſerve thee, underſtanding ſhall keep thee:* When the holy man is tempted to ſin, his having recourſe to thoughts of God, and of his love, and his own duty, and what Communion he hath had with God, bring a freſh preſent delight which fights againſt the delights of ſin, and ſo puts the heart out of taſt, that it cannot reliſh it.

5. Conſcience works this commotion in Unregenerate men by the way of fear, but Grace works it by the way of hatred againſt ſin. Accordingly *Paul* ſays of himſelf, *Rom.* 7. 15. *For that which I do, I allow not: for what I would, that do I not; but what I hate that do I.* And there is a real, and ſenſible difference between fear of ſin, and hatred of it. And you will diſcern it, if you have recourſe to the temptation in which you have been when fear ſeiz'd on you, and to that temptation when hatred of ſin roſe in you, you will find that both fear, and hatred ſtir the whole man, but differently. If a man hath on a ſuddain a ſword drawn with the point bent toward him, this ſtirs up fear, and that cauſeth a commotion in the whole man to avoid it, but bring the ſame man to a place where ſo many Toads are, and this cauſeth a commotion in the whole man to eſchew them, but the commotion is different from the other, for it is out of an inward loathing, and abhorrency which he hath of them. Now thus differently affected are natural men, and godly men about ſin, when preſented to them. Men whoſe Conſciences are not enlightned, or have not been ſcar'd, they can handle the Sword,

when in the Velvet Scabbard, but when Conſcience preſents death in the point of it, and draws it out of the Scabbard,this cauſeth *fear,and that fear* raiſeth an inward perturbation in the whole man. But now ſuch a fear is not all the cauſe of that reluctancy which a godly man finds in his heart againſt ſin, but there is an inward diſlike,and loathing, and irreconcileable hatred. He hates ſin, and would always do ſo, and carefully avoid it, tho' the conſequent miſery, and torment, and hurt which it doth, could be ſeparated from it. As tho' a man thinks, and knows, that the Toad cannot ſting him to death, nay that it cannot any way hurt him, if the poiſon could poſſibly be taken out, yet he would hate it out of an antipathy. The Lyon is mov'd at the Crowing of a Cock, and yet the Cock cannot hurt him, yet he is mov'd, and ſhudders at it, becauſe he hates the noiſe.Oor, to expreſs it by another ſimilitude, a Child ſees a fir'd-coal, there is a Commotion of fear when his little finger ſhall but come near it,but if it be brought to a Toad there is a Commotion of hatred. Thus whilſt Conſcience views fire in the coal, the Flames of Hell in the ſin, when any ſtrong temptation carries on the heart to it, there is a Commotion of fear in, and near the acting of the ſin, but this is differing from the Commotion of loathing, and hatred, which a godly man hath. For fear is but a paſſion, and ſoon over, and the conviction of ſin raiſed by it is as tranſitory,and the Combat againſt ſin,therefore ceaſes as ſoon as the fear is blown over.But hatred is conſtant,and tho' it works more ſtilly, and calmly,yet more ſtrongly, and is more laſting;and ſuch is the Conviction of Regenerate men. Hatred works againſt all, or any having to do with ſin, againſt all dealings with it of what kind ſoever, ſo as not to touch it, nor ſo much as to ſee it, as a man cannot endure not only to handle,but not to look on a Toad. But a man who is but afraid of a coal can endure to ſee it, tho' he cannot bear to carry it in his hands, and thus Unregenerate men can rowl ſin in their thoughts, view it with pleaſure in their unclean Phanſies, and act it in imagination, tho' their Conſcience works againſt the outward acting of it. And when the fire is gone out of it, then they can bear to touch it. When the ſenſe and ſmart of ſin is out of their Conſciences then they can freely,and boldly defile themſelves with it. As familiarity with the moſt ſavage Wild Beaſts, as Bears and Tygers,will take away the fear of them tho' at firſt a man was afraid,ſo a man by degrees wearing off the fears,and horrours of his Conſcience grows bold with thoſe ſins,at which he firſt trembled,after a while he is familiar with them;but where there is a hatred of ſin in the heart this familiarity increaſeth hatred , and therefore a mans ſpirit in the end riſeth moſt againſt thoſe ſins, into which he ofteneſt falls.

6. And hence ſixthly , (which will afford another difference, or at leaſt help us to diſcern the former) Natural Conſcience will cauſe a conviction in the heart againſt ſins which a mans own ſelf is to commit,and the guilt whereof will redound to his perſon, becauſe ſelf-love ſtirs up fear, and that ſtirs the man. But Grace will work as great an heart-riſing and Commotion againſt the ſins of others, the guilt whereof will not redound to him. For ſenſe of guilt is from Conſcience of a mans own, not of anothers ſin, tho' indeed,Conſcience out of Pride,or becauſe of the reflection which it makes,that the ſin becomes his,if he doth not tell the man of it, may make a man reprove another for ſin.But Grace riſeth againſt ſin in others, and is afraid leſt another ſhould offend,ſwear,blaſpheme,&c.He is afraid of Oaths in others as well as of blaſphemous thoughts in himſelf,& he loaths them as much.He is one who fears an Oath, *Ecclеſ.* 9.2. *All things come alike to all, there is one event to the righteous and to the wicked; to the good and to the clean, and to the unclean; to him that ſacrificeth, and to him that ſacrificeth not : as is the good, ſo is the ſinner ; and he that ſweareth, as he that feareth an Oath.* An Oath ſtartles him, as if a piece of Ordinance were let off behind him. Thus *Job* fear'd the ſin of his Sons, as well as his own, *Job* 1. 5. *And it was ſo when the days of their feaſting were gone about, that Job ſent and ſanctified them, and roſe up early in the morning, and*

offered burnt offerings according to the number of them all: for Job ſaid, It may be that my ſons have ſinned, and curſed God in their hearts. Thus did Job continually. Thus Lots righteous Soul was vexed at the abominable ſins of *Sodom*, 2 *Pet.* 2. 7, 8. *And delivered Juſt Lot, vexed with the filthy converſation of the wicked: (For that righteous man dwelling among them, in ſeeing and hearing, vexed his righteous ſoul from day to day, with their unlawful deeds.)* And the reaſon why a Regenerate man is afraid of the ſins of others as well as of his own, is becauſe his fear of ſin ariſing from the hatred which he bears to it, which is general to ſin as ſin, and not as his ſin only, he is therefore afraid of the ſins of all men, as well as of his own.

CHAP. V.

What great difference there is between that regret to ſin which Unregenerate men have under convictions of natural Conſcience; and that unwillingneſs to ſin which is in a godly man.

THat I may farther clear, the difference between the ſtrife which is in a Regenerate mans heart againſt ſins and oppoſition which only natural Conſcience makes; I come now to conſider what is that unwillingneſs to ſin, which men Unregenerate may expreſs to have, and how much it is different from that inward averſion which a godly man hath to Sin.

The Will is the Eſpecial Center, and Seat of this War, and therefore it is expreſs'd by luſting, *Gal.* 5. 17. *For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.* And the more the Will is in a ſin, the greater is the aggravation. This therefore is made the aggravation of *Ephraims* ſin in the matter of *Jeroboams* Calves which he Commanded them to Worſhip, that they went willingly after this wicked Commandment, *Hoſ.* 5. 11, 12. *Ephraim is oppreſſed, and broken in judgment: becauſe he willingly walked after the Commandment. Therefore will I be unto Ephraim as a moth; and to the houſe of Judah as rottenneſs.* And it is urg'd againſt the *Phariſees* by Chriſt, *that they would ſin*, John 8. 44. *Ye are of your father the devil, and the luſts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, becauſe there is no truth in him. When he ſpeaketh a lie, he ſpeaketh of his own: for he is a liar, and the father of it.* And ſo as a heightning of their guilt, who Apoſtatize, it is ſaid, that they ſin wilfully after the knowledge of the truth received, *Heb.* 10. 26. *For if we ſin wilfully after that we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins.*

Now in Regenerate men there may be ſome ſtrife in their Wills againſt ſin; ſo as their Wills may bear off, and they have ſome remiſsneſs, and reluctancy, as in *Herod*, and *Darius.* So as it may be truly ſaid there is ſome unwillingneſs by reaſon of Conſcience in many ſins. When indeed Conſcience is paſt feeling, then wicked men Sin with greedineſs, and their Wills are wholly let out in the Sin, and yet not before, *Eph.* 4. 19. *Who being paſt feeling, have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs.* But to clear this farther to you.

1. Conſider that there is a double unwillingneſs, or averſeneſs in the Will to things preſented to it, as alſo a double willingneſs, for the diſtinction is applicable to both, and therefore we will uſe one part of the diſtinction of the one, and the other part of the other.

1. There is a willingneſs *per ſe*, i.e. a direct, innate, full inclination, and going out of the Will to a thing ſuitable to it; when the Will is of it ſelf carried to an Object for it ſelf.

2. There is an unwillingneſs *per accidens*, an accidental unwillingneſs, Indirect, and by the by, when there is ſome inconvenience annexed to the thing which we deſire, which the mind apprehending is made leſs willing, than otherwiſe it would be. Thus it was in the young man in the Hiſtory of the Goſpel, whoſe will of it ſelf was fully ſet upon the World, and the pleaſures of it, as things which were ſuitable to him, and yet when Chriſt told him that he could not enjoy Heaven, and them both together, this cauſed ſome ſorrow, and unwillingneſs in him, and took off his mind ſomewhat from them, yet ſo as in the iſſue he followed the innate ſwinge of his Will, and heart, tho' with ſome mixture of unwillingneſs, but it was only an accidental unwillingneſs, *Matth.* 19. 21,22. *Jeſus ſaid unto him, If thou wilt be perfect, go and ſell that thou haſt, and give to the poor, and thou ſhalt have treaſure in Heaven: and come and follow me. But when the young man heard that ſaying, he went away ſorrowful: for he had great poſſeſſions.* And thus a wicked mans heart is of it ſelf fully for ſin, wholly for ſin, and the pleaſures of ſin, as ſuitable to his deſires. Well but there are inconveniencies which attend upon ſin, and which Conſcience repreſents as inſeparable from it, the fearful conſequences which follow upon it, ſuch as ſhame, miſery, Hell, and Damnation. This takes off the edge of the Will ſomewhat, that it cannot be ſo keen towards ſin, and it makes a ſtand in the diverſe motions of the Will, which otherwiſe were going out to ſin; with a full propenſion, and without any reluctancy And ſo in wicked men there may be alſo ſome willingneſs to good, but it is ſo only accidentally, not for goodneſs ſake, but for ſome pleaſing conſequences which follow upon it, which may candy, and ſweeten it when for itſelf it is not lik'd.

Now ſuch a mixture of a direct willingneſs for ſin, joyn'd with ſome accidental unwillingneſs to it, makes not the Combat of Fleſh, and Spirit, for then the moſt of men would have it in them. For there is no action which a mans heart is ever ſo fully for; but ſome inconveniencies make him leſs willing. And indeed all this may rather be ſaid to make a man leſs willing, than otherwiſe he ſhould be, but not indeed, and really unwilling. Thus Water whoſe direct courſe, and ſtream is to run one way, may have (as in Mills) ſome bar, that ſtops, and hinders, and takes off ſome of the ſtream, but it turns it not the contrary way.

And that this part of an Ungenerate mans will, which is unwilling, is not againſt ſin, appears by this, that he wiſheth thoſe inconveniences, and impediments remov'd, that his Will might fully, and wholly pour out it ſelf to the ſin. He is vexed rather at the Impediments, than at the ſin, and thinks he, if there were no Conſcience, nor no Hell, I might then ſin freely.

But now the Combat in a godly man is occaſioned between two direct Wills, that which is of it ſelf for ſin, and that which is of it ſelf, and directly againſt ſin. He is like a needle between two Load-ſtones, and there is an inward inclination which carries him both ways, and therefore it is ſaid the Law of the Members fights againſt the Law of the Mind, i. e. one inclination, in him againſt another inclination *Romans* 7. 23. *But I ſee another law in my members, warring againſt the Law of my mind; and bringing me into captivity to the law of ſin, which is in my members.* But unregenerate men in all their lothneſs to ſin are but as Iron, which is but by ſome external accident detain'd, and fore-ſlowed in its motion towards the Loadſtone. And therefore notwithſtanding this accidental unwillingneſs they are ſtill ſaid to ſin with a full conſent, becauſe they wiſh thoſe inconveniencies remov'd, which make them unwilling. When the Iron is detain'd the hand which holds it ſhall find the Inward drawing power, and the inclination;

nation, as ſtrong as if it were let go. Thus tho' an Unregenerate man is kept from ſin, yet his inward Bent is to it, and if the fear'd inconveniences were remov'd, the will of it ſelf would be wholly for it.

2. That the difference of theſe two Wills ſo directly contrary may be more fully underſtood, we will compare theſe contrary motions of the Will, with all other diverſe kinds of motions of it whatſoever which may be thought of, or which Man is capable of.

1. There may be in the ſame Man two direct deſires to contrary things, but then they are not ſeated in the ſame Appetite, neither are they indeed contrary, but ſubordinate each to other. As for example the natural Appetite may crave Meat when a Man is hungry, when yet the reaſonable Appetite, or his Will guided by Reaſon, may be bent upon ſome buſineſs to be done, which ſhall put off his eating, yet theſe are not ſeated in the ſame Will, neither are they contrary, unleſs this natural Appetite Rebel, and make impreſſions upon the reaſonable Will, ſo as to hinder it in its deſires, for otherwiſe they are ſubordinate, as in Chriſt when he was an hungry and yet he refrain'd eating, becauſe it was ſweeter Meat and Drink to him to Convert a Soul, *John* 4. 31, 32, 33, 34. *In the mean while his diſciples prayed him, ſaying, Maſter, eat. But he ſaid unto them, I have meat to eat that ye know not of. Therefore ſaid the diſciples one to another, Hath any man brought him ought to eat? Jeſus ſaith unto them, My meat is to do the will of him that ſent me, and to finiſh his work.* There were two deſires in him, but yet ſubordinate, and not in the ſame Appetite. And ſo it was in Chriſt too when nature abhorr'd Death and ſhrunk at it, and yet he ſubmitted his Will to God, even unto Death.

2. A Man may have a mixed Will to the ſame thing, *i. e.* he may be willing, and ſome unwillingneſs be mixed with it, but then the one is only accidental. A Man Wills the ſaving of his goods directly, but a ſtorm comes, and he throws them over-board to ſave his Life, this willingneſs to loſe his goods is only accidental. Water running with a full ſtream in its natural courſe may be interrupted by windings as in Rivers, or ſtopt part of it, as in Mills, ſo as the current is not ſo full and ſtrong as elſe it would be.

3. Or thirdly, a Man may have a divided Will, and both directed to contrary objects. Thus *Paul* was divided between two, and was in a ſtrait, and knew not what to chuſe. He had a deſire to depart, and to be with Chriſt, and a deſire to ſtay here on Earth, and to gloriſie Chriſt, *Phil.* 1. 21, 22, 23, 24. *For to me to live is Chriſt, and to die is gain. But if I live in the fleſh, this is the fruit of my labour: yet what I ſhall chooſe I wot not. For I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt; which is far better: Nevertheleſs, to abide in the fleſh, is more needful for you.* Yet theſe deſires in him, tho' carried contrary ways, did not fight one againſt another, and therefore they were not truly contrary, but agreed in the ſame love of Chriſt being the ground of both; ſo that he did not in that manner deſire to live with Chriſt, as withal that deſire ſhould riſe up againſt the other, ſo as to wiſh it expelled, and not to be at all. Becauſe tho' the ſtreams went different ways, yet they had but one ſpring *viz.* love to Chriſt, which was ſhewn different ways. The objects were incompatible, but the deſires not contrary. It is like a ſtream dividing into two Channels, and yet meeting in one at firſt. Thus alſo a Wicked Mans Will is of it ſelf carried to Prodigality, and alſo to Covetouſneſs, that he is in a ſtrait and knows not which to chuſe, yet ſo as ſelf-love is the Ground and Spring of both. So that to put all together, the ſame Will may be carried to contrary objects with contrary acts, and to the ſame object with contrary acts. But now the two Wills in a Re-

generate Man are every where directly contrary, ſo that he cannot do the things which he would, *Gal.* 5. 17.

1. There is not only a mixture of an accidental unwillingneſs, as in a Man in a ſtorm, who caſts out his goods, but there is a direct unwillingneſs to ſin.

2. And this unwillingneſs is in the ſame Will; not in two appetites ſubordinate, but in the ſame Will contrary to it ſelf, and there are two parties in it, which fight one againſt the other, as the Law of the fleſh, and the Law of the mind are ſaid to do, *Rom.* 7. 23. *But I ſee another law in my members, warring againſt the Law of my mind, and bringing me into captivity to the law of ſin, which is in my members.*

3. And theſe are not contrary only in regard of two ſeveral Objects, as a man may Love covetouſneſs, and prodigality at the ſame time, but hate neither, but they are two contrary acts one to the other, ſeeking to deſtroy each other. They luſt one againſt another, ſays the Apoſtle, and the one would deſtroy the other. A godly man hates not only the pleaſure of ſin, but hates his love of it, and abhors himſelf for loving it in any degree.

4. Which is more, there are contrary Wills directly thus contrary towards the ſame Object; and then, ſays *Aquinas*, Wills are contrary, when *in eodem, & circa Idem*, when in the ſame, and about the ſame thing. To love the pleaſures of ſin for themſelves, and yet to hate them at the ſame time, and to hate his very loving them, theſe are contrary acts about the ſame Object. Here is not only a divided ſtream meeting in one Channel; but a contrary ſtream running in the ſame Channel, having two contrary Springs, which would be a Miracle in Nature, a Paradox which *Ariſtotle* would have hiſs'd out of the Schools, and it is a Riddle indeed to all but godly men. *Adam* in *Paradiſe* had experience of no ſuch contrary acts, nor Chriſt, nor have the fallen Devils, nor the Angels in Heaven, nor wicked men, tho' never ſo much enlightned, but only a godly man; and therefore wonder not, if you underſtand it not, tho' it be told you, for there is no inſtance like it, by which to make it plain. And the reaſon is becauſe in no other caſe a man hath, as it were, two men, and two Wills in him. Toward all other Objects he hath but one ſelf, but here he hath two, a New man and an Old man, which have contrary Wills. Bring two men to the ſame thing, and the one may hate it, and the other love it, for the ſame thing which each ſee in it, becauſe they are two men; and now a godly man hath as it were two men in him, and therefore hath ſuch contrary motions in the ſame Will toward the ſame thing, and of ſuch contrary motions no inſtance can be given in the Will of any reaſonable Creature towards any kind of objects, but only in this Will of a Regenerate man, and in his Will, only toward ſin and Grace.

AN

AN
Unregenerate Man's Guiltineſs
BEFORE
GOD
In Reſpect of SIN and PUNISHMENT.

BOOK VIII.

Of the Inclinations and Luſts which are in the Will and Affections, after Things Fleſhly and Sinful.

EPHES. iv. 22.
That you put off ----- the old Man, which is corrupt in deceitful Luſts.

CHAP. I.

The Words of the Text explained. That to compleat the Deſcription of our natural Sinfulneſs, the Poſitive Part, which conſiſts in Luſts, is to be conſidered, as well as the Privative, which is the want of all that's good.

HAving diſpatched the firſt Part of the poſitive original Sinfulneſs of Man's Nature, which is the Depravation of the Mind in all the Powers of it, Underſtanding and Thoughts, Judgment, Conſcience and Reaſon; I come now to diſcourſe of the Corruptions of the Will and Affections, which are Luſts: which that they are another Part of the Sinfulneſs of our Nature, will appear from the Words, and the Coherence of them.

For firſt, The main thing here ſpoken of by the Name of the *Old Man*, is no other than the Subject we have in hand, *viz.* that ſinful Nature of the old Man contracted from his Birth.

And *Firſt*, That the Sinfulneſs of our Nature is principally and directly meant in that Phraſe, is evident out of this Place.

1. Becauſe he oppoſeth it to the New Man. Now by *New Man*, as the Apoſtle doth in *ver.* 24. explain himſelf, is meant that Integrity, Righteouſneſs and Holineſs of Nature, which is called God's Image, like that created by God at firſt, and which renews not the outward Life only, but the moſt inward Room of the Mind; *Ver.* 23, 24. *And be renewed in the Spirit of your Mind; And that ye put on the new Man, which after God is created in Righteouſneſs, and true Holineſs.* Therefore that old Man that is exhorted to be put off, by Law of Oppoſition, is meant that oppoſite Corruption of Nature that came in the room of it; which muſt therefore be put off, (as he exhorts) that this may be put on; which whilſt it reſides in the Nature of Man, it hinders his renewing, and the Image of God from coming in. Theſe two therefore are two contrary things, which are converſant about the ſame Subject, to wit, Man's Nature.

2. It appears from the Scope of the Words and their Coherence, in *ver.* 21. *If ſo be that you have heard him, and have been taught by him, as the Truth is in Jeſus.* He exhorts not to an outward Reformation of their Converſe only, but to that Truth and Sincerity of Sanctification, which the Doctrine and Power of Grace in Chriſt teacheth, and worketh in all true Chriſtians; *If ſo be*, ſaith he, *ye have learned the Truth as it is in Jeſus.* Which doth not, as other Doctrines of Philoſophers, *&c.* teach you to put off the Evils of your outward Converſe only, and to put on a new Converſation over an old Nature, as a Sheep's Skin over a Woolviſh Nature; he that doth no more, falls ſhort of that Truth of Grace which Chriſt requires: But it teacheth principally to put off the old Man, as the Cauſe of all the Evils in the outward Converſe; and that is his meaning, when he ſaith, *As concerning the outward Converſe, put off the old Man*, without which it is impoſſible to reform the Converſe. Now if by the *old Man*, had been meant the outward Converſe only, (as ſome would) his Exhortation had fallen ſhort of that Truth of Sanctification, to which he urgeth them: therefore by *old Man*, Corruption of Nature muſt needs be meant, as a diſtinct thing from the former Converſe, and differenced from it, as the Cauſe from the Effect. And ſo,

3. Where the ſame Exhortation is uſed by the ſame Apoſtle, it is evidently expreſſed, as in *Col.* 3. 9, 10. *Lie not one to another, ſeeing that ye have put off the old Man with his Deeds; and have put on the new Man, which is renewed in Knowledg, after the Image of him that created him.* And therefore it is ſo to be underſtood here; for the one is an Explication of the other.

Secondly, In the ſecond Place: That that Sinfulneſs of our Natures, contracted from our Birth, is principally meant in that Phraſe, the reaſon of the Name *Old Man*, as given by Divines, doth evidence. For Sin is called the old Man, becauſe it is the Image of, and contracted from the firſt, and therefore old *Adam*; as he is called in compariſon of Chriſt, whoſe Image the new Man is, 1 *Cor.* 15. 45, 49. *And ſo it is written, The firſt Man* Adam *was made a living Soul, the laſt* Adam *was made a quickning Spirit. And as we have born the Image of the earthy, we ſhall alſo bear the Image of the heavenly.* It is the old Man, becauſe we have had it ſo long, even from our Births; though alſo all the further Corruption, which it hath been a growing to, and hath been added by actual Sin, is alſo meant here, as the word φθειρόμενον (as *Piſcator* notes) implies: for it is not ſaid φθάρτον, *corruptum*, but continually corrupting; tho all the Parts of Corruption it hath at firſt, and that in the whole Man.

Thirdly, For therefore it is called the *old Man*, becauſe it is ſeated in the whole Man, it is ſpread over all the Faculties and Powers of Man.

Now that whereby the Apoſtle deſcribes this old Man to us, is that Part of its Corruption which we have in hand, namely, Inclinations to what is evil: For if you aſk, what manner of thing the old Man is? he tells you, 'tis nothing but Corruption: And if you aſk wherein this Corruption doth conſiſt? he anſwers you, By this which is the moſt ſenſible Part of it, which Divines call Poſitive, *viz.* Inclinations to Sin: for that is his meaning, when he ſaith, *It is corrupt in Luſts deceitful.*

The Text thus opened, doth diſcover to us, that the Corruption of Man's Nature is not meerly privatively to be expreſſed, but alſo poſitively; that is, hat Man's natural Sinfulneſs lies not only in that there is no Inclination to what good, but further, that all our Inclinations are ſet wrong, and going out of he Way which is good, to what is evil, which is a further thing and a diſtinct Part: and that is all we mean by that we call the poſitive Part. Now that which I intend to do about this Subject, is to prove and demonſtrate theſe things concerning it.

I. That to the full Deſcription of our Natures Sinfulneſs, there are required to be conſidered theſe two diſtinct Parts of it, a Privative and a Poſitive.
II. That this Poſitive Part is nothing but Luſts ſet wrong, Inclinations aberring, and inclining us out of the way; which I will ſhew to be truly and properly Sins, and wherein their Sinfulneſs conſiſts.
III. Then I will ſhew the exceeding great Sinfulneſs of Man's Nature in regard of them.

1. In regard of their Extenſion, both in regard of Subject and Object; in that all the Inclinations that are in all Faculties, are out of the way, and carried on to Evil; and alſo that there is no Evil, which in Man's Nature there is not an Inclination unto.
2. In regard of their Parts, which is an Averſeneſs in Inclination to what is good, and Enmity againſt it, as well as Inclination to Evil.
3. In regard of its Degrees; their Inclination is not only a Fitneſs to Evil, but a Readineſs; not only a Readineſs, but a Greedineſs, *&c.*

I. To begin with the firſt, which is the Foundation of the reſt, *viz.* That to make up the full Deſcription, there are required to be conſidered two Parts, a Privative and Poſitive: That is, though indeed take it metaphorically and abſtractly in its own Nature, it is but a bare Privation, as all Sin is; and ſo to define it, it were enough to ſay, that it is a want of what is good; yet morally conſidered, and as in our Natures and Inclinations, which are a poſitive Subject; ſo there are two diſtinct Evils to be conſidered in it, to make up the full Deſcription of it; that is, God looking on our Natures and Inclinations as corrupted, and reckons two diſtinct parts of Sin againſt us there, the one is meerly privative, *viz.* that our Inclinations are not carried on to what is good, and that they are taken off from him; the other as importing ſomething poſitive, which is the bent of theſe Inclinations to what is evil. As for example, He that labours to expreſs all the moral Evil that is in Pride, and ſays no more of it, but that it is a want of Humility, would not expreſs all; though indeed phyſically, or in *genere entium*, it is but a mere Privation: but this muſt be added, to ſhew the full Evil of it in *genere moralium*, that it is an inordinate Deſire of exalting himſelf, and affecting ſome Excellency above his meaſure, which notes out a poſitive Part, or rather an affirmative Part, as being in a poſitive Subject to a poſitive Object. And therefore all the Privations to which Sin is compared, they are not meer Privations, but Privations evilly diſpoſing the Subject they are in. As when it is compared to Leaven, the old Leaven, 1 *Cor.* 5, 6, 7. *Know ye not that a little Leaven leaveneth the whole Lump? Purge out therefore the old Leaven, that ye may be a new Lump, as ye are unleavened.* Leaven is not only the want of that right Savour which ſhould be in Bread, and is naturally in it, but alſo a poſitive Sourneſs, which affects it, and makes it unſavoury: And as that is phyſically thus, ſo is Original Sin morally. For you ſhall find the Scripture (which is the beſt Herauld to quarter out the Coat of the old Man, which is to be put off) diſplaying the Evil of it into theſe two ſeveral Quarters and Parts: ſo if we look on thoſe Places which in general ſpeak of it, *Rom.* 3. 9, 10. He ſpeaking of that common Sinfulneſs that is in all, as thoſe Words imply, ***All under Sin***, and this both in their Natures, as Infants in their Natures and Lives, if living to Years of Diſcretion; he deſcribes it:

1. Privatively. (1.) In their Natures, *That there is none righteous*, ver. 10. (2.) In their Lives, *There is none that underſtands*, &c. *none that doth good*, but are unprofitable, unſerviceable, *ver.* 11, 12. And then poſitively alſo, *ver.* 13, 14, 15. in their natural Inclinations, *open Sepulchres*, full of rotten Bones when opened, their *Mouths full of Bitterneſs*, and *Poiſon is under their Lips*: As alſo *James* ſaith, *chap.* 3. 6, 8. that they are full of nothing but Inclinations to Ill, (ſpeaking then within them, when they do not ſpeak outwardly) and active Inclinations which are called *a Fire* that Man's Nature is inflamed with, and which ſets it a-work: And ſo *their Feet are ſwift to ſhed Blood*, ver. 15. which notes out the natural readineſs and aptneſs to run that way; and therefore in their Lives there is much poſitive Evil committed, which alſo he deſcribes, *With their Tongues they have uſed Deceit*. And by the way, let me note this unto you, That the Places the Apoſtle here cites, and applies to prove the common Sinfulneſs of Man's Nature, and this even by Birth, (for he ſpeaks of all) are yet, in the Places where they are cited, ſome of them ſpoken but of particular Men, now as corrupted by actual Sin, *Pſal.* 140. 3. That of *Poiſon is under their Lips*, is ſpoken upon occaſion of *Doeg*, and but of Perſecutors only: That out of *Iſa.* 59. 7, 8. of *Feet ſwift to ſhed Blood*, is ſpoken but of the Oppreſſors among the Jews. Which here I note only to this purpoſe, (though afterwards I ſhall uſe it to another) to ſtop that Cavil which ſome Papiſts have raiſed againſt our Divines, that many of thoſe Places they bring to ſhew the Corruption of our Natures, are ſpoken only of Men corrupted by actual Sins. You ſee the Apoſtle doth ſo argue, and well may we; for all that Wickedneſs which is acted by particular Men, is but the expreſſion of that Sinfulneſs that is in all Men: *Col.* 1. 21. they are not only ſaid to be eſtranged as from the Womb, from the Life of God, as in *Epheſ.* 4. 18. it is explained; but that their Minds are become vain and ſet on evil Works; they are ſaid to be in evil Works, to note out their Inclinations to them, as a Man is ſaid to be in Law.

And as thus in general, ſo the Corruption of particular Faculties, is both privatively and poſitively expreſſed. (1.) Their Wiſdom; *Jer.* 4. 22. *For my People is fooliſh, they have not known me, they are ſottiſh Children, and they have none Underſtanding: they are wiſe to do Evil, but to do Good they have no knowledg.* To do *Good they have no underſtanding*, but that is not all, *they are wiſe to do Evil.* (2.) The Inclination of the Will and Affections: *Jer.* 22. 17. *But thine Eyes and thine Heart, are not but for thy Covetouſneſs, and for to ſhed innocent Blood, and for Oppreſſion, and for Violence to do it.* Thy Heart and Eyes are not but for Covetouſneſs and Oppreſſion; that is, the Inclination and Diſpoſition is privately taken off from all things that are good; but for Covetouſneſs, to that it is inclined ſtrongly enough.

For Reaſons and Grounds of this Truth:

Firſt; Conſider that Sin in general (conſider it which way you will) hath two ſuch diſtinct Evils in it, and ſo whereſoever it is to be found, both an Evil privative and poſitive, is to be found to make up the Definition.

1. Conſider it as it is a Wrong to God, as he is the chiefeſt Good. Or,

2. As he is the ſupream Judg and Governour, and Law-giver. For Sin wrongs both ways, and ſo anſwerably hath two Definitions of it, and both Definitions include theſe two Evils in it.

1. As it is a Wrong to God as the chiefeſt Good: *Jer.* 2. 13. *For my People have committed two Evils: they have forſaken me the Fountain of living Waters, and have hewed them out Ciſterns, broken Ciſterns that can hold no Water.* He defines it by two diſtinct Evils in it; 1. A forſaking of God the Fountain, &c. which is meerly privative: And 2. a digging of Pits, &c. So the Schoolmen alſo define it, that it is an averſion *à ſummo bono, & converſio indebita ad minus bonum.* And theſe are two Twins, that in what Womb ſoever the one is begotten, the other is alſo: though the one is a Conſequent of the other, and takes the other by the Heel, yet they are never ſevered; no Averſion from God, but joined with Converſion to the Creature; no Converſion thus to the Creature, but is accompanied with Averſion from God.

2. Take it as a Wrong to God as Law-giver: So it is called and defined, 1 *John* 3. 4. *ἀνομία*, a Tranſgreſſion of Laws. Now every Commandment of God hath two Parts inſeparably conjoined, an Affirmative, *This you ſhall do*; a Negative, *This you ſhall not do*: a Precept and a Prohibition. And as theſe always are conjoined in Law, ſo in Sinning, which is the Tranſgreſſion of the Law. There is no failing in a Precept, but is joined with jarring againſt ſome Prohibition: For Sin bidding contrary to Law, hath two parts alſo in it, as that hath: only the breach of the negative part of the Law, makes a poſitive part of Sin; the failing in the affirmative Part of the Law, makes the privative Part of Sin; as two Men ſtanding oppoſite, the one's right Hand is againſt the other's Left. Now then if Sin both ways conſidered, hath two Parts, and there ſo conjoined, as where one is, the other is alſo; then Original Sin muſt have theſe two Parts, ſince it is proved to be both a Sin and a Law. A holy Law was written once in our Natures, and now Sin is written there: Jer. 17. 1. *The Sin of* Judah *is written with a Pen of Iron, and with the point of a Diamond; it is graven upon the Table of their Heart, and upon the Horns of your Altars.* And as the Law had two Parts when written there, ſo Sin hath now; therefore the Law of the Members is called contrary to the Law of the Mind, *i. e.* the Law written in the Mind, *Rom.* 7. 23. *But I ſee another Law in my Members, warring againſt the Law of my Mind, and bringing me into captivity to the Law of Sin, which is in my Members.*

Secondly; If we conſider the Subject of all Sin, it is either our Actions or our Inclinations. Now in our Actions theſe two Parts are diſtinctly to be conſidered; whence the diſtinction of Omiſſion and Commiſſion ariſeth: *James* 4. 17. *Therefore to him that knoweth to do good, and doeth it not, to him it is Sin.* Matth. 25. 42. *For I was an hungred, and ye gave me no Meat; I was thirſty, and ye gave me no Drink.* There omiſſion of what they ought to have done, is a Sin. John 8. 34. *Whoſoever committeth Sin, is the Servant of Sin.* Pſal. 50. 21. *Theſe things haſt thou done, and I kept ſilence: thou thoughteſt that I was altogether ſuch a one as thy ſelf: but I will reprove thee, and ſet them in order before thine eyes.* There doing what they ought not to have done, is a Sin. Now if theſe two Parts are found in Actions, then alſo in our Inclinations or Natures; which Conſequence is proved by a double Reaſon.

1. Becauſe Action is the Child of Inclination: James 1. 15. *Then when Luſt hath conceived, it bringeth forth Sin; and Sin when it is finiſhed, bringeth forth Death.* Sin is ſaid to be conceived, and to bring forth. An Act hath no Sinfulneſs which it ſucks not from within; for what is in the Effect, is in the Cauſe; eſpecially if it is begot as a Child, then it muſt be in the ſame Image.

2. Becauſe the firſt Sin of *Adam*, which was a Sin of Omiſſion and Commiſſion both, was the Parent of Original Sin, as I have proved, and ſo begat it in its Likeneſs: As it was an Averſion from God, it left us turn'd from him; as it was a Converſion to the Creature, it left us inclined to all Acts of Commiſſion: for *John* 8. 34. *He that commits Sin, is the Servant of it.* It binds over his Nature to its Service, by poſitive Inclinations as Indentures.

Uſe. If there be two Parts in Sin, then conſider that true Sanctification muſt have two Parts alſo, for Sanctification is oppoſite to Sinfulneſs. Therefore if you have learned Chriſt, as the Truth is in Jeſus, you have learned firſt to put off the old Man, and then to put on the New: And as in your Natures, ſo alſo in your Lives, it is not enough to ceaſe to do evil, but we muſt learn to do well: ſo in your Hearts, it is not enough for a Man to have good Motions, but he muſt alſo have his Luſts mortified. There is now a kind of half Religion, a negative and dow-bak'd Religion in the World, as the Prophet calls it, which hath not two parts in it, as Sin hath; as Civil Men ceaſe to do any Man hurt, but they ſet not themſelves to do good Duties. Many Men when they have their Conſciences terrified, they have their Luſts deaded for a-while, but yet they have not their Hearts quickened to that which is good. But ſuch muſt know that if Sin hath two parts, then Sanctification muſt have two parts alſo, both in your Natures and Lives; you muſt not only ceaſe to add Sin to Sin, but you muſt add Grace to Grace; 2 *Pet.* 1. 5. *And beſides this, giving all diligence, add to your Faith, Vertue,* &c. And you muſt alſo have a Juſtification that hath two parts: for if the Diſeaſe hath two parts, then ſo muſt the Remedy have alſo, or elſe it will do you no good: As if a Phyſician ſhould bring you a Potion, and you drink but half, it would do you no good. Now God hath appointed for a Remedy the Righteouſneſs of Chriſt, not only his Death to take away Sin, but alſo you muſt have his active Righteouſneſs imputed for the cleanſing of your corrupt Nature; you muſt take down the whole Potion, and a whole Chriſt, not only whereby he takes away Sin, but alſo that we may be made righteous by him: and if your Sanctification and Juſtification here, hath not two parts; then in the World to come, Puniſhment will have two parts; as 2 *Theſſ.* 1. 7, 8, 9. ——*When the Lord Jeſus ſhall be revealed from Heaven, with his mighty Angels, in flaming Fire, taking Vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt; who ſhall be puniſhed with everlaſting Deſtruction from the Preſence of the Lord, and from the Glory of his Power.* There is a ſeparation from the Preſence of God, there is the privative part; you ſhall be kept in cloſe Priſon, and have not ſo much as a Drop of Water, or a Beam of Light; and you ſhall be poſitively puniſhed alſo by the Wrath of God for ever: therefore get the whole Remedy, be not content only with this, to abſtain from Evil, but alſo to have your Hearts carried on and inclined to God and his Ways. There are many Men have good Motions in them, but yet the Thorns grow up and choak them; there is Vivification without Mortification, and ſo they are in every thing partial.

CHAP. II.

This Poſitive Part of the Sinfulneſs of Nature is not the very Subſtance of the Soul, as Flacius Illyricus *aſſerted; but the corrupt Luſts of it. Theſe Luſts or Deſires in Man, in his original Frame were right, wherein conſiſted their Rectitude. That we ſhould examine our ſelves, whether this be reſtored in us or not.*

HAving ſhewn by Scripture and Reaſon, that Sin, in what Subject ſoever, hath theſe two Parts, Privative and Poſitive, diſtinctly to be conſidered. Now it remains I ſhould, in the ſecond Place, explain both what is to be underſtood by that which Divines call the Poſitive Part of Original Sin, which conſiſts in Luſts, and to ſhew wherein lies their Sinfulneſs, and to prove them to be Sins. For the thing it ſelf, what ſhould be meant by the Poſitive Part. Some expound it to be the very ſubſtantial Nature of Man, turn'd or transform'd ſubſtantially into the Image of the Devil; that as Chriſt is the ſubſtantial Image of his Father, ſo our Nature is the ſubſtantial Image of the Devil; miſalledging this Text to their Purpoſe, becauſe it is called the *Old Man*; ſo as original Sin is according to you, the Man himſelf. But this Expreſſion is moſt groſs and abſurd; for then it could not be ſaid of Chriſt, as it is *Heb.* 2. 15, 16. that he took not on him the Nature of Angels, but the Seed of *Abraham*, and in all things was made like us, Sin only excepted, as elſewhere it is expreſſed, *Heb.* 4. 15. *For we have not an high Prieſt, which cannot be touched with the feeling of our Infirmities; but was in all Points tempted like as we are, yet without Sin.* Chriſt had been ἑτερούσιος with us, not of the ſame Nature, if the Subſtance of our Nature was Sin, for he had none of that; and whereas Sin is called the Old Man, it notes out only that it is ſeated in the whole Man, and covers it as a Garment, and informs it. As that part of the Stocking that covers the Foot, is called the Foot; that which covers the Leg, is called the Leg; ſo this covering a Man, as a Garment to be put off, is called the Man.

Flacius Illyricus Demonſtrat. eſſent. Imag. Dei & Diaboli, p. 67.

Idem de peccato originali.

But that which you ſee the Apoſtle doth expreſs this poſitive Corruption by, is ἐπιθυμίας τῆς ἀπάτης; therefore it is not the Subſtance of Man's Nature, but the Luſts of it; and thoſe alſo not taken ſimply in their Nature, but as having an ἀπάτη, or Aberration in them, do make up that Corruption of the Old Man, which makes the Poſitive Part of our Sinfulneſs.

And whereas ſome have thought this but a part of that Corruption, ſignifying only the Corruption of the Will and Affection, as the proper Seat of Luſt; and alſo fit rather to expreſs the actual Motions thereof, which are uſually termed Luſts, than the radical Inclination, and ſo think this to be too ſcant a Word to expreſs the Poſitive Part of Sin. I will therefore, firſt, ſhew that the Word Luſt is largely taken, and ſo to be underſtood here for the habitual Inclinations, and that of all the Faculties, Underſtanding alſo; and ſo therefore adequately to expreſs the poſitive Corruption of the whole Man.

1. I ſay, by Luſts here the Apoſtle would have us underſtand the habitual Inclinations and Diſpoſitions of the Mind; for though indeed ordinarily the Word he uſed is taken for thoſe firſt actual Movings and Deſires of the Heart towards ſome Object it is inclined unto, yet here the Apoſtle ſpeaks not of the actual Corruption of the Old Man only, ſo much as of habitual Corruption, which is the Root and Spring of all, as I ſhewed afore: and therefore by theſe Luſts here, in Regard of which the Old Man is ſaid to be thus habitually corrupted, muſt needs be underſtood the habitual Inclinations and Diſpoſitions of the Mind, which are the Cauſe of all the actual Stirrings and Luſtings of the

Heart, and the Principle of them, as the Poiſe or Weights are of the Movings of the Wheels in a Clock. So that as all the Faculties of the Soul were made continually to move and ſtir, ſo there are ſeveral Inclinations annexed to each of them, which are as Weights continually to act them; and their Inclinations are here called Luſts, as well as the firſt Motions themſelves; and ſo the Word ἐπιθυμία in the general Acception of it, is that whereby θυμὸς φέρεται ἐπὶ, is carried, or is apt to be carried or moved towards ſomething; *James* 1. 14. *But every Man is tempted, when he is drawn away of his own Luſt, and enticed.* There Luſt is made the principal of all the Motions of the Soul; he calls it, being drawn or moved by his own Luſt, as a Clock by its Weights; ſo that there is no Act in any Faculty, but ſome Inclination or Luſt is the Cauſe of it, for we can ſtir to nothing to which we have not an Inclination. And ſo of all Sins that bring forth Death, *ver.* 15. as alſo of all the Corruption that is in the World, 2 *Pet.* 1. 4. Luſt is the Womb and Root; ſo alſo all that is in the World is ſaid to be Luſt; 1 *John* 2. 16. *For all that is in the World, the Luſt of the Fleſh, and the Luſt of the Eyes, and the Pride of Life, is not of the Father, but is of the World.*

2. By Luſts here, he intends to ſignify and import all the poſitive Inclinations of what kind ſoever, which any Faculty hath in it, to move or ſtir to whatſoever Act it doth put forth; for here he ſpeaks of the whole Man, as I ſhewed before; and therefore Luſts, as here taken, are the Inclinations of every Faculty in Man; and therefore are not to be limited here to the inferiour Faculties, Affections and Will, but to the ſuperiour alſo; the Underſtanding, Memory, Judgment, which to be his meaning is evident, becauſe in *ver.* 23. ſpeaking of renewing, and ſo putting off theſe corrupt Luſts, he inſtances only in Spirit of the Mind, as implying that this is the Seat of theſe corrupt Luſts, as well as Will and Affections: And indeed the Scripture is clear for this, for *Epheſ.* 2. 3. where firſt ſpeaking in general of the corrupt Inclinations and Luſtings of Man's Nature, in thoſe Words, *Having our Converſation in Luſts of the Fleſh, that is, corrupt Nature*; he ſubdivides theſe Luſts in regard of their Subjects unto the Wills θελήματα of the Fleſh, that is, the inferiour part of the Soul, the Affections; and τῶν διανοιῶν, of the diſcourſing, reaſoning and thinking Power; for Reaſon tells us that the Underſtanding, Memory, *&c.* have their Inclinations or Luſts to move, rather to this than that Object, or againſt this towards that; rather to think of ſome things, and entertain Parly, and admit them to it, than other things; whence comes this, but that the Underſtanding hath its Inclinations or Luſts as well as Will, *&c.* So *Paul* ſaith, 1 *Cor.* 2. 2. *For I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified.* And if the Underſtanding hath Sins come from it, then alſo Luſts; for *Jam.* 1. 14, 15. Luſt is the Cauſe of all Sin: and ſo in *Gal.* 5. 17, *&c.* Hereſies, Sins of Underſtanding, are reckoned amongſt the Luſts of the Fleſh.

3. Becauſe all theſe poſitive Inclinations which are in the Soul to move, are in themſelves, barely conſidered, good, created by God, as well as the Faculties themſelves. For Power of Motion is a Creature, and therefore ſo, cannot be ſaid to be a part of Original Corruption. Therefore to ſhew you how they came to be a part of Original Corruption, and of the Old Man, he tells you, That now ſince the Fall there is an Aberration in all thoſe Inclinations; for he calls them Luſts, τῆς ἀπάτης, that is, that they incline and ſet us out of our way, *viz.* that right way they at firſt were ſet in by God; for *Eccleſ.* 7. 29. God made them right, put a Virtue into them to move us to him, as Iron doth to a Load-ſtone; now theſe Inclinations or Luſts have loſt their Virtue; and ſo though ſtill they move us, yet ἐκ τῆς πάτης, out of the way: and ſo *Jam.* 1. 14. a Man is ſaid to be ἐξελκόμενος, by his Luſt drawn from what is right, God and all Goodneſs; and by the Poiſe of theſe Inclinations thus wanting, *viz.* that firſt Virtue to guide them right, we are carried to all Evil; for Sin is but an Aberration, *Jam.* 5. 20. and in this regard they are ſaid to be corrupt, and ſo now theſe poſitive Inclinations having this Aberration in them, are ſaid to be a part of the Old Man.

Now follows the chiefeſt thing: And indeed the difficulteſt we have to do in the opening of this Point, is truly to explain and repreſent unto us a Deſcription of thoſe Luſts of Man, as ſet wrong, as they fully thus expreſs all that poſitive Sinfulneſs that is in Man's Nature. Three things are to be done in it.

And 1*ſt*, becauſe ἐπιθυμία, Luſt in a general and common Acceptation, is uſed to expreſs the Deſires and Inclinations of Man's Mind in Innocency, and is now renewed by Grace, as well as the corrupt Deſires of the Old Man; for it is ſpoken of Chriſt, *Luke* 22. 15. *And he ſaid unto them, With Deſire I have deſired to eat this Paſſover with you before I ſuffer*; ἐπιθυμία ἐπεθύμησα. And *Gal.* 5. 17. the Spirit is ſaid to luſt againſt the Fleſh, and therefore for Diſtinction ſake, *Col.* 3. 5. it is called an inordinate Affection, and evil Concupiſcence, implying that there are good Luſts as well as evil; and ſo here it is ἐπιθυμίαι ἀπάτης, implying there are Luſts ſet right as well as wrong; therefore it is neceſſary to ſhew you the Nature of Luſts in common, as they are natural in a Man's Mind, conſidered as neither holy nor ſinful, and the Grounds of them.

And 2*dly*, Having underſtood the common Nature of them; becauſe, *rectum eſt index obliqui*: we will inquire what was the Rectitude of the Luſts of Man's Nature at firſt Creation, in the State of Innocency, and wherein it conſiſted, and what was the ground of it.

And then 3*dly*, the way will be clearly laid to ſhew the Crookedneſs, Obliquity and warring of theſe Luſts, ſpoken of here, when called τῆς ἀπάτης, and alſo the grounds of it.

1. Luſt in the common Acceptation, as the Genus of Good and Bad, regenerate and unregenerate Deſires, ſignify nothing but the Inclination, Power or Readineſs of the Mind, or any Faculty of it, to move to ſome good thing agreeable to it; ſo the Word θύμος ἐπὶ, a Mind to a thing, doth import. For the Mind of Man, and all the Faculties of it, being a moſt active thing, and ordained never to lie ſtill, but to be converſant about ſome thing or other, as the Heavens and Spheres thereof in the great World; ſo the Soul (whereof the Heavens are an Emblem) and the ſeveral Spheres thereof do always move; and the Mind more nimbly than they, courſing from one End of Heaven to another in an Inſtant. Now the Mind of Man being thus active, muſt needs be full of Inclinations or Proneneſs thus to act; for that which provokes it, and puts it on in any Motion to any Object, is a Proneneſs and an Inclination it hath to it: for as the Reaſon why a Stone moves downward, is becauſe it hath a Propenſeneſs and Inclination downward; ſo in like reaſon that any Faculty moves thus about any Object, is from an inward Proneneſs and Inclination to ſuch a Motion: for that which in Beaſts and dead things we call an Inclination or Inſtinct, in Man, being a reaſonable Creature, we call Luſt; ſo the Proneneſs that is in the Mind of Man to muſe and think upon Truth, as agreeing with it, is Luſt, ἐπιθυμία; the Inclination in the Will to chooſe what is good, is ἐπιθυμία. And the Ground of this Activeneſs, and conſequently of thoſe many Inclinations in Man's Mind, is becauſe Man's Mind was ordained to receive its Happineſs, Comfort and Well-being, from things out of it ſelf; *Pſal.* 4. 6. *Who will ſhew us any Good?* Which that therefore it might attain, and continually preſerve, it muſt act continually, and move towards ſome Object or other agreeable to it; for its Life and Happineſs was to come in by it: And conſequently it having all its Well-being from Conjunction with other things by Action or Motion, in it ſelf then it muſt needs be nothing but Luſts, Inclination and Longing after ſome thing agreeable to it, which might ſtill whet on to Action; as the Stomach having its Nouriſhment and Suſtenance from what is agreeable to it ſelf; you ſee in it ſelf it is nothing but Appetite, and ſo are all Faculties, empty Beggars dependant; God being only αὐτάρχης, both Spring and Ciſtern of his own Happineſs: And ſo you have what Luſts are, and the Ground of them.

The Second Thing to be explained is, Wherein conſiſts that Rectitude or Rightneſs of theſe Inclinations of Mankind, wherein it was firſt created, *Eccleſ.*

7. 29. and whereof this ἀνομία, Wickedneſs of the Luſts of corrupt Nature is the Privation, and that is explained by three Things.

1. God being the chiefeſt Good in whom true and right Happineſs is only found, and Man's Mind being created for God; then one part of that Rectitude of his Luſts or Inclinations was, That they were carried with the joint Stream of them, to him as their chiefeſt Good, and moſt agreeable to them. For he being indeed the chiefeſt Good, in all Equity and Right he only was worthy to have all Man's Deſires carried to him: therefore the Law, which is a Rule that Rectitude was a Conformity unto, ſays, *Luke* 10. 27. *Love the Lord with all thy Heart:* and *Mark* 12. 31. ἐξ τῆς συνέσεως, *with all thy Mind,* and ſo with the joint Stream of all; elſe they ſwerve from the Rule which is moſt right and equal. And this may be added; ſeeing that even the Law it ſelf, and the Inclinations we have, are from God, good reaſon they ſhould be carried to God: So the Apoſtle reaſons, 1 *John* 4. 7. why our Love ſhould be beſtowed on our Neighbour, becauſe Love is of God; and he commands it to be thus placed above all upon himſelf. Yet this is not all; but further alſo,

2. God being the chiefeſt Good, muſt needs alſo be the chiefeſt End; for, *Bonum & finis convertuntur:* And Man being a Creature, whoſe Inclinations were to be ſwayed by ſome End propounded, therefore to this Rectitude further there was required, that they ſhould be carried to him, not chiefly for the Happineſs that was to be had by him, but to glorify him as God; otherwiſe they had warped from that Rectitude which was requiſite in them: for the Law ſaith ſimply, *Thou ſhalt love the Lord with all thy Heart, but thy Neighbour as thy ſelf*: of loving God there is no *Regula* or Rule. And alſo had it been for Pleaſure as the chiefeſt End, it had reſpected a Creature above God, and that is unequal; for all things are by him, therefore for him; *Col.* 1. 16.—— *All things were created by him, and for him.* Col. 3. 23. *And whatſoever ye do, do it heartily, as to the Lord, and not unto Man.*

3. Whereas he was inclined towards other things beſides God, yet his great and chief Inclination was to God: for as God had made him under himſelf, as therefore he was capable of the Goodneſs which was in God; ſo above all worldly Creatures elſe, he was Lord of all, God making all for him as a ſubordinate End, and therefore made him the laſt; and therefore he endued him with ſuch a Nature, as was ſo ſuited and diſpoſed, as it might receive and taſte of all the Goodneſs, which God, as the Stamps of his own Goodneſs, had diſperſed over all the World; yet ſtill ſo, as Man was principally to regard God as his chiefeſt Good, and alſo chiefeſt End. And therefore a third thing to be conſidered in that Rectitude, is a Conſequent of the other, That though his Inclinations carried him to other things; yet in Subordination to God, as his only chief Good and utmoſt End, who made both them and him, and both for himſelf, he was ſo to deſire other Things as they are ordained for him. Now they were ordained for him, but as to a ſubordinate End, and for him to receive but a ſubordinate Good from them: and therefore that firſt Rectitude muſt needs alſo lie in this, That he deſired them in Subordination to God, which Subordination lies in three things.

Firſt, That his Inclinations were carried to none of theſe with equal Proneneſs or Affection, as unto his God, nothing being ſo good as he, and therefore nothing ſo ſuitable to him; and therefore he inclined to nothing ſo much as unto God: And if his Rectitude lay in making God the chiefeſt Good, then he could deſire nothing in compariſon of him, as *David*, Pſal. 73. 25. *Whom have I in Heaven but thee? and there is none upon Earth that I deſire beſides thee.*

Secondly, His Inclinations were carried to nothing contrary to God, or unto any thing he would or did forbid, to no unlawful Pleaſure. Man in nothing thwarted his Law or Command, which follows upon the other, *viz.* That he made God his chiefeſt End; he inclined to nothing therefore that ſhould thwart God's Glory and Soveraignty over him.

And laſtly, All his Inclinations were carried to other things, only as Helps and Means to make him partake further of God, as all the Goodneſs in the reatures were; that therein he might read and behold the Goodneſs of God e more clearly and fully.

1. For Example; The ſpeculative Underſtanding of *Adam* in Innocency, o inſtance in that which ſeems to have nothing of Luſt in it) was inclined to ow God, and to think and muſe of him as the prime and chiefeſt, faireſt and ly ſatisfying Object thereof.

2. And this not ſo much for the pleaſure of Contemplation, (which of all her is the ſweeteſt) but chiefly to exalt, admire and fall down before him, d adore him in every Thought of him, as his chiefeſt End.

3. And whereas he underſtood, and was to think and ſtudy and view every reature, yet in ſubordination to him. As,

(1.) To think of nothing with that dearneſs, welcoming the Contemplation f none of them ſo, as of his God, as being the only fair Object that ever his ye beheld; though as *God*, ſo *he*, did ſee that all things were exceeding good, *en.* 1. 31. yet as not worthy to be look'd on the ſame day with God himſelf.

(2.) Much leſs to entertain or hold interview in any liking, with the Thought hat tended to his Diſhonour.

(3.) And though other things allowed him to exerciſe his Thoughts about hem, yet to this End only, as *Means* to let him ſee and know, and knowing, o love his God the more, to ſee him in all things, as in every Creature then he id; and to admire ſtill his Wiſdom, Power, *&c.* in all.

The Ground of this Rectitude; What was it carried his Inclinations, and uided them thus right? It was, *1ſt.* The Image of God ſtamp'd upon them, wherein at firſt he was created; *Gen.* 1. 27. *Coloſſ.* 3. 10. *And have put on the ew Man, which is renewed in Knowledg, after the Image of him that created him.* This active Principle of Motion, his Inclination I mean, was touch'd with a Magnetical Virtue, or a Divine Nature, which bended thus unto God; as the Virtue of the Loadſtone doth the Needle unto the North: and ſo it is called a Divine Nature, 2 *Pet.* 1. 4. Now this being the Image or Likeneſs to God, muſt needs carry all to him, as moſt agreeable to him; for, *Simile convenit, appetit, gaudet ſimili*: Every Like delights and rejoices in what is like to it ſelf.

2dly. It being the Image of God's Holineſs, as *Coloſſ.* 3. 10. *And have put on he new Man, which is renewed in Knowledg, after the Image of him that created him.* Epheſ. 4. 24. *And that ye put on the new Man, which after God is created in Righteouſneſs, and true Holineſs.* It being thus the Image of God in Holineſs, muſt needs carry all to him as the chiefeſt End, and for his Glory principally. For what is God's Holineſs but this, that he makes himſelf his End? And if this did not advance our Inclinations alſo to this End, it were not Holineſs, nor could be called his Image. And,

3dly. It muſt carry the Man to all other things in ſubordination to God: For if this drew him out to God as his chiefeſt Good, then it kept all in compaſs, from being drawn out to any thing elſe equally as to him; and then averted ll from what was contrary to his Glory, which was Man's utmoſt End; and hen turn'd him unto all things which ſubſerv'd this End, thereby to glorify him the more.

Uſe. Try then whether this Rectitude be begun again in any of your Hearts, yea or no? It being the ſame Image renewed in a regenerate Man in part, which was in *Adam* at firſt.

1. If it be renewed in you, then all your Inclinations and proneneſs of the Soul, will carry all to God as your chiefeſt Good, and to Fellowſhip with him as your chiefeſt Happineſs; as *David* ſays, *Whom have I in Heaven but thee? and in Earth, in compariſon of thee?* Pſal. 73. 25. No Thoughts will be ſo welcome as thoſe about God, no Hours paſs with more Contentment, than thoſe wherein you enjoy Fellowſhip with God: All your Soul will be knit to him, as *David*'s was, Pſal. 86. 11. *Teach me thy Way, O Lord, I will walk in thy Truth: unite my Heart to fear thy Name.* But it will be out of joint, and ſo diſtempered; it will be out of the Centre of its Reſt, and ſo will gravitate, and be heavy and ſad, as all things are that have a proneneſs downward; or it

will be as the Needle in a Compaſs, which though joggled wrong, yet would ſtill ſtand due North.

2. If this Rectitude of your Inclinations be reſtored, then all within will act for God as the chiefeſt End: As you will deſire to know nothing in compariſon of him, as St. *Paul* ſays, 1 *Cor.* 2. 3. *Phil.* 8. 9. ſo chiefly to ſet him up thereby; the want of which was the Gentiles Sin, *Rom.* 1. 21. and ſo it will elevate all your Inclinations, as ſuppoſing that he might have more Glory by your Separation from him, as the chiefeſt Good; and ſo you loſe that comfortable Fellowſhip with him: Yet this Rectitude would ſway all your Deſires to God's Glory, as *Paul*'s were, *Rom.* 9. 3. *For I could wiſh that my ſelf were accurſed from Chriſt, for my Brethren, my Kinſmen according to the Fleſh.*

Laſtly; Though your Inclinations carry you to act other things whilſt in this Life, in Callings and Recreations, *&c.* yet ſo will Grace and the Power thereof ſway all within in ſome meaſure; as when any thing is propounded, though never ſo pleaſant, that is contrary unto God, it will ſtir up ſuch a kind of inclination or luſting againſt it, as you by Sin have to it; *Gal.* 5. 17. *For the Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.* The Spirit luſteth againſt the Fleſh; Conſcience will not only forbid, and ſtir up Fear againſt it, but Grace will ſtir up Inclinations, and thoſe of Hatred and Diſlike againſt it: and though all be carried towards other things lawful, yet to this end, to advance God in all: In eating and drinking, and in all Inclinations, we ſhall look that way; for this end it will ſeaſon, guide, moderate, and elevate them all to glorify God in all, as *Paul* ſays, 1 Cor. 10. 31. *Whether therefore ye eat or drink, or whatſoever ye do, do all to the Glory of God.*

CHAP.

CHAP. III.

How our Inclinations and Deſires loſt that Rectitude, with which at firſt they were created. Wherein the Sinfulneſs of our Luſts conſiſts. That all our Inclinations and Deſires are not only averted from God, but turn'd to all Things beſides him, and carried out after them, as our chiefeſt Good. That we make our ſelves, and pleaſing our ſelves, our utmoſt End. That we delight in Things contrary to God, in Things that are evil. That we ſhould take notice of the Vileneſs and Baſeneſs of our Natures in all this.

IF you ask me, How our Inclinations, pointed or touch'd with this Rectitude, come to loſe it? this continued Similitude may help to convey it to your Minds, though not fully anſwering in all, as none do. God lanch'd Man into this World, as one of his Navy-Royal, though empty of it ſelf of Happineſs, yet bound to that right Haven where it was to be had, *viz.* God himſelf; furniſhed to that end with an Underſtanding, as a Factor to deal for God, even in ſeeking its own Good; with a Will as a Rudder, to be guided by the Underſtanding, and ſo to ſteer aright; with an active Principle to move it ſelf without either Wind or Tide, if ſteered aright, to that right Port. To direct all in which Voyage, God furniſh'd him alſo with a Needle and Compaſs, his Image or Divine Nature, informing all ſtill, looking God-ward, as a Mariner's Compaſs doth Northward; which had he ſteered by, he had certainly come to the true Haven, and there reſted for ever. But this Merchant apprehending a poſſibility of making a better Voyage at another Port, than this Needle directed and pointed him unto, he jogs and moves the Rudder of his Will wrong, by reaſon that though that Inclination at firſt had ſet it right, yet ſo as it was moveable, and free to turn the other way, and ſo he did. As a Puniſhment of which Error, that Needle loſt its Virtue, was deprived of God's Image, and that Rectitude wherein at firſt it was created, and now turns every way, as Man's Inclinations do, but only the right: and he now ſailing by this which now whirls every way, arrives ſometimes at the Port of Honour, ſometimes of Riches, as the Needle turns, and his Luſts, now ſet wrong, do guide him; and though Freedom of Will ſtill remains, ſo as he may turn the Rudder this way or that way, yet ſo as never more unto the right: And as ſuch a Needle and Compaſs may be called deceitful, or τῆς ἀπάτης; ſo alſo are Man's Inclinations now in the ſame ſenſe. But this is but a Similitude.

Now to ſhew you wherein this ἀπάτη, or Aberration lies; as I ſaid before, it is eaſily diſcovered, if you review but wherein the Rectitude lay: For conceive but the clean contrary to be now in them to that their firſt Rectitude, and you have the main Eſſentials wherein this Aberration lies; I ſay, the Eſſentials, becauſe the Aggravations of their Sinfulneſs, and Aberration is afterwards to be added in the ſecond Place. I will firſt, give you the entire Deſcription of the Irrectitude of them, with all the Severals of it ſet together: Which, ſecondly, I will take in pieces, and handle by themſelves.

Firſt; For the entire Deſcription of it, it lies in this, That now all the Inclinations and Luſtings of Man's Mind are not only taken off, and clean averted from God, as their chiefeſt Good and utmoſt End, but alſo are prone to be carried to any thing beſides God, as more agreeable to them, and as their chiefeſt Good, yea, and to all things moſt contrary unto God, meerly to pleaſe themſelves, as their utmoſt End: And which is more alſo, they are prone to carry and move all in Man's Mind againſt God, and all that tend to reduce and bring them right to God again. This is the Deſcription of it in the groſs. Let us view the Parts of it, which are three, expreſſed in three words, *Averſa, Converſa, Adverſa:* Averſion from God; Converſion to all things elſe, yea what is contrary to him; and Adverſeneſs to all that might turn us to God again; whereof one hangs and depends upon, and is a conſequent of the other, as you will ſee afterwards.

1*ſt.* All our Inclinations now are turned away from God; and in this regard they are called ungodly Luſts; *Jude* 18. *How that they told you, there ſhall be Mockers in the laſt Time, who ſhould walk after their own ungodly Luſts;* τῶν ἀσεβειῶν. So as now when any Inclination or Luſt ſtirs in us, it doth draw us away, as *James* ſays, *chap.* 1. 14. or as in the Original, ἐξελκόμενος, draw out of its natural Place appointed for it. Now the natural Center of our Souls (both when our greateſt Reſt and delight of Mind was in God, as in our chiefeſt Good, and the utmoſt End of all our Actions and Motions) was God, whom *David* calls his Reſt, *Pſal.* 116. 7. *Return, O my Soul, unto thy Reſt;* out of which now our Inclinations or Luſts draw and hale us, and cauſe us *to depart from the living God,* Heb. 3. 12. *to draw back from him,* Heb. 10. 38. And then follows the other, which is δελεαζόμενος, to carry us to ſome Bait of Pleaſure elſewhere, as in *James* 1. 14. And as the Rectitude of our Inclinations had two main parts to carry us to, and reſt in God as our chiefeſt Good, and chiefeſt End; ſo theſe Luſts turn us away from God in both regards.

1. From him as the chiefeſt Good to be delighted in; ſo that Place in *Jer.* 2. 13. is principally to be underſtood, forſaking God as the Fountain of living Waters, for he is ſo called, as being the freſh continual Spring of Happineſs and Comfort. So that now a Man cannot delight in him, nor in the Thoughts of him, or Communion with him, or any thing that reliſheth of his Holineſs, becauſe now he wants that Image of his that made us like him, and ſo *gaudere ſimili,* to rejoice in what is like: ſo that it may be ſaid of all Men, what is ſaid in *Job* 27. 10. *Will he delight himſelf in the Almighty? Will he always call upon God?*

2. They are turned from making him their chiefeſt End: ſo doth that Speech of Men corrupted, in *Job* argue, *chap.* 21. 15. *What is the Almighty, that we ſhould ſerve him? and what Profit ſhould we have, if we pray unto him?* Now to ſerve him, is to make him our End in all our Actions, and to do all for his Advantage and Profit: Now they acknowledg no ſuch Service due to him in Deed and in Truth, though in Words they may, *Titus* 1. 16. For they have made Profit, and Advantage to themſelves, their End; and therefore ſerve God but to that End: for it follows in *Job* 21. 15. *If we pray, what Profit ſhall we have?*

But this is indeed but the Privative Part of their Aberration, and I ſhewed it, when I handled the Ungodlineſs of our Natures: And we have now to do only with their Poſitive Aberration, which is the Conſequent of this, and which lies in two main Parts, whereof the one is the Conſequent of the other.

(1.) An inordinate Converſion to other things, joined

(2.) With a poſitive Averſeneſs, or Luſting againſt God; for that is to be added as an Appendix and Conſequent of the former. So that as the privative Part of our Sinfulneſs had two parts, as I ſhewed out of *Rom.* 5. 6. ſo alſo hath the poſitive Sinfulneſs of our Inclinations, in that we are called *Sinners,* ver. 8. and alſo *Enemies,* ver. 10. namely, as we have an Inclination to Sin, ſo againſt what is good; which is the ſecond thing we have now in hand.

First, Then to ſpeak of the Aberration of our Luſts, not only as averted from God, but converted to other Things inordinately, which is the firſt Part Poſitive. That they were prone to be carried to any thing beſides God, as more agreeable to them, and a chief Good, yea, and to all things moſt contrary to God, meerly to pleaſe themſelves, as their utmoſt End. So that whereas, as I told you before, Man's Inclinations, whilſt right, are inclined to other good Things beſides God, created for Man's Comfort, yet ſo as, *Firſt*, To nothing equally to him, making him ſtill the chiefeſt Good. Now many Inclinations are carried to all thoſe things, rather than to him, ſo as to make them their chiefeſt Good.

Secondly, Whereas before, though they were carried out to other things, they ſtill made God the utmoſt End in all; now they are carried out to all other things agreeable to them, to pleaſe themſelves, as their utmoſt End.

Thirdly, And whereas they were carried out whilſt right, only to good things, and in this ſubordinate manner alſo; now they are carried out thus inordinately to things ſimply evil, ſuch as God never created, but forbids and hates, *viz.* all manner of Sins whatever.

To demonſtrate theſe three Particulars to you.

Firſt; Man's Inclinations are carried to any thing but God, as his chiefeſt Good, and finds more Pleaſure in any thing than in God; why elſe is it ſaid, 2 *Tim.* 3. 2. *For Men ſhall be Lovers of their own ſelves, Covetous, Boaſters, Proud, Blaſphemers, diſobedient to Parents, Unthankful, Unholy?* that is, of Pleaſures which are to be had out of him, more than thoſe which are to be had in him, as the Oppoſition ſhews: why elſe is it ſaid, *Eccleſ.* 7. 29. *Lo, this only have I found, that God hath made Man unright; but they have ſought out many Inventions?* *i. e.* Man having loſt that Rectitude which he was created in, *he ſeeks out many Inventions*: which carries this Meaning with it, that the Soul being put off of God to delight in, is now fain to ſeek, to go up and down all the World for Pleaſure, yea and ſo hard it is to come by, ſo unſatisfactory all vain things here below are; and therefore are Men ſo often put to Shifts, that they are fain to uſe their Wits (as Men that live a ſhirking Life, by their Wits) to find out new Inventions, to get Pleaſure from that which God never created, from Envy, Murder, *&c.* which he never ordained, nor came into his Heart to ordain; as he ſays of that Invention of ſacrificing their Children to *Moloch*, *Jer.* 7. 30. and content they are to ſeek, and go all the World over, as the *Iſraelites*, for Straw and Stubble, for Fuel for their Pleaſures; and will bring new ſtrange Inventions into the World, rather than go to God, to the Land of *Canaan* flowing with Milk and Honey. They are willing to dig for Water all the Earth over, as it is ſaid, *Jer.* 2. 13. to look for Comfort in the Creature, where they are not ſure to find it, rather than go to the Spring and Fountain, where it is to be had; So long as they can have but an Husk, though empty of the Kernel of true Happineſs, yet, as the Prodigal, would have been contented with them, and not have gone home to his Father, where was Bread enough, *Luke* 15. 16. ſo alſo they will be ſatisfied with any thing, rather than go to God; all which ſhews they are carried to any thing, rather than to God. Neither is there any Comfort ſo poor, mean and contemptible, which a Man's Soul will not ſtoop to, and Inclinations prey upon it, rather than return to God: They will tranſgreſs for pieces of Bread, *Ezek.* 13. 19. they will leap like Dogs at a Cruſt, they will ſin even for old Shoes; *Amos* 2. 6. *Thus ſaith the Lord, For three Tranſgreſſions of* Iſrael, *and for four, I will not turn away the Puniſhment thereof: becauſe they ſold the Righteous for Silver, and the Poor for a Pair of Shoes:* that is, they will do wickedly for trifling Pleaſures, things of no worth in Compariſon, ſo the Scripture ſpeaks of them; which ſhews, that any thing, though never ſo mean, they prefer before God, and Happineſs in him.

And, which is to be added, as an Appendix of the Irrectitude to diſcover it, They are carried to theſe things, as their chiefeſt Good: So the rich Man is brought in, ſaying to his Soul, *Go, take thine Eaſe in thy Goods laid up for many Years*; as if he ſhould have ſaid, Here is all the Comfort thou art like to injoy, and as many Years as theſe laſt, thou ſhalt do well enough. So alſo are the Epicures, 1 *Cor.* 15. 32. *Eat and drink, for to morrow we ſhall die*; as if they had reaſoned thus, Take it out (whilſt you may) as much as you can, for you are not like to ſtay long by it; therefore theſe worldly Enjoyments are called wicked Mens Dainties, *Pſal.* 141. 4. as being the ſweeteſt bit they deſire:

their Treaſure, *Matth.* 6. 19. as the choiceſt of things they care for: their God, *Phil.* 3. 19. which they ſet up in that room (which God once had in them) to be the Fountain of their Happineſs; and therefore they are called, as Idolaters, *Col.* 3. 5. *Eph.* 5. 5. ſo Adulterers, *James* 4. 4. as placing that Affection on the World, and things of it, that they ſhould fix upon God as their Husband chiefly to be delighted in; and they uſe that that is their chiefeſt Good, which they ought to uſe as a Servant only; 1 *Cor* 7. 30, 31. *And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they poſſeſſed not; and they that uſe this World, as not abuſing it: for the Faſhion of this World paſſeth away.* This is the firſt Part of that Irrectitude in our Luſts, which is, as *Auguſtin* ſays, *Utendis velle frui*; to ſeek to enjoy chief Happineſs in thoſe things we ſhould but uſe.

Auguſt. de Trinit. lib. 10. c. 10.

The ſecond thing wherein the inordinate Aberration of our Luſts, in regard of their converſion to other things beſides God, lies, is, That as they are carried thus to them, as their chiefeſt Good, ſo alſo merely for Pleaſure or Self-love ſake, as the utmoſt end; which is an Aberration from that Mark they were firſt aimed at, and ordained to carry their Actions to: For whereas God the Author of all, had made the Soul for Action, and ordained all its Actions to his Glory, as their End and Pleaſure (which accompanies their Motions, when converſant about things agreeable to them) only as the Oil to the Wheel, to further Action, to make it move the more nimbly and chearfully about, without Retardation and Trouble; and as Sauce to ſtir up Appetite, and whet on a little our Inclinations: So as Pleaſure was but a ſubordinate thing to our Actions and Inclinations, as they alſo to God's Glory: Now for Pleaſure to be made the ultimate End of all, what a Confuſion is this? ſuch an Error as *Solomon* ſaw in States, *Eccleſ.* 10. 6, 7. to exalt the Servant to be above his Maſter. Now that our Luſts are thus inordinate, in regard of their End, alſo appears by that in *James* 4. 3. *Ye ask, and receive not, becauſe ye ask amiſs, that ye may conſume it upon your Luſts.* He challengeth them of an Irrectitude in their Luſts, not only in making the things of the World, in the Place of a Husband, or the chief Good, *ver.* 4. but in the end of ſeeking them; Ye ſeek amiſs, that is, to a wrong End, to ſpend it on your Pleaſures; ſo the Word in the Original, ἐν ταῖς ἡδοναῖς; and ſo it is in the Margent varied, as noting out the final cauſe, as *Beza* notes, for εἰς τας ἡδονὰς; and *Tit.* 3. 3. they are ſaid to ſerve Luſts and Pleaſures, Pleaſure being the Buſineſs the Luſt aims at, and uſeth Actions as the Bawd to bring them together; and therefore the great Aberration which God at the latter Days ſhall puniſh, (*James* 5. 3, 5. compared) is, that they had lived in Pleaſure, aimed at nothing elſe in their Lives but to pleaſe themſelves, and to nouriſh their own Hearts, and feed them fat; and therefore the Rule God goes by in Puniſhing, is this, So much Pleaſure, ſo much Torment, *Rev.* 18. 7. *How much ſhe hath glorified her ſelf, and lived deliciouſly, ſo much Torment and Sorrow give her: for ſhe ſaith in her Heart, I ſit a Queen, and am no Widow, and ſhall ſee no Sorrow.* And why doth God go by this Rule, but becauſe Pleaſure is the utmoſt End which cauſed Men in all Actions to err? Now when, I ſay, Pleaſure is made their utmoſt End, it is all one as if I ſhould ſay, They make themſelves their utmoſt End; that is, all Man's Inclinations carry him to move, or to act nothing which doth not pleaſe himſelf, advance, and profit himſelf ſome way; yea, and otherwiſe he hath no Inclination to ſtir one jot, to bring any Glory to God, or to do any Man the greateſt Good in the World, otherwiſe than it ſome way reflects on himſelf; and for to advance himſelf otherwiſe, he cares not if all the World, God and Chriſt, Heaven and Earth ſhould periſh, as *Judas* did not, and the Devil doth not, whoſe Luſts we have in us, *John* 8. 44. I ſay, it is Self-love, and pleaſing our ſelves is that which guides all; and indeed theſe two are all one. And 2 *Tim.* 3. 2. reckoning up a Bead-roll of Evils ſhould abound in Mens Lives in the laſt Days, that which he brings in as the Captain of this Army, in the Beginning or Fore-front, that rules them all, and they ſtir not without his Command, is *Self-love*, Men ſhall be Lovers of themſelves; and that which he brings in as the Captain's Lieutenant at the End, is the *loving of Pleaſures*;

ſo as you ſee they are all one, and have the ſame Rule in the Heart; and ſo predominant ſhall that end be in them to pleaſe themſelves, that they ſhall break all Bands of Friendſhip, Society, Nature, Grace, and do any Miſchief but to pleaſe themſelves. As now, whereas Men are tied in deareſt Bonds to Parents, and to pleaſe them all they may, to whom they owe their Lives, yet to pleaſe themſelves they care not to become diſobedient to them, *ver.* 2. And whereas Nature ties us ſtrongly to our Children to love them, and do them all the Good we can, if ſo that at any time their Good reflects not on our ſelves ſome way, it makes us without natural Affection, *ver.* 3. If we have bound our ſelves never ſo ſtrongly in Covenant to others, yet if we ſhall receive ſuch a Damage by it, as is not help'd ſome other way in Credit, *&c.* we prove Truce-breakers: if tied in Civil Society, and common Bond to Superiours, for good of the whole, we prove Traitors when it is for our Advantage; ſo as no Right or Ties of Obligation can hold us; and if we deal thus with Men, we care not to blaſpheme God, *ver.* 2. and live ungodly, and deſpiſe thoſe that are good, *&c.* for every Man ſeeks his own things, *Phil.* 2. 21. And as true Love of God ſeeks not its own, 1 *Cor.* 13. 5. ſo Self-love only their own; *Iſa.* 56. 11, 12. *They all look to their own way, every one to his Gain.* And with this Principle are our Luſts now wholly guided and inſpired, being indeed but Branches of that great *Vena cava*, and therefore are called our *own ungodly Luſts*, *Jude* 18. as making God no longer, but our ſelves our chief End; and therefore on the other ſide too, denying of our ſelves, and mortifying our Luſts, is the ſame thing.

Now then the third thing, wherein the Aberration of our Luſts are turned to other things, lies in this, That they are carried out thus inordinately, even to take Pleaſure in things contrary unto God, which are ſimply evil, whereas when right, they were carried out only to good things of this Life, ſtill in Subordination; but now there is an Inclination not to make Riches, Honours, *&c.* our chiefeſt Good, but that which is truly and ſimply Wickedneſs; 1 *Cor.* 10. 6. Luſting after evil things: 2 *Theſſ.* 2. 12. Pleaſure in Unrighteouſneſs, as Envy, Lying, Murder, Blaſphemy, *&c.* So you read, *James* 4. that Mens Luſts carry them out, not only to good things of the World, as chiefeſt Good, *ver.* 2, 3, 4. but luſteth, *ver.* 5. after Envy, *&c.* that is, to repine at the Good of another, as Chriſt deſcribes it, *Matth.* 20. 15. our Eye being evil, becauſe God is good to another: So *Rachel* envied *Leah*, ſhe being barren, *Gen.* 30. 3. ſo that ſhe would have her Husband defile his Maid, that *Leah* might not have all the Children, though ſhe ſtill ſhould have none. And as Men repine at the Good of another, ſo rejoice at the Hurt alſo: ſo *Edom*, *Obad.* 12. rejoiced over *Jeruſalem* in the Day of their Deſtruction: and *Ezek.* 25. 6. ſtamped with the Feet, clapped the Hands, ſhews all Signs of Joy, and rejoiced in Soul, and manifeſted all Deſpite againſt the Land of *Iſrael*. And a Man comforts himſelf in revenging himſelf upon another in the greateſt Diſcomforts: ſo *Eſau*, *Gen.* 27. 42. when diſconſolate for the Loſs of his Birth-right, yet comforted himſelf that he would be revenged on *Jacob*, yea, and bears this long in Mind; as *Edom*, *Ezek.* 25. 15. to deſtroy it for old or perpetual Hatred; yea, and this alſo, when there is no real Cauſe given: *Pſal.* 35. 19. *Let not mine Enemies wrongfully rejoice over me, that hate me without a Cauſe*, and would wink with their Eyes if any Evil befel him. In a Word, the Devil's Luſts, as called ſo, *John* 8. 44. Murder, Malice to God and Men, and that when they do them no hurt, are in us; *His Luſts ye will do*; they are called his Luſts, becauſe he only takes Pleaſure in ſuch things; and having no Creatures to delight in as we, and having before had nothing but God, now turned from God, he hath nothing but ſimply Miſchief to delight in, which alſo Men delight in: *Pſal.* 52. 1. *Why boaſteſt thou thy ſelf in Miſchief, O mighty Man? the Goodneſs of God endureth continually.* Wanting Charity, 1 *Cor.* 13. 6. and true Love to God, they do rejoice in Iniquity, and make it a Sport to do Miſchief, *Prov.* 10. 23. *It is a Sport to a Fool to do Miſchief: but a Man of Underſtanding hath Wiſdom.* They love Swearing and Lying more than true and holy Speeches; *Pſal.* 52. 3, 4. *O deceitful Tongue, that loveſt Evil more than Good,* *and Lying rather than to ſpeak Righteouſneſs*; and love all devouring Words, *ver.* 4. Yea, and which is the higheſt that can be, Men have Diſpoſitions in them, would carry them to delight in Sin as Sin, becauſe it offends God, not only becauſe ſome Pleaſure or other cannot be had but by Sinning, but *ſub hac notione*, under this Notion, becauſe it provokes and angers the Lord. So they that ſin againſt the Holy Ghoſt, they deſpitefully ſin, and caſt a Contumely on the Spirit; *Heb.* 10. 29. *Of how much ſorer Puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the Covenant wherewith he was ſanctified, an unholy thing, and hath done Deſpite unto the Spirit of Grace?* This is called Blaſphemy againſt the Holy Ghoſt, *Matth.* 12. 31, 32. *Wherefore I ſay unto you, all manner of Sin and Blaſphemy ſhall be forgiven unto Men: but the Blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto Men. And whoſoever ſpeaketh a Word againſt the Son of Man, it ſhall be forgiven him: but whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this World, neither in the World to come.* And it is an endeavouring to put Chriſt to open Shame; as in *Heb.* 6. 6. *If they ſhall fall away, to renew them again unto Repentance; ſeeing they crucify to themſelves the Son of God afreſh, and put him to an open Shame.* Now to this Sin we are all prone, elſe *David* would not have prayed to be kept from it, as he ſeems to do, *Pſal.* 19. 13. *Keep me from preſumptuous Sins*, ſo ſhall I be free from *the great Offence*, in the ſingular number, as noting out that Sin which is above the Sin of Preſumption, to which yet that is a Step.

Uſe. Take notice of the Vileneſs and Baſeneſs of our Natures, as thus guided by Luſts, that we may become vile in our own Eyes, and truly out of Conceit with our ſelves. We judg baſely of thoſe Creatures, that feed and delight only in Excrements and Filth; of a Swine, becauſe it will rather eat Dung than any Food elſe; of a Dog, becauſe he licks up his Vomit; of a Serpent, becauſe it eats the Duſt of the Earth. Men that lived upon Juniper Roots, *Job* 30. 6. he calls baſe and vile Men, *ver.* 8. ſo when we may go to the Spring and Fountain of living Waters, to drink rather Puddle-Water, to eat Dogs Meat, as the Apoſtle calls all things in Compariſon of God, *Phil.* 3. 8. σκύβαλα, to eat Duſt, as Earth-Worms and covetous Men do, and Husks, rather than go to God, with whom there are Rivers of Pleaſure, and Bread enough; it argues a baſe Nature. So for one that hath a fair Husband, to run away with every Varlet, and proſtitute her Body to all Comers rather, ſhews her a baſe Quean. But eſpecially adding to this the Self-love that is in us, that we ſhould admire and dote upon, and value our curſed ſelves above God, Chriſt, and all the World beſides: that we who were the other day mere nothing, and but lately admitted into the World, deſerving to be kick'd out and expelled the firſt day, ſhould yet begin to prog only for our ſelves the firſt hour; regard none in it but our ſelves, take upon us, as if all the World that had been made ſo long before we were, and ſhall ſtand when we are gone, were only made for us; and like Ants or Caterpillars in an Orchard, caring not to ſpoil all the Fruits, to lay up for and maintain a little Mite of Being, which is ſcarce crept into the World. And whereas we were admitted into the World, to be profitable to God and Men, to uſe all our Wiſdom, *&c.* for this End, We have, and do imploy it only to be profitable to our ſelves, as *Job* 22. 2. to ſeek our own things, *Phil.* 2. 4. make our ſelves the Center of all Actions; that whereas we ſhould take but the ſet Fee allowed us by God, and be content with our Wages, and do Service freely, and ſtill think 'tis more than our Work; for us not to be willing to ſtir or do a jot of Service for God or any other Creature, but we muſt have a Feeling, an underhand Bribe out of it; not grind a whit unleſs we may have Toll; and being appointed but publick Stewards in all the Talents we injoy, which in 1 *John* 3. 17. are there called *this World's Good*, not ours; for us to imploy it all only for our own Advantage, and are ſorry that any Water ſhould go by our Mills, that any ſhould ſhare in the Honours or Pleaſures of the World, otherwiſe than they might hold of us, or as ſome way they may prop up our Eſtates and Credits, or be Shadows to add Luſtre to us; yea ſo, as not to care to pull down others Credits and Eſtates, to build up our own a little; hence all the Defaming and Oppreſſion, and detracting from others that are in the World, (as *Nero*, they ſay, did burn all *Rome* to make himſelf a large Palace, and that he might have the Credit of Building it up again; and he that ſet *Diana*'s Temple on Fire, to get himſelf a Name) not caring what Inconvenience we put others to, to advantage our ſelves never ſo little; not to care though we ſet another's Houſe on Fire, to roaſt but our own Eggs; or ſo we may have ſafe and ſure, and eaſy ſtanding to ſee, and to be ſeen in the World (like Men in a Croud) we care not how ſore we lean upon the Shoulders of, and oppreſs thoſe that are under us, and throw down thoſe that over-top us, not willing to put our ſelves to any Inconvenience for another's Good; if any publick Good be to be done, or any publick Evil hindred, which will endamage our particular, contrary to *Caiaphas*'s Principle, we are too apt to ſay in our Hearts, Better a whole People periſh, than that I ſhould be prejudiced; yea, if any Good be to be done, wherein we have not an Hand, or wherein we are not the chief, how ſorry are we, and ready to hinder it, and ſpeak againſt it, and will not draw unleſs we be the fore-Horſe, and have all the Feathers and the Trappings; Yea, as *Judas* cared not to hazard the Salvation of all the World, in the Death of Chriſt, (which as I think, he then knew not to be the means of ſaving them) ſo he might gain but thirty Pieces; ſo alſo if we are poor, we wiſh all the World were ſo; if we be deſpiſed, yea, if we periſh, as one ſaid on his Death-bed, let Wife, Children, and all the World periſh alſo. Theſe and many more are the natural Diſpoſitions of Self-love in us, which are moſt baſe and accurſed; and he that ſees not his Inclinations towards theſe, it is becauſe he knows not his Heart, but Self-love hath blinded his Eyes, and made him think too highly of himſelf; as *Hazael* ſaid to the Prophet, *Am I a Dog that I ſhould do this*, 2 *Kings* 8. 13. No, my Brethren, Grace only makes you profitable Men, content to ſpend and to be ſpent, to let go your own Sweetneſs and Fatneſs for the Good of others. Charity ſeeks not her own, rejoiceth not in Evil, is not envious, 1 *Cor.* 13. 4, 5, 6. *Charity ſuffereth long, and is kind; Charity envieth not; Charity vaunteth not it ſelf, is not puffed up, doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no Evil, rejoiceth not in Iniquity, but rejoiceth in the Truth.* Therefore learn to eſteem Grace and good Men highly, and regard corrupt Nature and wicked Men as vile and baſe, and reſt not till you have a Principle in you to deny your ſelves, *&c.*

The third eſſential part, which goes to make up the ἀπάτη of Luſt, is Averſeneſs, Enmity, Oppoſition againſt God, and what might reduce us to Communion with him again. We are not only thus turned to the Creature, and what is contrary to God, but it is accompanied with an Enmity to God: *Job* 21. 12, 13, 14. *They take the Timbrel and Harp, and rejoice at the Sound of the Organ. They ſpend their Days in Wealth, and in a Moment go down to the Grave. Therefore they ſay unto God, Depart from us; for we deſire not the knowledg of thy Ways.* They do not only ſpend their Days in Wealth, delight in Timbrel and Harp, and rejoice at the Sound of the Organ; but *ver.* 14. they ſay to God, *Depart from us.* If God at any time preſent and offer himſelf, and the Communion of himſelf to them, they put him away, they ſay, Depart, as one they care not for, as one they care not to have to do withal; nay, cannot indure the Knowledg of him; We deſire not the Knowledg or Sight of him, and that not of him only, but alſo not of his ways, or of any thing that leads to him. And ſo *Rom.* 1. 28. *And even as they did not like to retain God in their knowledg, God gave them over to a reprobate Mind, to do thoſe things which are not convenient.* They liked not, or thought it not good for them, οὐκ ἐδοκίμασαν, *viſum non fuit iis*; they did not judg it good for them, to return and receive God in their Knowledg. And if this be thought not to argue Averſeneſs and Oppoſition to him, thus not to indure the Sight of him, *ver.* 30. it is expreſly added, *ver.* 30. they hated God: there is not only an Eſtrangement from God, ἀπηλλοτριωμένοι, *Col.* 1. 21. but alſo Enemies, and that not by outward Unkindneſs, but in Minds; and not to God only, but to all Righteouſneſs, *Acts* 13. 10. and not Enemies only, but Enmity, *Rom.* 8. 7. the Wiſdom of the Fleſh is Enmity againſt God and his Laws; and therefore in a Man's own Heart they fight together, *Gal.* 5. 17. *The Fleſh luſteth againſt the Spirit*, for they are contrary; ſo as all the Luſts of the Fleſh are contrary againſt the Spirit, as they are called, *Rom.* 7. 23. *But I ſee another Law in my Members, warring againſt the Law of my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members:* i. e. a Law, ἀντιστρατευόμενον, fighting againſt; neither is this Enmity in our Nature only, but our Nature and all Inclinations are ſaid to be in it, *Acts* 8. 23. *Thou art in the Gall of Bitterneſs*, that is, a bitter Spirit againſt God and Goodneſs. As a Man is ſaid to be in Love with that which he loves moſt, and is wholly taken up with; ſo in the Gall of Bitterneſs, to that which he hates moſt of all things elſe.

CHAP. IV.

What are the Aggravations of our ſinful Luſts: They make us fit and ready for any Sin; they are eager, greedy and inſatiate.

HAving explain'd the eſſential Parts of this Aberration of our Inclinations and Deſires; it remains that I ſhew the Aggravations of Inordinacy in theſe ſeveral Parts, which are neceſſarily to be added to them, to make the ἀπάτη, and Aberration more fully appear. The Aggravations of their Sinfulneſs, in regard of the firſt Part, Averſion from God, being treated of before, when I diſcover'd that Contrariety and Enmity which is in our Natures to God; I will omit it here, and come to thoſe which are proper to the Second, *viz.* Converſion to other things, and what is evil; which indeed is the firſt of the poſitive Part of our Sinfulneſs by Nature.

Now the Aggravation of the Inordinacy of our Inclinations, in regard of their converſion to what is evil, is expreſſed in theſe Degrees of it.

Firſt; The firſt and loweſt, and indeed leaſt poſitive Evil that Luſt adds to our Nature, is, That in all the Faculties and Powers of the Soul and Body, there is a Fitneſs to be inſtrumental, and employed about what is evil, rather than what is good; and therefore are they called Members of the Body of Sin, Coloſſ. 3. 5. *Mortify therefore your Members which are upon the Earth, Fornication, Uncleanneſs*, &c. And they are alſo called Weapons or Inſtruments of Unrighteouſneſs to obey Luſts, *Rom.* 6. 12, 13. *Let not Sin therefore reign in your mortal Body, that ye ſhould obey it in the Luſts thereof: neither yield ye your Members as Inſtruments of Unrighteouſneſs unto Sin.* Now that which differenceth one Member from another, is a Fitneſs or Diſpoſition to be employed about ſomething that another is not; as the Eye, that it is a fit Organ for the Soul to ſee with; the Hand, which is ὄργανον ὀργάνων, to apprehend and lay hold with: which ſeveral Fitneſs ariſeth from a ſeveral Faſhion that is in them. And ſo alſo one Weapon differs from another Weapon or Inſtrument, by reaſon it hath ſome peculiar Fitneſs to be uſed in ſome Employment, becauſe of the Faſhion given it; which another wanting, is unfit for ſuch an uſe; as a Sword to fight with, a Shield to defend with. And therefore *Ariſtotle* ſaid, that an Inſtrument is ἓν πρὸς ἕν, it hath a peculiar Fitneſs for ſome one thing. Now then when the Apoſtle calls the Faculties of Soul and Body, Members of the Body of Sin, and Weapons of Unrighteouſneſs, it implies, that there is a peculiar Fitneſs in them to be uſed in any unrighteous Practice; and that if they be but drawn out and wielded, they are fit Inſtruments for Sin, and for nothing elſe; that as Grace moulds and caſts our Souls and Faculties into ſuch a Faſhion, that all are fit Weapons for Righteouſneſs, Sin doth ſo mould them, that they are fit Inſtruments only for what is evil: *Rom.* 6. 17. *But God be thanked, that ye were the Servants of Sin; but ye have obeyed from the Heart that form of Doctrine*

Chap. 4.

Doctrine which was delivered you. He calls it τύπος διδαχῆς, εἰς ὃν παρεδόθητε, *into which ye were delivered,* ſo in the Original, and in the Margent: It was as a Mould they were caſt into, as Veſſels are, and ſo received ſuch a Faſhion, as they were fit Inſtruments for Righteouſneſs, *ver.* 13. and 2 *Tim.* 2. 21. made Veſſels meet for the Maſter's Uſe, and prepared for every good Work. So now our Nature having been caſt in old *Adam*'s Mould into his Image, 1 *Cor.* 15. 49. we are ſhaped and formed in Iniquity, as our Tranſlation reads that in *Pſal.* 51. 5. and ſo made fit for all Iniquity, and reprobate, and unfit for every good Work. That as a Spade hath a fitneſs in it to dig in the Earth, but is unfit to cut Meat with, or the like honourable Imployment; ſo are all our Inclinations and Diſpoſitions earthly Members, *Coloſſ.* 3. 5. as being fit to be uſed in earthly and ſinful Imployments, but unfit for heavenly. As therefore *David* compares his Tongue to the Pen of a Ready Writer, in regard of fitneſs and preparedneſs to endite holy and good things, *Pſal.* 45. 1. to run nimbly and fairly as a well-made Pen; ſo a wicked Man's Tongue he compares (for the fitneſs of it for Miſchief, to wound others in their good Name) to a ſharp and keen Razor; *Pſal.* 52. 2. *Thy Tongue deviſeth Miſchiefs; like a ſharp Razor, working deceitfully.* So he ſpeaks of *Doeg*'s Tongue, in regard of the fitneſs of it to abuſe Men, by detracting from, and cutting off what is an Ornament to a Man, as Hair is, *Ezek.* 16. 7. Now that which is ſaid of the Tongue, is true of the reſt of the Members.

Secondly; The ſecond Degree of the Hainouſneſs of theſe Luſts, is, That in them all there is an active readineſs to what is evil; which is a farther Degree, and more than ſimply an inſtrumental Fitneſs to be uſed and acted: for ſuperadded to this there is a lively Principle, a quick-ſilver Activeneſs, and Readineſs to what is evil. Acts 13. 10. *And ſaid, O full of all Subtilty and all Miſchief, thou Child of the Devil, thou Enemy of all Righteouſneſs, wilt thou not ceaſe to pervert the right Ways of the Lord?* It is ſaid of *Elimas*, that he was full of all Readineſs to work Evil; ſo it is expreſly in the Original, ῥᾳδιουργίας; and in the forenamed Place, *Rom.* 6. 18. they are not only called Weapons of Unrighteouſneſs, but Servants alſo, ready to act what is injoined them upon all occaſions, that always ſtand readily appointed to ſtir upon the leaſt Watch-word given. Yea, and S. *Paul* ſays, *Rom.* 7. 18. *For I know that in me (that is, in my Fleſh) dwelleth no good thing; for to will is preſent with me, but how to perform that which is good, I find not.* Evil was preſent with him, even at his Elbow, ſtill offering its Service: So evil our Inclinations are, ſtill puſhing themſelves forward, when any Evil is to be done, like unto that Spirit, 1 *Kings* 22. 21. when *Ahab* was to be tempted, one comes and ſays, I will perſwade him. And ſo *Rom.* 3. 15. our Feet are ſaid to be *ſwift to ſhed Blood,* ready to run, and that ſwiftly too, upon Oppreſſion's Errand, or Murder's Errand; but when any Good is to be done, we are ſlow of Heart, *Luke* 24. 25. and need Goads to prick us on to it. When we are exhorted to any Good, our Ears are dull of hearing; Heb. 5. 11. *Of whom we have many things to ſay, and hard to be uttered, ſeeing ye are dull of hearing.* Matth. 13. 15. *For this People's Heart is waxed groſs, and their Ears are dull of hearing,* &c. The word is νωθροὶ, *i. e.* which are heavy, and ſo they are oppoſed to ſuch as are ſwift of hearing, *James* 1. 19.

Thirdly; A third Aggravation of their Aberration, is, That there is in them not only an active Readineſs to Sin, but a powerful prevailing Injunction to do a wicked Action. Luſts do not only make all the Faculties fit and ready, but with power and authority carry a Man on to Sin: therefore Sin is compared to a Tyrant reigning in us, whereof the Laws, in which the Power of this Tyrant lies, he calls Luſts, *Rom.* 6. 12. *Let not Sin therefore reign in your mortal Body, that ye ſhould obey it in the Luſts thereof. Let it not reign*; if you ask by what? he tells you, that you obey it in the Luſts thereof, which therefore in *Rom.* 7. 23. are called expreſly a Law of the Members carrying captive unto Sin. For what is more powerful than a longing Luſt, coming with a ſtrong *Mandamus* into the Heart, and with a Spring-Tide that bears all before it? And therefore, 2 *Pet.* 2. 14. they are ſaid to have Eyes full of Adultery, it coming in like a full Sea filling all the Banks, flowing into the Eyes, and overflowing there; ſo as the Man cannot ceaſe from Sin: Neither is it compared to a ſtrong Tide only, but to a ſtrong Wind alſo; wicked Men are as Clouds carried about with a Whirlwind, *ver.* 17. and as empty Clouds with a Tempeſt, *Jude* 12. which are carried by reaſon of their Lightneſs irreſiſtibly.

Fourthly; A fourth Degree of their Inordinacy, is an untainted Greedineſs of ſinning, which is in our Luſts alſo: *Epheſ.* 4. 19. *Who being paſt feeling, have given themſelves unto Laſciviouſneſs, to work all Uncleanneſs with greedineſs.* They give themſelves to work Uncleanneſs, all Uncleanneſs, (that is, Sin in general) with a πλεονεξία, as deſiring to have their fill, to be ſtuffed with it, as the word πλεονέχειν implies, come with full Mouth to every Act of ſinning, as a thirſty Man doth to drink; ſo is the Compariſon, *Deut.* 29. 19. deſiring to ſwallow down all the Pleaſure that is to be had in a Sin at one gulp, if it be poſſible. And therefore it is alſo ſaid of wicked Men, *Jude* 11. that they go greedily after the Wages of *Balaam*, they ἐξεχύθησαν, that is, *effundunt corda*, they pour out all, which is very emphatical. And whereas the Deſires of Grace, are pure and peaceable, *James* 3. 18. Luſts do war in our Members, chap. 4. 1. *From whence come Wars and fightings among you? come they not hence, even of your Luſts, that war in your Members?* The Soul is up in Arms for any thing it deſires; when it would have any thing, it muſters up all its Forces, carries out an Army to conquer the *Helena*, or Golden Fleece of our Deſires.

This appears:

1. In that they carry us clean againſt Reaſon. *Rachel*'s Deſire of Children was ſo violent, and ſo tranſported her, as againſt all Senſe ſhe comes to her Husband, and ſays paſſionately, *Give me Children, or elſe I die*, Gen. 30. 1. whenas poor Man, (as he truly anſwered her) it was not in his power; *Am I in God's ſtead?* ver. 2. And ſo 2 *Tim.* 6. 9. he that will be rich, is led into many fooliſh Luſts, to do things which even Reaſon is againſt. So how fooliſhly was *Herod* tranſported to promiſe a Woman, meerly for a Dance, to give her the half of his Kingdom? *Mark* 6. 9.

2. Their Greedineſs appears, that if one Luſt be not ſatisfied, nothing elſe can pleaſe us as long as that Fit laſts. *Rachel* when ſhe could not have her longing, ſhe would in pet die in all haſte; *Give me Children, or elſe I die*: though ſhe had an Husband was worth ten Children to her. And ſo was it with *Haman*, Eſther 5. 11, 12, 13. all the Honour and Riches which he poſſeſs'd, would not content him, ſo long as he was not revenged on a poor Porter that would not riſe to him. So *Ahab*, though a King, had his Stomach took away to all other Delights, becauſe that he wanted one bit, *Naboth*'s Vineyard, which he coveted, 1 *Kings* 21. 4.

3. It appears in the Unſeaſonableneſs of them: Men cannot ſtay, but muſt have them ſatisfied immediately. Hence Men make haſte to be rich, *Prov.* 28. 22. ſo greedy are they that they would preſently be at the Journey's End of their Deſires. And therefore the Intemperancy of Princes is noted out, *Eccleſ.* 10. 16, 17. that they drink not in Seaſon, but in the Morning; ſo impatient and unſeaſonable are their Deſires, like Eagles that haſte to the Prey, as *Hab.* 1. 8. compares them, it being a greedy Bird. Whereas, the Deſires of Grace, are ſeaſonable and patient: *He that believes, makes not haſte.* And in *Pſal.* 1. 3. a godly Man is compared to a Tree which brings forth Fruit in Seaſon.

4. It appears, in that the greater the Difficulty is to attain to them, the more eager we are; ſo as the Difficulty whets our Deſires for it, ſets a greater Price upon the Thing deſired. *Ammon* fell ſick, and thought it hard to do any thing to his Siſter, 2 *Sam.* 13. 2. and this is noted to ſhew how his Deſire was the more whetted, by how much he thought it harder to compaſs, though with ſome hope. Let a thing ſeem to be conceal'd from us, and we long the more earneſtly to know it; as the pulling away of the Bait, makes Fiſh greedier.

5. It appears, in that nothing can tame a Luſt: Therefore, *James* 3. 7, 8. the Tongue is called an unruly Evil which none can tame, and ſo more fierce than any Beaſt, for there is no Beaſt but hath been tamed by the Art of Man,

but no Reaſon can tame this. *Solomon* ſpeaking of the Vanity of all humane Knowledg, *Eccleſ.* 1. 15. brings this in for one, that it cannot rectify the Crookedneſs of a Man's Deſires; nothing but Grace can do it; *James* 4. 5, 6. *Do ye think that the Scripture ſaith in vain, The Spirit that dwelleth in us, luſteth to Envy? But he giveth more Grace: wherefore he ſaith, God reſiſteth the Proud, but giveth Grace unto the Humble.*

6. Yea, the Greedineſs is increaſed by all the Means we uſe to quell it, till God give more Grace; the more we are forbidden a thing, the more we long after it; *nitimur in vetitum.* The Law which was as Water to cool the Heat of ill Deſires forbidding them, ſtirred them up in *Paul*'s Heart the more, *Rom.* 7. 13. *Was then that which is good, made Death unto me? God forbid. But Sin that it might appear Sin, working Death in me by that which is good; that Sin by the Commandment might become exceeding ſinful.* The Law prohibiting, makes our Luſts more violent; as Water caſt by Smiths on their Forge, makes the Fire burn the faſter; or as the Wind that blows out the Fire one would think, doth but ſpread the Flame, and ſtir it up the more. *John* told *Herod*, it was unlawful to have his Brother *Philip*'s Wife, and the more he loved her: and therefore ſtollen Bread and Waters are ſweeter than others, *Prov.* 9. 17. becauſe we gain it in oppoſition to the Command.

Fifthly; The laſt Aggravation of the Inordinacy of our Luſts, is Unſatiſfiedneſs, which I make a further Degree than Greedineſs: For the Lions and Eagles, though greedy after their Prey, *Job* 9. 26. 1 *Pet.* 5. 8, 9. where the Devil is compared to a roaring Lion drinking up all at a draught, yet they are ſoon ſatisfied, and lay not up what they leave, *Matth.* 6. 26. But we, as we are ſtrong of Appetite, which notes our Greedineſs, ſo we can never have enough, know not to be ſatisfied; *Iſa.* 56. 11, 12. *Yea, they are greedy Dogs which can never have enough, and they are Shepherds that cannot underſtand: they all look to their own way, every one for his Gain, from his Quarter. Come ye, ſay they, I will fetch Wine, and we will fill our ſelves with ſtrong Drink, and to morrow ſhall be as this Day, and much more abundant.* That whereas the Deſires of Grace, are content with little, 1 *Tim.* 6. 8. with Meat and Cloth, with but convenient Food, or a ſtinted Portion, as the word ſignifies, *Prov.* 30. 8. ſo it it is in the Margent, an Allowance ſuch as Souldiers have, or Birds by them that feed them, and they crave no more; *Matth.* 6. 26. the Birds lay not up; only we enlarge our Deſires, as Hell that cannot be ſatisfied, *Hab.* 2. 5. The ambitious Man heaps up in vaſt Fancies and Deſires, all Nations: and at *ver.* 6. the covetous Man loads himſelf with thick Clay, takes not only what he needs, but loads himſelf.

CHAP. V.

An Enquiry into the Grounds and Cauſes of this hainous Inordinacy in our Luſts.

HAving thus largely ſhewn wherein the Inordinacy or Irrectitude of Man's Luſts does lie, both for Parts and Aggravations; now it remains that, as in the reſt I have done, I ſhould ſhew what are the true adequate Grounds of all theſe ſeveral Parts and Degrees of their Inordinacy or Sinfulneſs ſpecified; which I will manifeſt to you in their ſeveral Order, by a few Propoſitions linked together, as Links in a Chain, that ſo you may ſee how one thing follows upon another.

Propoſ. 1. *That all Men have ſinned, and are in their own Conſciences guilty of a Wrong done unto God, and thereby obnoxious to his VVrath and Judgment.* This now all the World yields to, and I have before proved it from *Rom.* 3. 19. every Mouth is ſtopp'd at it, and becomes ſubject to Judgment, as the word is; and this all Conſciences apprehend, and look at God as an Enemy, till Reconciliation is apprehended by Chriſt: if they know but God, they muſt needs do ſo, and then they can never make him their chiefeſt Good; for what they make their chiefeſt Good, they muſt delight in above all. Now him whom they apprehend as an Enemy, and are guilty of an Injury done to him, they can never truly delight in; ſo as the Guilt of Sin will, if there was no more, take them off from God as their chiefeſt Good, and if ſo, then alſo as their chiefeſt End; for *Finis & Bonum*, the End and the Good can never be ſevered. And beſides, if they apprehend God an Enemy, whilſt they do ſo, they cannot make him their utmoſt End; for none can make one that loves him not, the utmoſt End of all his Actions: This is enough, if no more, to prove it: but we will add,

Prop. 2. *As by the guilt of Sin, Man's Nature is deprived of ability to make God the chiefeſt Good; ſo alſo of Holineſs, to make him the chiefeſt End.* Rom. 3. 23. *All have ſinned, and ſo are fallen ſhort of the Glory of God:* ὑςεροῦνται, they come lag, reach not ſo high, as Men that come ſhort of a Goal for want of Strength. [*Of the Glory of God,*] either fall ſhort of ſeeking or attaining Glory or Happineſs in him as the chiefeſt Good, or deſiring to bring Glory to him as their chiefeſt End. Now, *nihil agit ultra ſuam ſphæram*, nothing acts beyond the Sphere of its Activity. Therefore being deprived of that Power, they fall ſhort, yea, even their Judgments want a power to diſcern and know him aright to be the chiefeſt Good, as 1 *Cor.* 2. 14. they cannot know the Things of God, they think them Fooliſhneſs, they have Thoughts that fall ſhort in the judging of their chief Good, and then ſuppoſe no other Defect; yet their Inclinations cannot be carried unto him; for, *ignoti nulla cupido*, there is no deſire of what is unknown. Epheſ. 4. 18. *Being eſtranged from God through Ignorance.* Or if they could truly diſcern him to be the chiefeſt Good, yet the Guilt and Conſciouſneſs which they have of his being an Enemy, hinders him from being ſo to them; or yet they want a ſuitable Principle; but laſt of all, they want a power to judg him ſo.

Prop. 3. *Though the Soul is thus deprived of the Glory of God, and ſo of ability to make God its chiefeſt Good, and utmoſt End*; *yet* (as you may remember I told you before) *the Soul is an active thing, and ſo remains ſtill for all this.* It is as full of Quick-ſilver as ever, for ſtill it deſires Happineſs and Good; *Pſal.* 4. 6. *Who will ſhew us any Good? Omnia bonum appetunt*, ſays the Philoſopher. It is as full of active Inclinations as the Sea is of Waves, which cannot reſt, as you have the Compariſon in *Iſa.* 57. 20. but muſt roul to ſome Shoar or other. And this now diſcovers the ground why 'tis carried on to other things as its chiefeſt

eſt Good, ſo continually and ſo unceſſantly; for ſeeing theſe Inclinations cannot find Delight in God, it muſt needs go ſeek Satisfaction ſomewhere elſe: ſo in the fore-alledged Place, *Epheſ.* 4. 8. *Being eſtranged from the Life of God through Ignorance*, ſo as not to ſee this eternal Good in him: What follows from it? They give themſelves over to Sin with greedineſs; every Man would have his Belly full, and of Pleaſure they muſt have a πλεονεξία. And eſtranged from God they are; and therefore they cannot have it in him; and ſo they go out to any unclean Practice that will afford it: and therefore alſo Ignorance is made the ground of Luſts; 1 *Pet.* 1. 14. *As obedient Children, not faſhioning your ſelves according to the former Luſts, in your Ignorance.* The reaſon they luſted after vain things ſo, was their Ignorance of God, and unability to make him their Delight, as Children that make Counters and Rattles their chiefeſt Delight, being ignorant of better things; and the Soul too muſt have ſomething to play with as well as they.

Prop. 4. *As the Soul being deprived of ability to make God its chiefeſt Good, ſtill retains Inclinations to ſome other by reaſon of its Activeneſs, and the Inclinations that are in it; ſo alſo being deprived of ability to make God its chiefeſt End, the Soul muſt ſtill have ſome general End in the guiding of all theſe its Inclinations, becauſe it ſtill remains a reaſonable Creature, which worketh always to and for an End.* Now what other can that prove to be but Self-love? ſeeing it was the next ſubordinate End to God in Man by Nature, and is not extinguiſhed by Sin, and the deprivation of Grace; but on the contrary, when that former End, who is God, is took away and put down from its Soveraignty, this muſt of neceſſity ſucceed, inherit and poſſeſs all its Rights, Priviledges and Prerogatives: even as in a Kingdom, when the firſt Heir or Elder is removed, the next Brother, or ſo, ſucceedeth, who before was but a Subject, though the next and firſt unto the King. And therefore all that a Man doth or can do now, the utmoſt End which guideth all, and to which all was directed before, when he was in his upright State, muſt needs be for the ſake of Self-love or Pleaſure, which is all one.

Prop. 5. *Self-love having got into our Hearts, into that Throne and Seat and Regality that God's Glory once there had, which is now depoſed; and ſo having the ſame abſolute Prerogative, and enjoying all the Priviledges that were annexed to God's Crown and Soveraignty over Man's Soul, it alſo comes to exerciſe the ſame Juriſdiction in us which God's Glory once likewiſe did and ſhould; as being now the Lord-*Paramount-*End of all the reſt, and ſo plays all theſe ſinful Pranks in us that appear in our Hearts and Lives, and ſo comes to be the ſole true adequate Ground of any Sins which can be inſtanced in.* For, as before, we making God our utmoſt End, as God makes himſelf his End, and ſo as he admires Himſelf, his Thoughts and Actions, brings his Will to paſs, and his Counſel muſt ſtand; ſo we alſo ſhould have done our Wills being in tune to his; ſo now by the ſame reaſon we come to admire and doat upon our ſelves, ſeek to advance our own Wills, and to make all ſtoop to us: and ſo here you may ſee the ground of all the Pride that is in us. Again, as then we ſhould have been zealous and tender of his Glory, leſt any Creature ſhould in the leaſt meaſure derogate from him, or enjoy any Good to it ſelf, which God's Glory had not Cuſtom out of, (for thus zealous is God of his Glory) ſo now Self is looking to have the ſame Priviledg, grieves that any ſhould have any Excellency we have not, or which may not add Luſtre to ours, or which may in the leaſt meaſure caſt a Shadow on ours: Hence all the Envy that is in us at the Good of others, all Grudgings, Repinings, Diſtractions, rejoicing at the Hurt of others, whereby that is removed that ſhould ſtand in our Light. As God making himſelf his utmoſt End, deſtroys all his Enemies out of the infinite Love of himſelf, brings them into ſubjection, that he may be all in all, 1 *Cor.* 15. 24 to 28. So we likewiſe deſire and endeavour to do to all our Enemies, and to get the Victory, and to keep our ſelves uppermoſt: And hence all the Revenge that is in us, and all theſe you ſee proceed from Self thus advanced, as the adequate Ground of them: and ſo it may be ſaid of all Sin elſe contrary to the Law; only I inſtance in theſe, becauſe in Luſts we ſeek Pleaſure out of good things created; and it is more apparent we do ſo from theſe Inſtances. And in 1 *Cor.* 13. 4. true Love is made the ground of Long-ſuffering, Kindneſs to others, *&c.* therefore the oppoſite Sins to all theſe come from Self-love, which is oppoſite to the Love of God. And ſo you ſee that other Ground of that Branch of our Luſts, Inordinacy, that they are not carried only to other things beſides God as the chiefeſt Good, but alſo to things contrary to God and the Good of others.

Prop. 6. *Now Self-love having got into the Saddle, and having uſurp'd all the Power into its own hands, and eſtabliſhing its own Prerogative, and ſeeking its chiefeſt Happineſs in the Creatures, and not being able to delight in God, it comes alſo to hate and luſt againſt any thing that would rob it of its happineſs, and that labours to make it ſubject again, and to dethrone and depoſe it; it hates it as an Enemy to its Prerogative and Soveraignty, which is its utmoſt End.* And therefore as a Man by reaſon of this Self-love, loves all things that advance it, be they never ſo contrary to the Law; ſo it hates what would any way hinder it: and hence is its Enmity againſt God, his Law, his Children, becauſe all theſe would bring it down; 2 *Cor.* 10. 4, 5. *For the Weapons of our VVarfare are not carnal, but mighty through God to the pulling down of Strong-holds, caſting down Imaginations, and every high thing that exalteth it ſelf againſt the Knowledg of God, and bringing into captivity every Thought to the Obedience of Chriſt.* They would bring all into Subjection again, and into Captivity to Jeſus Chriſt. As Tyrants uſe to hate the lawful Heirs to the Throne, ſo we do God, and cannot endure to hear of him; as *Saul* could not of *David*: therefore *Rom.* 8. 7. the Fleſh is ſaid to be Enmity againſt God. And therefore if Grace in our own Bowels ſeek to ſet God up again, we fight againſt it, and ſet our ſelves againſt it, as *Saul* did hate his Son *Jonathan* for taking part with *David*. And hence is the luſting of the Fleſh againſt the Spirit, *Gal.* 5. 17. And the Motions of the Fleſh are as ſo many Spears thrown to kill all Motions of the Spirit in us: And if the Law of God comes as a Herauld to proclaim God, Lord and King, and to threaten us if we will not be ſubject to him; yet Self-love, which is thus highly exalted, is of ſo great a Spirit as it will never yield. The Wiſdom of the Fleſh is Enmity againſt the Law, and cannot be ſubject, *Rom.* 8. 7. And the ſame ground of Quarrel is there in wicked Men againſt godly Mens Lives, who being of God's Party, the Light wherewith they ſhine, condemns them for Traitors and Uſurpers, and tells them their Works are evil; and therefore they hate the Light, for their Deeds are evil; *John* 3. 19. *And this is the Condemnation, that Light is come into the World, and Men loved Darkneſs rather than Light, becauſe their Deeds were evil.* Yea, when Conſcience comes to apprehend God to be an invincible Enemy, who will certainly deſtroy us; as it doth in thoſe that ſin againſt the Holy Ghoſt, who (*Heb.* 10. 27.) are ſaid to receive and expect Judgment: then Self-love thus advanced, deſires to be revenged on God all it can, and as an utter Enemy, delights in what angers and provokes him; for the Sin againſt the Holy Ghoſt is but Revenge againſt God and his Saints; as the Devil when he was caſt out of Heaven, made War with the Woman and her Seed, *Rev.* 12. 13.

Hence you may ſee Grounds for all the ſeveral Aggravations of this Inordinacy of our Luſts.

1. That Readineſs to Sin, for the Soul remains ſtill in it ſelf active and nimble.

2. Our Luſts muſt need have much power and force in us to carry us on to him, becauſe they are the Laws of this Lord *Paramount* Self-love, which reigns as our utmoſt End, and gives all our Deſires their Commiſſion, and they all there fawn upon it; who having ſuch power therefore, puts forth all the Power the Soul hath in all its Deſires; ſo as *quicquid vult, valde vult.*

3. The Unſatisfiedneſs ariſeth from the emptineſs of thoſe Objects which Luſts carry us out unto (ſuch are the Pleaſures of Sin and the Creatures) as their chiefeſt Good: and withal, the vaſt Wideneſs of the Soul being made at firſt of ſuch a ſize, as God only, not the Creature, ſhould be able to fill it, and

widen'd alſo by *Adam* gaping to ſwallow a Godſhip at once; ſo all theſe Pleaſures ſatisfy you no more than a Drop can fill a Ciſtern.

4. This Greedineſs ariſeth from the Unſatisfiedneſs; for, *appetitus finis eſt infinitus*: for the Soul having ſo large a Stomach, becauſe it hath a large Life of Comfort to maintain, and theſe Pleaſures affording ſo little at once, the Soul is as a Man ready to periſh with Thirſt, and hath only a Sucking-Bottle given him, whence he can ſuck but Drops at once, which can ſcarce keep Soul and Body together; and therefore it is ſo greedy and impatient, and would have all at once.

CHAP. VI.

That there is no neceſſity of aſſerting Original Sin to be a poſitive Quality in our Souls, ſince the Privation of Righteouſneſs is enough to infect the Soul with all that is evil.

THeſe being declared to be the true adequate Grounds of all the Sinfulneſs that is boiled up to its greateſt height in Man's Nature; then there is no neceſſity to ſuppoſe, as ſome have done, Original Sin to be in its own Eſſence, and, as conſidered by the Underſtanding, as apart from the Soul which it is in, to be a poſitive Quality come in the room of Original Righteouſneſs, as Heat into Water when Cold is expelled, to inflame and provoke it unto Evil: For if the bare deprivement of Original Righteouſneſs from the Soul, ſtill ſuppoſed to continue active and deſirous of Happineſs, and having ſtill a Principle of Self-love left unextinguiſh'd in it, if this may be a full and adequate Cauſe of all the Sinfulneſs that is in Man's Deſires, what need we feign and excogitate any poſitive Quality ſuperadded over and above and beſides all theſe, to whet and enflame the Soul to Evil? There is no neceſſity of doing ſo, becauſe, *fruſtra fit per plura quod fieri poteſt per pauciora*, it is frivolous to do that by many things, which may be done by one: *Et entia non ſunt multiplicanda ſine neceſſitate*, Beings are not unneceſſarily to be multiplied. And this Deprivation of Righteouſneſs, you ſee is ſufficient, but eſpecially becauſe that Suppoſition draws on this inevitable and unanſwerable Abſurdity, That it muſt have in it ſelf a true real Being and Entity: And if ſo, then it ſhould have ſome Goodneſs in it; for, *Ens & bonum convertuntur*, every Being is good, and muſt either be from God, and ſo he be made the Author of it, who doth not ſo much as tempt to Sin, and ſo Sin ſhould not be Sin; for every Creature is good, 1 *Tim*. 4. 4. Or elſe in the ſecond Place, There might be ſome Entity which held not of God *in capite*, whoſe Name is *I am*, and who is the Fountain of all Beings, *John* 1. 3. Neither doth the Affirmation of the contrary, as thus explained, put us upon the like Abſurdity, or inforce us from diſſenting from any received Truth among our Divines.

For, firſt; Whereas it may be objected, That this is to deny what formerly I have aſſumed and proved, namely, That there is a poſitive as well as a privative Part of Man's Sinfulneſs by Nature; and therefore if Sin be in its own Nature but a Privation, this is a Contradiction to make two ſuch Parts of it.

I anſwer; That though Sin in it ſelf be but a bare Privation or want of Righteouſneſs; yet, as it is in our Natures full of Inclinations, which Inclinations wanting Righteouſneſs, become ſinful; So it may be ſaid to have two parts: for in the ſame ſenſe that Sin in our Actions is ſaid to have two parts, in the ſame ſenſe it may be ſaid to have in our Natures: now in our Actions it hath two parts, whereof the firſt is purely and meerly privative, becauſe it is *negatio actus debiti*, the denial of an Act which ought to have been done: And ſecondly, of Commiſſion alſo, which ſuppoſeth a poſitive Act done, but implies and connotates withal a want of Righteouſneſs, which ought to have been in it; ſo that the Sinfulneſs of both them is but a bare Privation or want of Righteouſneſs; yet becauſe it is *in poſitivo*, therefore the latter is called a Sin committed or done, and ſo diſtinguiſh'd from the former.

Now to give the Reaſons to prove that Sin in our Natures hath two parts, though in it ſelf it be but a want of Righteouſneſs.

1. By reaſon of the want of Righteouſneſs, it may be ſaid there are Inclinations in Man, but not to Good; which Good becauſe it ought to be in them, therefore thoſe Inclinations are Sin.

2. It may further be ſaid, that thoſe Inclinations that are there are not good, for that they want that Righteouſneſs which ſhould be in them, and therefore are called Luſts, της απατης; which is a further thing than the former, and which, becauſe it notes out a poſitive Subject, is called the poſitive Part.

I will illuſtrate this Anſwer by a Similitude grounded on a Scripture-Expreſſion, which calls our Luſts, thus wanting Righteouſneſs, and making up this poſitive Part, the Body of Sin, *Rom. 6. 6. —That the Body of Sin might be deſtroyed,* &c. And it is called Members of it, *Col. 3. 5. Mortify therefore your Members,* &c. This alludes to a natural Body; that as a Body is a part of a living Man, ſo theſe Luſts are a part of Original Sin, and ſo called Fleſh: Now to ſpeak properly, all Life is formally and originally in the Soul, only as the Fountain and Source of it; yet this Soul being in a Body, and informing it, the Body is truly called a living Part, which yet in it ſelf alone conſidered, is but a dead thing. So in like manner and originally, the whole Eſſence or Nature of Sin is expreſſed in a want of what is good; but this Privation being ſeated in poſitive Inclinations, theſe Inclinations, as thus wanting Righteouſneſs, make a diſtinct part of that Sinfulneſs, and ſo anſwerably is called a Body of Sin: which Inclinations alſo, as ſimply conſidered in themſelves, are good, and ſo far as poſitive, but wanting Righteouſneſs, are called Sins: And the like is ſaid of Habits ſuperadded to them. And hence theſe poſitive Inclinations, as thus wanting true Righteouſneſs, having all their Power and Force turned to Sin, and againſt what is good, they may truly be called a Law of the Members fighting againſt the Law of the Mind, and ſo not to be privatively only contrary to Grace, but poſitively alſo; *Gal. 5. 17. For the Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh; and theſe are contrary the one to the other.* And ſo they are called Fleſh, and the Acts, Luſts of Fleſh: and hence alſo becauſe Self-love exalteth all the Power and Force that is in us againſt what is good, and carries it on to evil; therefore the dethroning and depoſing of Self-love, and reducing it to its firſt Order to make it ſubject to Grace, is called Mortification, and denying a Man's ſelf; as that new Principle of Grace put in that is made King, is called Vivification: neither doth this make Man *in puris naturalibus*, for that is a Notion, that in deſcending from the State of Grace into a State of Sin, cannot be imagined, ſeeing God created Man upright, but he fell from that righteous State.

And as for the increaſe of the ſame ſinful Habits, there is the like reaſon; for ſo far as the Act is good, there is increaſed an aptneſs to fall the ſame way again; but that it ſhould be more ſinfully than ever, is from a further Elongation from God, and ſo from a further Privation in that Inclination, and from a conſideration of the former Pleaſures of Sin, which the Man reflects on, and is more ſtrongly allur'd therefore to do the ſame again. Neither have the Papiſts any advantage by this, ſeeing their End and Meaning, in denying a poſitive Part, is but to affirm Luſts to be no Sins: And our Divines meaning, when they contend for a poſitive Part, is but to ſhew that Luſts are Sins, which is as well eſtabliſhed by this Doctrine as by any other; which therefore thus explained, no way diſſents from them, or gives way to the Papiſts.

CHAP.

CHAP. VII.

He who would truly know the Corruption of his Nature, muſt ſearch into the Luſts of his Heart. How great a Curſe it is for any Man to be given up to his Luſts. We ſhould be very careful that we are not in any degree indulgent to our Luſts. Arguments to move us, drawn from the Inordinacy, hainous Sinfulneſs, and Deceitfulneſs of all our Luſts.

Vſe 1. THAT the Apoſtle here, when he would expreſs the Corruption of the Old Man, ſays, it conſiſts in Luſts; and when he would exhort to put off the old Converſation, he exhorts to put off the Luſts thereof: Hence learn, that he who would know the Corruption of the old Man and an unregenerate Eſtate, muſt above all, and moſt of all, ſearch into his Luſts. It is indeed and will be ſome help unto you to take a Survey of your Actions, but you can never come to ſee how deeply and how abominably corrupted and depraved Creatures you are, till God open your Eyes to ſee your Luſts; for the old Man is corrupt through Luſts: and though the outwards of moſt Men be exceedingly corrupt, much Rottenneſs in Mens Speeches, their Throats being open Sepulchres, and full of Bitterneſs and Curſing; yet their inward Parts are moſt corrupted, their inward Parts are very Wickedneſs; *Pſal.* 5. 9. *For there is no Faithfulneſs in their Mouth, their inward Part is very VVickedneſs, their Throat is an open Sepulchre, they flatter with their Tongue.* It is in the Original הוות *very Wickedneſſes,* that is, moſt wicked of all other. The Ignorance of this Sinfulneſs of inward Luſts, hath been the Original of all Errors and Deceipts that Men have about their Eſtates; they were ignorant of their Luſts, they knew not the Inordinacy of them. *Paul* who whilſt he looked to his Actions, and not to his Luſts, thought himſelf blameleſs, *Phil.* 3. 6. *Concerning Zeal, perſecuting the Church, touching the Righteouſneſs which is in the Law, blameleſs.* But when it was diſcovered unto him that Luſts were Sins, and that all Concupiſcence had been ſtirring in him, *Rom.* 7. 7, 8, 9, 10. *VVhat ſhall we ſay then? Is the Law Sin? God forbid: Nay, I had not known Sin, but by the Law: for I had not known Luſt, except the Law had ſaid, Thou ſhalt not covet. But Sin taking occaſion by the Commandment, wrought in me all manner of Concupiſcence. For without the Law, Sin was dead. For I was alive without the Law once: but when the Commandment came, Sin revived, and I died. And the Commandment which was ordained to Life, I found to be unto Death.* When this was diſcovered to him, then he was prov'd to be the chief of Sinners, and his Sin to be above meaſure ſinful, as himſelf confeſſes: ſuch an Alteration did the diſcovery of the Corruption of his Luſts work in his conceit and opinion of himſelf. And the main Reaſon why the Papiſts ſay Luſts are no Sins, is to nurture Men up in the Opinion of Perfection poſſible to be attained unto, becauſe indeed it is poſſible to frame a Man's Actions ſo, (at the leaſt for ſomewhile) as outwardly not to tranſgreſs the Law in appearance to themſelves and others: But now if this was granted and diſcovered, that Luſts are ſo corrupt and abominable, they would find themſelves to be painted Sepulchres, who inwardly are full of dead Mens Bones, as Chriſt ſays of the Phariſees of old for the ſame reaſon, *Mat.* 23. 27, 28. *VVo unto you, Scribes and Phariſees, Hypocrites; for ye are like unto whited Sepulchres, which indeed appear beautiful outward, but are within full of dead Men's Bones, and of all Uncleanneſs. Even ſo ye alſo outwardly appear righteous unto Men, but within ye are full of Hypocriſy and Iniquity.* Could Civil Men who are the World's Saints, maintain a ſerious and good Opinion of their Eſtates ſo long together, if the

Devil did not keep them from taking any great notice of the Corruption and Inordinacy of their Luſts; no, it is impoſſible they ſhould. But Men look only to their Actions, and compare themſelves with others Outſides, as the young Man in the Goſpel did, *Mat.* 19. 17, 18, 19, 20. —*But if thou wilt enter into Life, keep the Commandments. He ſaith unto him, Which? Jeſus ſaid, Thou ſhalt do no Murder, Thou ſhalt not commit Adultery, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs; Honour thy Father and thy Mother; and, Thou ſhalt love thy Neighbour as thy ſelf. The young Man ſaith unto him, All theſe things have I kept from my Youth up; what lack I yet? I am not as other Men,* ſaid the Phariſee alſo, in *Luke* 18. 11, 12. He looked no further than his Actions, as thoſe Words imply: whereas, the old Man in us is eſpecially corrupt through Luſts. To convince Men of this, which is indeed neceſſary for us all to take notice of, *viz.* That we muſt judg of our Corruptions and Eſtates by what our Luſts are chiefly, and not only by our Actions, (though there be enough in them to diſcover oft-times to Men, that there is no Fear of God before their eyes, *Pſal.* 36. 1.) When God would convince the World of the greatneſs of their Wickedneſs and Corruption, *Gen.* 6. 5. what Evidence doth he bring of it? *God ſaw that the VVickedneſs of the Earth was great:* one would look now to have Murders, Idolatries, Blaſphemies, and ſuch grievous Crimes reckoned up to make good this Indictment; but mark what follows, *Every Imagination of the thought of his Heart was only evil continually:* their inward Luſts and Corruptions are brought in, as making up that great Heap of Miſchief, for which God repented he had made Man. And to convince thee yet more that this is the moſt certain and only ſure way to know the Sinfulneſs of thy Perſon and Eſtate by, conſider,

1. If Men look to their outward Actions, they can plead they are not wholly and in all reſpects evil; for even the Heathen did τὰ τȣ͂ νόμȣ, *Rom.* 2. 14. *For when the Gentiles which have not the Law, do by Nature the things contained in the Law, theſe having not the Law, are a Law unto themſelves.* The worſt of Men are in ſome things agreeable to the Law; nay, ſome Men might plead as the young Man did, *All theſe have I kept from my Youth*; his Actions he thought were all entirely good, if he ſhould look no further: but now turn thy Eyes inward, and thou ſhalt find every Thought or Imagination, Deſire or Luſt which brought forth theſe Actions, to be evil, and continually ſo, doing nothing for God, and out of a pure Heart, but merely from Self-love, which is the great Luſt of all other; and this now would have convinced my young Man. And if a Man come to ſee once that all the Luſts, Stirrings and Agitations of his Inwards are only evil; then he will ſee, and not till then, that all his Actions are ſo; for every Action is the Child of ſome Luſt or other; and whatſoever Luſt brings forth, is Sin. Therefore if you would know the Corruption of the old Man, look to your Luſts within you.

2. Conſider that if a Man's Actions were Sins only, and not his inward Luſts, then the Man would not be always evil; for if unregenerate Men commit things directly contrary to the Law, yet their Actions are not continually ſuch; for there is much ceſſation of their outward Actions when they are aſleep, and at other times when alone; but now the Luſts of their Hearts are continual; for, as I ſaid at firſt, our Souls are always active: and *Gen.* 6. 5. ſays that all their Thoughts are only evil, and that continually.

3. If all our Actions were only and continually evil, yet there are and might be many Sins which never appear in our Actions; one Man is no Murderer, another is no Thief: but now look into the inward Corruption of the old Man, and then thou ſhalt find, as *Paul* confeſſed of himſelf, *Rom.* 7. 8. that all Concupiſcence hath been ſtirring in thee. And as a godly Divine ſaid, there was never a Day went over his Head, but he felt Inclinations againſt all the Commandments ſtirring in him: ſo haply might all of us ſay too, but this would not appear in our Actions. Therefore ſtill I ſay, if you would know the Corruption of the old Man, look to Luſts; for as there are more Bloſſoms than Fruit by ten times, ſo there are more Luſts than Actions.

4. Conſider that the ſtrength of Corruption lies eſpecially in Luſts; ſo that ſuppoſe the multitude of our Sins might as well be diſcovered in our Actions, yet not the ſtrength of them; and therefore they are called the Law of Sin

in the Members; *Rom.* 7. 23. *But I ſee another Law in my Members, warring againſt the Law of my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members.* Theſe are they which do maintain the War, and bring into Captivity: they are Sins, Janizaries or Pretorian Bands, in which its Force lies, they have the Strength of an Army, yea, they have not the force of an Army, but of a Law; and a King may do more with one Law, than an Army can with all its force; and the Power of a King lies in his Laws, and by them he reacheth to the utmoſt of his Dominions. Now he compares Sin to a King, *Rom.* 6. 12. *Let not Sin therefore reign in your mortal Body, that ye ſhould obey it in the Luſts thereof:* Let it not reign to obey it: in what? in the Luſts thereof, as the Laws of Sin their King; *Neither give your Members,* ſays he, *ver.* 13. *as Weapons of Unrighteouſneſs.* If we commit a Sin in our Actions, the outward Member is but a Weapon, and the outward Action is but the Blow; but the Strength whence the Blow came, and which wielded the Weapon, was the Luſt within, which fights againſt the Soul; 1 *Pet.* 2. 11. *Dearly beloved, I beſeech you as Strangers and Pilgrims, abſtain from fleſhly Luſts, which war againſt the Soul:* It is theſe Luſts which maintain the War.

5. Conſider as a Man ſhall not otherwiſe know the Strength, ſo nor the Hainouſneſs of his Sin, but by knowing his Luſts. This appears,

(1.) If we draw an Argument from the former Metaphor, in that it's called a Law; now one bad Law in a Common-wealth doth more Miſchief, provokes God more, than an hundred bad Examples for outward Acts, to frame Miſchief by a Law. *David* brings in as the Height of Impiety, *Pſal* 94. 20. *Shall the Throne of Iniquity have Fellowſhip with thee, which frameth Miſchief by a Law?* And ſo on the contrary, when good Laws are made in a State againſt Swearing, Sabbath-breaking, *&c.* they are a great Fence to a Land, though the People be very wicked: therefore pray that good Laws may be made in Parliaments, and rejoice when they are made. A Luſt with a Law is ten times more miſchievous than many evil Actions.

(2.) A ſinful Action jars directly but againſt the Law given, which ſaith, *Thou ſhalt not commit Adultery,* and is therefore ſaid to be done againſt God, becauſe againſt his righteous Law: but the Luſt whence this Action proceeds directly and primarily, offers an Injury to the Perſon of God immediately; for the Inordinacy of Luſts lie in this, (as I have ſhewn) that a Man's Deſires turn from God to the Creature as the chiefeſt Good, and ſo contemns the Goodneſs and All-ſufficiency that is in God, and Pleaſure in the Creature comes into Competition with God, in our Luſts more immediately than in our Actions; in them we have uſually but the Law in our Eye, but in our Luſts we refuſe God, and cleave to another; we chuſe Riches, and forſake God. Now for a Man to undervalue the Perſon of a King, provokes him more than to deſpiſe his Law, becauſe he is nearer to himſelf than his Law; and to contemn him as a Man, provokes more than to contemn him in the Relation of a King put upon him; for Kings are more ſenſible of Contempts reflecting on their Perſons than their Power. How provoking then is it to God, that he ſhould be deſpiſed in his All-ſufficiency, and in all his Perfections, in his Eſſence, and in a Man's Luſts? chuſing other things for his Happineſs, God is thus deſpiſed: God being conſcious of his Excellency, how highly muſt this provoke him?

6. Conſider that ſinful Actions are committed by us, but for our Luſts ſake, to ſatisfy them; and therefore they are called, *Epheſ.* 2. 2. *fulfilling the Luſts of the Fleſh, or doing the Will of the Fleſh*; ſo as the Luſt is the Maſter, the Action but the Servant; the Luſt is the Whore, the Action is but the Baud to bring the Object and the Luſt together. *Deut.* 29. 19. It is called adding *Drunkenneſs to Thirſt:* Men drink to ſatisfy their thirſty Luſts: So that if the Action be thus as it were ordained for the Luſt, then the Luſt is more ſinful; and therefore all Corruption in the World is ſaid to be in Luſts, as the efficient and final Cauſes of them; 2 *Pet.* 1. 4.—*Having eſcaped the Corruption that is in the World through Luſt.*

7. Conſider, a Man cannot know the Corruption of his Perſon and Eſtate, and his Bondage to Sin, but by his Luſts, becauſe many of the moſt hainous Luſts that unregenerate Men ſerve, and which keep them under the Power of

Satan, have no outward Actions to vent themſelves; or if they are vented in any Actions, thoſe Actions in themſelves are lawful, ſuch as Emulation, *&c.* which vent themſelves in Men of Underſtanding, and that not in vain Faſhions of Apparel or Speeches, proud and boaſting, or High-looks, but in ſeeking outward Excellencies, commendable and profitable to the Church and Common-wealth. And you know that Chriſt himſelf was preached out of Envy; and the Phariſees received Honour one of another, and therefore believed not, *John* 5. 44. Now that which cauſeth one to honour another, is Praiſe-worthy. Yea, and other Luſts, of loving and ſeeking Riches and bodily Pleaſures, though they vent in unlawful Actions, in many Men, as in Oppreſſion, Uncleanneſs, *&c.* yet moſt eſpecially now under the times of the Goſpel, the Devil is caſt out of many, in reſpect of ſuch groſs Sins, and the enormous Crimes of the Gentiles vaniſh; as the Hobgoblings which were familiar with Men in the time of Popery, now when the Light is come, no longer appear: therefore now the Luſts of Men vent themſelves in things lawful, by an inordinate Affection to them, as in the young Man in *Matth.* 19. 22. who was in Bondage to Covetouſneſs, and yet he had not got his Goods unjuſtly, they came to him by Inheritance, he having them ſo young; neither did he, as is likely, put out his Money to Uſe, or oppreſs others, for Chriſt bad him ſell, not reſtore his Poſſeſſions; yet he doted too much on them, to obey him. So eating and drinking, and giving in Marriage, things natural and commendable, were yet, through Mens Inordinacy in them, the Sins for which God brought Judgment on the old World, becauſe of the Defilement of the Heart in all theſe.

Uſe. 2. In that he calls them here Luſts of Deceit or Error, and carrying Men wrong; and in that they are ſo inordinate, as I have deſcribed; then ſee what a Curſe and Judgment it is to be given up to your Luſts, to be led by them, as the Phraſe is, 2 *Tim.* 3. 6. and to walk after them, as *Jude* 18. Miſerable and curſed Guides that lead Men out of the way, *Deut.* 27. 18. and the more you follow them, the further you are from God and Happineſs: As a Bark at Sea without Chard or Compaſs, Cable or Anchor, toſſed up and down by the mercileſs Winds and Waves; ſuch is a Man guided by his Luſts, which *Jude* compares to Winds, *Jude* 12. and *James* compares Men to Waves toſſed hither and thither, *James* 1. 6. and a Man is liable to Drowning and Deſtruction at every Gale, by hurtful Luſts which drown a Man in Perdition and Deſtruction, 1 *Tim.* 6. 9. *But they that will be rich, fall into Temptation, and a Snare, and into many fooliſh and hurtful Luſts, which drown Men in Deſtruction and Perdition.* Expoſed a Man is to Temptation, and ſo to all Evil, (as we pray againſt it in the Lord's Prayer) for Luſt is the great Tempter of all the World, greater than the Devil, who yet is called the Tempter; when a Man is tempted he is drawn away by his Luſt, *James* 1. 14. *But every Man is tempted when he is drawn away of his own Luſt, and enticed.* Men fall into Temptation; how? by hurtful Luſts, 1 *Tim.* 6. 9. Thus expoſed a Man is to his utter Enemies, for Luſts fight againſt the Soul, 1 *Pet.* 2. 11. Men think it their Happineſs to have their Deſires, as Men in burning Fevers deſire to have Drink when they will, which proves their Death and Deſtruction; and therefore one whom God intends to deſtroy, he leaves to his Luſts, as *Hophni* and *Phinehas*, 1 Sam. 2. 25. *If one Man ſin againſt another, the Judg ſhall judg him: but if a Man ſin againſt the Lord, who ſhall intreat for him? Notwithſtanding, they hearkened not unto the Voice of their Father, becauſe the Lord would ſlay them.* Pſal. 78. 29, 30. *So they did eat, and were well filled: for he gave them their own Deſire. They were not eſtranged from their Luſt: but while their Meat was yet in their Mouths,* (He gave them their Deſire, but it was their Bane, for the Wrath of God came upon them;) *ver.* 31. *The Wrath of God came upon them, and ſlew the fatteſt of them: and ſmote down the choſen Men of* Iſrael. So *Pſal.* 73. 7. *Their Eyes ſtand out with Fatneſs: they have more than Heart could wiſh.* To thoſe God meant to deſtroy, he gave them more than Heart could wiſh. So *Pſal.* 81. 12. *So I gave them up unto their own Hearts Luſt; and they walked in their own Counſels.* When God offered them Happineſs in himſelf; *ver.* 10. *Open thy Mouth as large as thou wilt, and I will fill it,* ſays God; and they hearkned not: what was their

Puniſhment; *ver.* 12. *I gave them up to their Hearts Luſts*, ſays God. And let all this then warn us; 1 *Cor.* 10. 6. *Now theſe things were our Examples, to the intent we ſhould not luſt after evil things, as they alſo luſted.* But now if God hath a Mind to ſave thee, he will break thee off from all thy ſinful Deſires, for thou ſhouldeſt certainly go to Hell elſe; *Iſa.* 57. 17. *For the Iniquity of his Covetouſneſs was I wroth, and ſmote him: I hid me, and was wroth, and he went on frowardly in the way of his Heart.* God was wroth for his Covetouſneſs, or indeed Concupiſcence, and ſmote him: And when they yet went on, he meaning to ſave them, reſolved to heal them; *ver.* 18. *I have ſeen his Ways, and will heal him: I will lead him alſo, and reſtore Comforts unto him, and to his Mourners.* God therefore often hedges up a Man's Ways; *Hoſ.* 2. 6, 7. *Therefore behold, I will hedg up thy Way with Thorns, and make a Wall, that ſhe ſhall not find her Paths. And ſhe ſhall follow after her Lovers, but ſhe ſhall not overtake them; and ſhe ſhall ſeek them, but ſhall not find them: then ſhall ſhe ſay, I will go and return to my firſt Husband, for then was it better with me than now.* God often denies them the Deſires of their Hearts, keeps them low and bare, to ſtarve their Luſts; and though they ask, they ſhall not have what they would ſpend upon their Luſts; *James* 4. 2, 3. *Ye luſt, and have not: ye kill, and deſire to have, and cannot obtain: ye fight and war, yet ye have not, becauſe ye ask not. Ye ask, and receive not, becauſe ye ask amiſs, that you may conſume it upon your Luſts.*

Uſe 3. If the Corruption of the Old Man doth principally conſiſt in Luſts, and theſe Luſts be ſo inordinate and deceitful, then take we heed how we be indulgent to them, or any one of them; as a Man then is, when either he admits Conference and Parley with the Object of his Luſt, brings it and his Heart often together, is loth to part with the Interview of it, but could fix his Eye ſtill upon it, glanceth again and again: Or when he obeys it and ſatisfies it, and the Importunity of it; or doth venture to try Experiments, and to prove what Pleaſure is to be had in ſuch a Sin, as *Solomon* did in Mirth, *Eccleſ.* 2. 1, 2. *I ſaid in mine Heart, Go to now, I will prove thee with Mirth, therefore injoy Pleaſure: and behold, this alſo is Vanity. I ſaid of Laughter, It is mad; and of Mirth, What doeth it?* He gave his Heart leave to play as it were; *Go to now,* ſays he, *I will prove thee with Mirth, and therefore injoy Pleaſure*; or which is worſe, when a Man takes thought to lay up Proviſion for it, as that Man in the Parable, *Luke* 12. 19. *And I will ſay to my Soul, Soul, thou haſt much Goods laid up for many Years; take thine Eaſe, eat, drink, and be merry.* When a Man ſlips the Collar of the Heart, that is, takes off Checks of Conſcience and good Motions, letting his Heart purſue a deſired Luſt, with full Mouth, as the Hound doth the Hare; the Pleaſure the Man will have, whether in Beauty, Riches, Preferment, or any of the Pleaſures of Sin, carnal Mirth, good Fellowſhip, Chambering, Wantonneſs, unlawful Recreations, and ſpending precious time away in them; I ſay, take heed of them, for they are deceitful Luſts; labour to get thy Heart quit and rid of them. Put them off, ſays the Apoſtle, though the Pleaſures of them ſtick as cloſe to thee as thy Skin doth to thy Fleſh, yet get thy Heart and them looſened, get them flayed off; though they lie in thy Boſom, yet give a Bill of Divorce to them. If any worldly Excellency of Learning and Applauſe draw out thy Heart, and, as Bird-lime and Pitch, when 'tis touch'd, makes all within thee roap after it, as that which thou ſhouldſt eſteem thy Excellency; get it looſened, get that Fullers-ſoap, ſpoken of, *Mal.* 3. 2. to waſh it off. *Job* would not let his Hands cleave to any thing; *Job.* 31. 7. *If my Step hath turned out of the way, and mine Heart walked after mine Eyes, and if any Blot hath cleaved to mine Hands.* When thou art to deal with any thing in the World, ſpit on thy Fingers that they may not ſtick to it, that thou mayeſt uſe it as if thou uſedſt it not. Doſt thou feel thy Soul roaming and ſtretching it ſelf above its Compaſs, to great things, as *David* ſays, *Pſal.* 131. 1, 2. too high for thee, and projecting Eaſe and a quiet Life, in ſuch and ſuch a Condition? ceaſe not till thou haſt got thy Heart into *David*'s temper; *Pſal.* 131. 1, 2. *Lord, my Heart is not haughty, nor mine Eyes lofty: neither do I exerciſe my ſelf in great Matters, or in things too high for me. Surely I* *have behaved and quieted my ſelf as a Child that is weaned of his Mother: my Soul is even as a weaned Child.* Bring thy ſelf to this Temper, to be as a weaned Child, that hath no great Thoughts you know; there is no great Commotion in their Heads; yea, as a weaned Child, that much regards not the Dug it once ſo cried for. A Soul that is quiet and ſtill, cries not diſcontentedly if it hath not this and that Toy preſently; and ſuch a Soul projects no great Matters aforehand, as Children do not, but hopes in and depends upon the Lord, as Children on their Parents, *Pſal.* 131. 3. *Let* Iſrael *hope in the Lord, from henceforth and for ever.* If Beauty intice thee, or Pleaſure of Uncleanneſs ſoak into thy Inwards, as Oil into the Bones, and draws and tolls out thy Heart; ceaſe not confeſſing, curſing, bewailing it, till that baſe liquoriſh Diſpoſition of thy Heart be worn out, and the inward Neighings of it tamed and ſubdued. Doſt thou feel thy Heart ſhooting the Sprigs of it into the Earth, rooting it ſelf in Riches? O get the Earth looſened from it, and thy Heart ſtub'd up; take heed there be not a Root of Bitterneſs, *Heb.* 12. 15. get thy Heart new planted, and ſhot into Chriſt, rooted there; *Rom.* 6. 5. *For if we have been planted together in the Likeneſs of his Death, we ſhall be alſo in the Likeneſs of his Reſurrection.* Coloſſ. 2. 7. *Rooted and built up in him, and eſtabliſhed in the Faith, as ye have been taught, abounding therein with Thankſgiving.* You that are more prophane, and draw Cart-loads of Sins after you, of Drunkenneſs, Swearing, Oppreſſion, and other groſs Sins, with Cords of Vanity, as *Iſaiah* ſpeaks, *chap.* 5. 18. *Wo unto them that draw Iniquity with Cords of Vanity, and Sin as it were with a Cart-rope:* i. e. with ſtrong Affections and long drawn out, faſtned and chained to ſuch baſe Courſes: get thoſe Cart-ropes cut, thoſe Affections diſſolved from ſuch curſed Works of the Devil; for thou carrieſt but Loads of Fuel for Hell to burn thee with. To conclude, when I exhort you to put off your Luſts, my meaning is, you ſhould get fatherleſs, motherleſs, wiveleſs, richeſleſs, learningleſs, honourleſs, pleaſureleſs Hearts, and to keep them ſo; to be to all things as Strangers and Pilgrims here, as *Peter* exhorts, 1 *Pet.* 2. 11. *Dearly beloved, I beſeech you as Strangers and Pilgrims, abſtain from fleſhly Luſts, which war againſt the Soul.* That whereas ſinful Diſpoſitions and inordinate Deſires would be daily and continually putting themſelves forth in us, and moving us inordinately to Pleaſures of this Life, we ſhould abſtain, that is, keep our ſelves from the Occaſions, means of increaſing or ſatisfying of them; and uſe all the Pleaſures and Comforts of this Life, only as Baits in our Journey, not ſo as to detain us any whit in our way. And this I will inforce at this time on you, from the inordinate Sinfulneſs and Deceitfulneſs of all theſe Luſts, which is the Argument here uſed by the Apoſtle in my Text.

Firſt, Every Luſt that is thus inordinate in the Heart, it is in regard of God flat and plain Idolatry; ſo as ſo many Luſts as thou nouriſheſt, ſo many Idolaters doſt thou give Toleration unto, in the Dominion of thy Heart; *Coloſſ.* 3. 7. *Mortify your earthly Members,* &c. *Covetouſneſs which is Idolatry:* Now by the Reaſon that Covetouſneſs is Idolatry, by the ſame reaſon is every other Luſt, which is a deſiring Pleaſure in ſome Creature, or Act of Sinning, rather than in God, as I defined it. And indeed ſo that place of *Ezekiel* is and may moſt properly be underſtood; *Ezek.* 14. 4. *Therefore ſpeak unto them, and ſay unto them, Thus ſaith the Lord God, Every Man of the Houſe of* Iſrael *that ſetteth up his Idols in his Heart, and putteth the Stumbling-block of his Iniquity before his Face, and cometh to the Prophet, I the Lord will anſwer him that cometh, according to the Multitude of his Idols.* Setting up Idols in the Heart, that is, ſo many Luſts; yea, and the Idols of Mens Hearts are in many things worſe than the Idols of their Hands. For,

1. This Idolatry in the Heart is a Puniſhment often of the other Idolatry; therefore it is worſe; *Rom.* 1. 22, 23, 24. *Profeſſing themſelves to be wiſe, they became Fools; and changed the Glory of the uncorruptible God, into an Image made like to corruptible Man, and to Birds, and four-footed Beaſts, and creeping things. Wherefore God alſo gave them up to Uncleanneſs, through the Luſts of their own Hearts, to diſhonour their own Bodies between themſelves.* Becauſe they did worſhip Idols, therefore they were given up to Luſts, *ver.* 24.

2. Becauſe theſe Idol-Luſts in the Heart ſtand ſurer, and more faſtly fix'd. Good Governours have pulled down other Idols, but theſe they cannot, nor never could.

3. Men are more inflamed with theſe Idol-Luſts, and mad upon them, which is made an Aggravation of Idolatry, *Iſa.* 57. 4, 5. *Againſt whom do ye ſport your ſelves? Againſt whom make ye a wide Mouth, and draw out the Tongue? Are ye not Children of Tranſgreſſion, a Seed of Falſhood? enflaming your ſelves with Idols under every green Tree, ſlaying the Children in the Valleys under the Clifts of the Rocks?* In *Acts* 19. 24. and ſo on, you may obſerve *Demetrius* reſpected his Gain, which was the Idol of his Heart, more than *Diana* his great Goddeſs; his Speech bewrays it, *ver.* 25. *VVe have had much VVealth by her,* ſays he; and this he ſpoke to them of the ſaid Occupation, that made Shrines for her, as knowing they would be therefore zealous, and make the loudeſt Noiſe, in crying, *Great is Diana of the Epheſians.* The other is but dead painted Idolatry, this real and lively, and hath Mens Hearts more: in the other external Idolatry, Men did uſually bend but their outward Man, it had but their Caps and Knees, and this often for Faſhion-ſake and cuſtomarily. But Luſts have the firſt-born of Mens Thoughts, their Morning-Sacrifices, they are their deareſt and darling Delights; and the Fruit of their Souls, not of their Bodies only, is dedicated to their Service: to theſe Men ſend up, as Ejaculations, many a hearty Glance day by day, all the day long; to theſe Men vow their happieſt Opportunities, their moſt precious Times, and vowing, are ſtrict in performance too.

Secondly, As Luſts are thus inordinate in regard of God, and injurious to him; ſo they are alſo wrongful to the Creatures they are occupied about, for Mens Luſts abuſe them and ſubject them to Vanity: *Rom.* 8. 20, 21, 22. *For the Creature was made ſubject to Vanity, not willingly, but by reaſon of him who hath ſubjected the ſame in hope: becauſe the Creature it ſelf alſo ſhall be delivered from the bondage of Corruption, into the glorious Liberty of the Children of God. For we know that the whole Creation groaneth, and travaileth in pain together until now.* Now then a thing is ſaid to be vain, when it is not uſed to the right end for which it was ordained; and the being uſed to Mens Luſts, makes every Creature an Abomination of Deſolation, ſetting it up in the place it ſhould not, namely, in the room of God, and ſo makes it to loſe its proper Excellency: So that God who look'd and ſaw every Creature good, now looking on it again, ſees they are all Vanity; yea, and the better any Creature is, ſo much the more Vanity, becauſe it is the more apt to be doted upon and abuſed, to be made the more common Whore to Mens Luſts; inſomuch as the Creature is ſaid to groan, (as if they were ſenſible indeed they would) that they ſhould be preſs'd, not willingly, *Rom.* 8. 20. by the Tyranny of Mens Luſts, to ſerve in War againſt their Maker, that they ſhould thus by force be made Idols; were they ſenſible, how hainouſly would they take it? As *Paul* and *Barnabas* rent their Clothes, *Acts* 14. 14. when the People would have worſhipped them. And Mens Luſts commit a Rape upon the Creature, for it is ſubjected to Vanity unwillingly, forced to be the Heart's Whore, and thereby is defiled; Titus 1. 16. *They profeſs that they know God; but in VVorks they deny him, being abominable and diſobedient, and unto every good VVork reprobate.*

Thirdly, If we regard the Soul it ſelf which foſters them, theſe Luſts are moſt injurious towards it. Not only,

1. In defiling of it, for 'tis ſpiritual Adultery, *James* 4. 4. and as that Sin is ſaid to be a Sin againſt a Man's own Body, making it one with a Harlot; ſo every Luſt by the ſame reaſon is a Sin againſt the Soul, by making it one with the Creature it luſteth after, be it never ſo baſe.

Nor 2. only in debaſing the Soul, by transforming and putting it either into the condition of a Beaſt or a Devil, as all Luſts do; thoſe of the Body make us as Beaſts, delighting but in thoſe things they do; therefore the Prodigal is ſaid to have ſerved Swine, *Luke* 15. 16. And ſo in the Poets, *Circe* is ſaid to have transformed Men into the Shapes of Brutes. Or, Men are turn'd into Devils in the Luſts of the Mind, as being common to them alſo; and therefore are called Luſts of the Devil, *John* 8. 44. *Ye are of your Father the Devil, and the Luſts of your Father ye will do.*

Nor 3. are theſe Luſts injurious to the Soul, only in that they rob a Man of his own Soul, and give it away to the Creature that it luſteth after; therefore, *Hoſea* 4. 11. Wine is ſaid *to take away the Heart*; ſo as when a Man comes to have an Offer of Grace made him and of Heaven, he hath no Heart to beſtow, as *Solomon* ſays, *Prov.* 17. 16. *Wherefore is there a price in the hand of a Fool to get Wiſdom, ſeeing he hath no heart to it?* For 'tis gone after Covetouſneſs, *Ezek.* 33. *ult.* this Creature or that Luſt lays claim to it. But when a Man turns to God, he then gets and recovers his Heart again.

But to let theſe Notions paſs, that which I mean principally to inſiſt on, is the Deceit and Cheat which Luſt puts upon the Heart, which as the Word is tranſlated, is the Motive in the Text why we ſhould put them off, becauſe *they are deceitful Luſts.* The chief and only Reaſon that can be alledged why Men are indulgent to Luſts, is the Pleaſure that comes in by them; that which leads Men out of the way in their Deſires, is, That they love Pleaſures more than God. Now if Mens Luſts therefore ſhall cheat and deceive them herein, in that wherein they are ſo much betruſted, and in that which is only hoped and expected from them; then they may be truly called deceitful; for they ſay none are deceitful but thoſe that are betruſted, and on whom our Hopes depend. To ſcan therefore for the preſent no other Inconvenience by them, we will only conſider and reaſon this Point a little. And in the firſt place let us conſider,

Firſt; As I told you in the Definition of them, they take the Heart clean off from God as their chiefeſt Good, for whom, and to be filled with whom, the Soul was firſt made, to live with him as the Fiſh in the Water, at whoſe right Hand, and in whoſe Preſence is Fulneſs of Joy and Rivers of Pleaſure, and this for ever, for the Soul to have drunk of; *Pſal.* 16. 11. and *Pſal.* 36. 8. compared; *Thou wilt ſhew me the Path of Life: in thy Preſence is fulneſs of Joy, at thy right Hand there are Pleaſures for evermore. They ſhall be abundantly ſatisfied with the Fatneſs of thy Houſe; and thou ſhalt make them drink of the River of thy Pleaſures.* In God the Soul was to have had Fulneſs to ſatisfaction, *they ſhall be abundantly ſatisfied:* In God the Soul ſhould have drunk Rivers as without ſatiety, running always freſh, and for ever, as never emptied, no nor ebbing, but in full flowing Tide always. And in theſe Rivers did the Soul once ſwim, till Luſt hook'd the Soul out with a Bait of Pleaſure elſewhere to be had: Luſt hath drawn the Soul out of its proper Element, as *James* ſays, *chap.* 1. 14. yea, and it hath ſo took off the Heart, that it cannot live or find Comfort in God, but would die if put into God again, unleſs Luſt be deſtroyed: And out of him thy Soul muſt needs die alſo, as a Fiſh out of the Water; though it lives a while, drinking in Iniquity, as *Job* ſpeaks, yet that Pickle will not keep thee long. Yet,

Secondly; It inticeth a Man with great Promiſes, large Hopes, as thoſe Seducers, 2 *Pet.* 2. 18. ſpeak great ſwelling Words, whilſt they are all Vanity. Luſts ſwell and blow up a Man's Fancy and Expectation, both to give full Satiſfaction, as *Prov.* 7. 8. *Let us take our fill of Love*; a Fulneſs is promiſed; as alſo Continuance, *To morrow ſhall be as to day:* yea, and they will increaſe in the enjoying, *much more abundant.* Iſa. 56. 12. *Come ye, ſay they, I will fetch Wine, and we will fill our ſelves with ſtrong Drink, and to morrow ſhall be as this Day, and much more abundant.* Now as you uſe to ſay, Men have no greater Enemies than Expectation, ſo neither than Pleaſures; for if they prove not as we expected, they vex ſo much the more; if Hope be deferred, it makes the Soul ſick, *Prov.* 13. 12. much more Hope fruſtrated. Now Luſts do ſtrappado a Man's Expectations, hoiſe them up a huge height, and let them fall on the ſudden: for when a Man comes to enjoy them, they are the pooreſt emptieſt things, that the Soul, as cheated, begins to think, What, is this all? and ſo is vexed. *Solomon* who ſaw Men dote ſo much upon Pleaſure here, thought there might be ſomething in it, and ſurely his Expectation was raiſed high, he thought he would try Concluſions; *Eccleſ.* 2. 3. *I ſought in mine Heart to give* *my ſelf unto Wine, (yet acquainting mine Heart with Wiſdom) and to lay hold on Folly, till I might ſee what was that Good for the Sons of Men, which they ſhould do under the Heaven, all the days of their Life.* Well, ſee what was the Concluſion, *ver.* 17. *I hated Life, becauſe the Work that is wrought under the Sun is grievous unto me; for all is Vanity and vexation of Spirit:* That all ſhould prove ſo empty, this vex'd him. And which is ſtrange, though every time a Man's Luſt is ſatisfied, he finds he is deceived; yet (which argues the greateſt Cheat and Colluſion in the World) a Man's Luſt varniſheth the ſame worn empty Delights over again, ſets a new gloſs on them, that a Man's Expectation is blown up again as high as ever; and by either the change of the Object, or addition of ſome new Circumſtance, a Man is fool'd to think that now he ſhall have ſomething he never had yet; as *Balaac* thought the change of the Place would do ſuch Feats. Thus do our Luſts gull us, and are ſtill as empty, and ſtill we are as much vexed that our Expectation is fruſtrated. But conſider further,

Thirdly; The thing which Luſt pitcheth us upon, is but at the beſt too little for the Soul, a Drop to a Ciſtern, that which is not Bread; *Iſa.* 55. 2. *Wherefore do ye ſpend Money for that which is not Bread? and your Labour for that which ſatisfieth not?* And which argues Luſt ſtill to be a worſe Cheater, Luſt makes the Creature more empty to us than it would be, for it is that blaſts them all, and the guilt of it; 'tis that hath made them all Vanity to us; *Rom.* 8. 20. *For the Creature was made ſubject to Vanity, not willingly, but by reaſon of him who hath ſubjected the ſame in Hope.* God filled the Creature with Comfort, but he, namely Man, by his Sin and abuſe of it, hath ſubjected it to Vanity; it is the Luſt of Man which ſteals God's Bleſſing, yea, God himſelf out of it, who otherwiſe in the uſe of it would fill the Soul with good things, but now they are meer Husks, *Luke* 15. 16. the Kernel is gone, and that Husk too, the Sin that covers it about, fills it with Bitterneſs and Curſings, adds ſome Croſs to it or other; ſo that all now is but a mere Faſhion and gaudy Shew; 1 *Cor.* 7. 31. *And they that uſe this World, as not abuſing it: for the Faſhion of this World paſſeth away.* As if the World was gone, and the Caſe and Shew of it only left; *Hoſea* 4. 10. *Micah* 6. 14. *Hag.* 4. 6. Prov. 23. 5. *Wilt thou ſet thine Eyes upon that which is not? for Riches certainly make themſelves Wings, they flee away as an Eagle toward Heaven.* They are there called things which are not, and therefore wilt thou *ſet thine Eyes on them?* They are ſaid not to be, in reſpect of that deceitful Appearance or Gloſs which our Fancies caſt on them: their Goodneſs lies in Conceit, which Conceit comes from Luſts: and though Luſt makes them really leſs than elſe they would be, yet in Opinion it makes them more, and ſo all proves Deceit. 'Tis common Opinion hath raiſed the Price of Gold and Silver, and for a while hath turned it up trump, and ſo it anſwers all things, as *Solomon* ſays, *Eccleſ.* 10. 19. So look upon the Mart of Learning, 'tis common Opinion in ſeveral Ages that raiſeth and cries down ſometimes one Strain, ſometimes another: and accordingly Men have applied their Studies even againſt their natural Genius and Diſpoſition, to that Learning, not which is in it ſelf moſt uſeful and excellent, but which bears the Bell away in the Eſteem of Men; therefore that which in one place is in Faſhion, is not in another; ſtrong Lines in one, Quotations in another: Yea, hence there is ſuch Variety in the ſame Men, they leave the purſuit of old Vanities, and ſtart up new; what once they purſued with greedineſs, now they regard not, becauſe Opinion is the *Clerk of the Market*: what is one Man's Paradiſe, is another Man's Hell; what one adores, another tramples upon and ſcorns, becauſe of variety of Opinions: Which argues that Opinion and Fancy is that which puts the gloſs on things; 1 *Pet.* 1. 24. *For all Fleſh is as Graſs, and all the Glory of Man as the Flower of Graſs: the Graſs withereth, and the Flower thereof falleth away.* Here worldly things are compared to Graſs: and two things are ſaid, here is the Flower of Graſs, the Gloſs and Beauty of it, and the Graſs it ſelf; ſo there is the Things of the World and the Glory of them, that is, the Goodneſs ſubſtantial which is in the Things, and the Gloſs that Man's Luſts put on them as Varniſh. Now as the Flower falls away and decays before the Graſs, ſo doth this Varniſh, and fall off before the things periſh. And when we enjoy

enjoy the Things, and thus find them not to anſwer our Eſteem of them, then we are vex'd. And,

Fourthly; This Faſhion of the World is paſſing away, 1 *Cor.* 7. 31. whereas Continuance is alſo by our Luſts promiſed, yet the time is but ſhort, which will divers ways appear.

For firſt, Suppoſe the Things and our Luſts ſhould continue a like time together, and be of like life and continuance, yet the Time appointed at the utmoſt is but ſhort, *viz.* the time of this Life: A Man can enjoy the Objects of his Luſts no longer than in his mortal Body, which is a Motive the Apoſtle uſeth why they ſhould not therefore be ſerved, *Rom.* 6. 12. *Let not Sin therefore reign in your mortal Body, that ye ſhould obey it in the Luſts thereof.* The Reign and Dominion of Sin is limited: yea, and Luſts have made the Body thus mortal, hath crazed it, and made it moulder; *Rom.* 5. 14. *Death reigns by reaſon of Sin,* and hath no other Title to its Crown but what Sin gives it.

Yea, ſecondly, This ſhort Time is cut often ſo much the more ſhort, by how much a Man follows and obeys his Luſts: *Eccleſ.* 7. 17. *Be not over-much wicked, for why ſhouldst thou die before thy time? for wicked Men live not out half their Days.* And Luſts ſhorten our Days, not only meritoriouſly, provoking God to do it, to put out the Candle before 'tis half burnt, as *Job* ſays, *chap.* 21. 17. *How oft is the Candle of the Wicked put out? and how oft cometh their Deſtruction upon them? God diſtributeth Sorrows in his Anger.* But alſo Luſts do this efficiently, the abundance of Fuel to feed the Flame of Luſts, choaking and putting out the Candle. Intemperancy, the very Name it ſelf, ſignifies diſtempering the Body, and diſſolving its Conſtitution, and ſo implies deſtroying a Man's ſelf: And indeed the Throat hath killed more than the Sword.

Thirdly, The Objects are taken away, and do often fail us before we be taken from them, and this alſo by the Treachery of our Luſts: And this many ways will appear, for,

1*ſt.* God with-holdeth many things from Men which he would give them, but for their Greedineſs; therefore *James* brings in this as a reaſon why they obtained not, becauſe they were too violent in deſiring, *James* 4. 2. and would conſume all on their Luſts: So God always deals with his Children, and often with wicked Men, whom he croſſeth in their Deſires; *Jer.* 5. 24, 25. *Neither ſay they in their Heart, Let us now fear the Lord our God that giveth Rain, both the former and the latter in his Seaſon: he reſerveth unto us the appointed Weeks of the Harveſt. Your Iniquities have turned away theſe things, and your Sins have with-holden good things from you.* God thinks much that his good Creatures ſhould be ſo baſely imployed, ſhould feed ſuch filthy Luſts, and that more ſhould be conſumed and devoured by them, than would ſerve twenty of his other poor Creatures. Compare theſe two Scriptures together, Hag. 1. 6, 9. *Ye have ſown much, and bring in little: ye eat, but ye have not enough: ye drink, but ye are not filled with Drink: ye clothe you, but there is none warm: and he that earneth Wages, earneth Wages to put it into a Bag with holes. Ye looked for much, and lo it came to little; and when ye brought it home, I did blow upon it: why? ſaith the Lord of Hoſts: Becauſe of mine Houſe that is waſte, and ye run every Man unto his own Houſe.* Mal. 3. 9, 10. *Ye are curſed with a Curſe: for ye have robbed me, even this whole Nation. Bring ye all the Tithes into the Store-houſe, that there may be Meat in mine Houſe; and prove me now herewith, ſaith the Lord of Hoſts, if I will not open you the Windows of Heaven, and pour you out a Bleſſing, that there ſhall not be room enough to receive it.* You ſhall find whilſt they out of greedineſs and ſparing, and fear of want, would not pay their Tithes, and build the Temple, that therefore God with-held a Bleſſing; *Ye looked for much,* ſays God, *and it came to little*; as if he had ſaid, Ye were too greedy, and therefore I did blow upon it: their only way God tells them, is to bring in their Tithes, and ſee, ſaith he, if I pour not out a Bleſſing.

2*dly.* If Men have good things, yet they ſacrificing them to their Luſts, God is provoked to take them away; your Luſts make you forfeit your Leaſe, and provokes God to re-enter; *Hoſ.* 2. 9. *I will take away my Corn and my Wine, becauſe they were prepared for Idols*, ver. 8. God thinks much the Creatures ſhould be made Corrivals with him, and adored and loved in his ſtead; and therefore as he threatneth Idols often, ſo Mens pleaſant things too, as being like Images of Jealouſy, as *Ezek.* 24. 25. which he repreſented to them, *ver.* 16. in taking away *Ezekiel*'s Wife, *Behold with a Stroak I will take away from thee the Deſire of thine Eyes*; and if they ask thee what theſe things mean; *ver.* 25. ſay to them, *I will take away the Deſire of their Eyes, the Joy of their Glory, and that whereupon they ſet their Minds*; God dealing therein as *Benhadad* threatned to do to *Ahab*, 1 Kings 20. 6. *Yet I will ſend my Servants unto thee to morrow about this time, and they ſhall ſearch thine Houſe, and the Houſes of thy Servants; and it ſhall be, that whatſoever is pleaſant in thine Eyes, they ſhall put it in their Hand, and take it away.* If thou haſt any thing better than other to part with, which would even kill thee, take heed, God loves to take that away with a Stroak. If any thing bring the Adverſaries in, Luſts will do it; *Lam.* 1. 10. *The Adverſary hath ſpread out his Hand upon all her pleaſant things: for ſhe hath ſeen the Heathen entred into her Sanctuary, whom thou didſt command that they ſhould not enter into thy Congregation.* Yea, the Creatures themſelves, as wronged and abuſed, will in the end caſt you out; *Levit.* 18. 26, 27, 28. *Ye ſhall therefore keep my Statutes and my Judgments, and ſhall not commit any of theſe Abominations, neither any of your own Nation, nor any Stranger that ſojourneth among you: (For all theſe Abominations have the Men of the Land done, which were before you, and the Land is defiled.) That the Land ſpue not you out alſo, when ye defile it, as it ſpued out the Nations that were before you.* They will ſpue you out with Loathing and Indignation, that is, provoke God with their Groans, mentioned, *Rom.* 8. 22. to do it to revenge their Quarrel; as Subjects when they are wronged, caſt out the Tyrant, and unhorſe him, becauſe he rides them too hard.

3*dly.* They do not only provoke God to do it, but even the very Luſts themſelves, and the eager Purſuit of them proves the inſtrumental Cauſe of the Loſs of the Objects they purſue: How many a Man had come to his Journey's End, if he had not ridden too faſt, and his Luſts had not ſpurred him, and he laid the Reins on their Necks? So in the Purſuit of Riches, *Prov.* 21. 5. *He that haſteth to be rich, cometh to want*; and ſo *Prov.* 28. 22. for either he entangleth himſelf in too much, and by labouring to graſp too much, loſeth all: or by too much Dearneſs and Falſeneſs turns away his Cuſtomers, which by moderate Gains he might hold and increaſe; *Light Gains make the Purſe heavy*: or runs into ſome unjuſt prohibited Courſe, and ſo forfeits all to the Law, as *Solomon* ſays, *Prov.* 28. 20. *He that makes haſte to be rich, ſhall not be innocent*, nor unpuniſhed, and whilſt he flies gredily to his Prey as a Bird, he gets a Bullet that kills him, *viz.* that ſame flying Roll ſpoken of, *Zech.* 5. 1, 2, 3. God's Curſe that flies into the Thieves and Oppreſſors Houſe: Or elſe he is the rather made a Prey to the Hunters and *Nimrods* of the World, as thoſe Beaſts are the ſooneſt that have the coſtlieſt Skins and Furrs on their Backs; *Prov.* 13. 8. *The Riches of a Man are the Ranſom of his Life*; being taken in a Fault, he is condemned the rather to die, that his Goods may be begged or forfeited; that to be the meaning, the next Words ſhew, *The Poor hears not the Rebuke*, that is, a meaner Man ſhall eſcape. So in the Purſuit of Learning, if ſome Scholars had been worm'd of that greedy Humour of vain Learning, they might have proved Scholars; but they through too much Reading of Variety of Books have ravelled and fazzel'd their Notions, that they cannot bring out a right end of them, or know not where to begin or end; beſides the making their Spirits and Bodies more unapt, and to be as tired Jades, dull'd and not able to hold out. So the ambitious Purſuit of worldly Greatneſs and Glory, has been their Ruin; many have fallen in the climbing, for venturing higher than the Boughs will bear them, as *Abſalom* did; or have been preſſed to Death by others in crowding, and have loſt their ambitious Aim, in the ſeeking it; *Prov.* 25. 27. *It is not good to eat much Honey: ſo for Men to ſearch their own Glory, is not Glory.*

The Deſire of Glory is Baſeneſs, and caſts a Spoil upon it when diſcovered: as proffer'd Ware loſeth its Eſteem; ſo Credit affected, like a Shadow it runs away from thoſe that follow it, fall down if you will catch it; *He that humbleth himſelf, ſhall be exalted*, Luke 14. 11. *For whoſoever exalteth himſelf, ſhall be abaſed: and he that humbleth himſelf, ſhall be exalted.* Or elſe if ſome Men do attain to ſome height, yet it proves unſeemly for them, and their Parts are not able to manage it, and ſo it proves their Shame, as *Prov.* 3. 35. *The Wiſe ſhall inherit Glory, but Shame ſhall be the Promotion of Fools.* So alſo the greedy and eager devouring of Pleaſures is often the means in the Iſſue and Event, to deprive Men of the things they ſhould have Pleaſure in, *Prov.* 21. 17. *He that loveth Pleaſure, ſhall be a poor Man.* Prodigal Men having much by them, lay all on the Fire's back at once, and ſo come to a Morſel of Bread: ſo Idleneſs alſo doth, and at laſt the ſlothful Man is fain to work for his Living, as the prodigal Son did, and to be glad of Husks. Laſt of all, God often uſeth the Luſt a Man hath been moſt indulgent unto, to be his Ruin, his Hang-man and Executioner; ſo *Abſalom*'s Hair was to him, and *Dalilah* was ſo to *Samſon*.

Fourthly, If the Objects and we ſhould remain, yet the Luſt it ſelf gives us the ſlip before the thing is gone; 1 *John* 2. 17. *The World paſſeth away, and the Luſts of it.* Often when the thing remains, and when the Luſt or Stomach is gone, the Sweetneſs is gone, for *nihil intereſt num non habeas aut non concupiſcas*; for it is all one as if we had not the thing, if we do not deſire it; the Stomach is the ſame to Meat, without which the beſt Meat is fulſome.

For (1.) Often a Man's Mind changeth: for Fancy and Opinion being the Ground of Luſt, as a ſick Man's Mind alters, ſo doth a wicked Man's; his Luſt, which is his Caterer and his Keeper, with much Coſt and Care and Pains, hath procured and dreſſed ſuch a Diſh, which he longingly called for, and e're it comes he hath no Mind to it, but ſomething elſe. A Man's Luſt ſends him as a Lackey to purvey ſuch a Pleaſure, *&c.* and when that is obtained, or e're he is at his Journey's end, it ſends him upon ſome other Fool's Errand as oft: Yea, and the more curious a Man is to pleaſe his Luſts, the more froward, wayward and delicate do they grow, and the harder to pleaſe; like cockered Children, or Men in Conſumptions, when they have ſpent much time in projecting and building ſome ſtately Houſe, or have contrived ſome Diſh on which they might feed, before 'tis half finiſhed, their Delight in it is gone; as ſoon as the Diſh comes on the Table, their Appetite is pall'd. *Solomon*'s great Orchyards and Buildings, *Eccleſ.* 2. were in the End no more to him than Woods and Cottages are to others, *Eccleſ.* 2. 4, 5, 11.

(2.) A little Sickneſs, or old Age, or a Croſs, make our Luſts to vaniſh, though the Objects remain; Health being the Salt to all Bleſſings. In old Age *Eccleſ.* 12. 1. Men come to ſay, *I have no Pleaſure in them*; yea, a little Affliction deadneth a Man's Luſts, as the Tooth-ach vexeth more than the Health of all the Members doth delight. The Affliction of an Hour makes a Man forget all Pleaſure, takes a Man's Heart from all, that all avails him nothing; as it did *Haman*, *Eſther* 5. 11, 12, 13. Nay if one wayward Luſt be croſt, (as his was) one Ounce of Sorrow ſpoils a Sea of Pleaſure, for *ſegnius bona quam mala ſentimus*, we have a ſlower and duller ſenſe of Good than Evil.

Fifthly, In the end when all Objects ſhall be taken away, then the Luſt remains to a Man's Torment, as it will prove ſo in Hell. *Revel.* 18. 14. *And the Fruits that thy Soul luſteth after, are departed from thee; and all things which were dainty and goodly, are departed from thee, and thou ſhalt find them no more at all.* All goodly things are departed, they ſhould ſeek them, and find them no more at all; then O for a Drop of Water, what would the wretched Man give for it? but a Man ſhall be kept cloſe Priſoner, and ſtarved to Death, and a worſe Death (if Hell were no more) could not be invented.

Sixthly, Now in the ſixth Place let us inquire into the Pleaſure it ſelf, which Men have in ſatisfying their Luſts; and we ſhall find that Men are infinitely cheated and deceived in it, which will many ways evidently appear.

For 1. Luſt pitcheth us upon taking pleaſure in things the Soul was never made for, in things which are unnatural to it, not only in unnatural Uncleanneſs, ſpoken of *Rom.* 1. 26, 27. but in Revenge, in the hurt of others, in diſgracing, oppreſſing others, and building our ſelves up on other Mens Ruins: wherein the Pleaſure therefore cannot be great, becauſe theſe are Objects not made for it, and is as if a Man ſhould find ſweetneſs in his own Dung, eat Man's Fleſh, or (as in ſome Diſeaſes) eat Aſhes and Clay, *&c.* For all Pleaſure ariſeth from Suitableneſs, and Suitableneſs ariſeth from God's fitting things at the firſt; thoſe naturally and moſt fully delight the Soul, as that Meat the Palate, which naturally was made for it. Now the Pleaſures of Unrighteouſneſs the Soul was not made for, therefore they are againſt the original Genius of it, they are nothing but a wreſting and a forcing and wringing it the wrong way; and all diſtorted Motions have more Pain than Pleaſure to accompany them: and therefore when a Man ſins, his Soul is put out of Joint, *Gal.* 6. 1. *Brethren, if a Man be overtaken in a Fault, ye which are ſpiritual, reſtore ſuch an one in the ſpirit of Meekneſs; conſidering thy ſelf, leſt thou alſo be tempted.* καταρτίζετε, the word is, ſet him right again.

But 2. ſuppoſe it carries us on to take pleaſure in thoſe things that were made to perfect the Soul, as Learning, Knowledg, and which refreſh the Body, as the lawful Comforts of this Life; yet Luſt hath made theſe leſs pleaſant to us: for Original Sin and Luſt is a Diſeaſe, a Sickneſs and a Diſtemper in the Soul, as may ſeem to be the meaning of *Solomon,* where giving a reaſon of that Sorrow and Vexation of Men in enjoying outward things, ſays he, *Eccleſ.* 5. 17. *He eats in Darkneſs all his days, and hath much Sorrow with his Sickneſs.* Men are not bodily ſick all their days, bur their Minds are, and ſo they have much Sorrow in the uſe of all, by reaſon of the Sickneſs and Diſtemper of their Affections; for indeed, *vivere eſt ægrotari,* to live in our ſinful State, is to be always ſick: and therefore Chriſt muſt come with healing in his Wings, *Mal.* . 2. when Grace is renewed, which is the Health of the Soul. And that 'tis a Sickneſs, is evident from the burning Diſtemper, and violent Aguiſh-Fits of Longings we are caſt into, as *Rachel* was, when ſhe impatiently ſaid, *Gen.* 30. 1. *Give me Children, or elſe I die.* 'Tis evident from that Thirſtineſs and calling continually for Drink, as *Deut.* 29. 19. that toſſing from one ſide of the Bed to another, that is, changing our Stations, and Conditions, and Objects, and ſo thinking to eaſe our ſelves, but not to cure our ſelves. Now if it be ſo, then the Pleaſure is fulſom, and unnatural alſo, by reaſon of our vitiated Palat, a ſick Sweetneſs; and therefore we think all Beer bitter to us, that is, no Creature can long pleaſe us: whereas, were our Souls in Health, all Comforts would be ſweet and comfortable; and if a Man had experience of a Month's Health, he would find them ſo. But being led by Luſts, falling into a Fever, and alſo becauſe the Diſeaſe is fed, not the Man, who conſumes more and more, is weakened and effeminated; for his reſtleſs endeavours to gratify his Luſts, *mollitiem & debilitatem inducunt,* ſuck out the Vigour of that Spirit which ſhould ſuſtain Infirmities: So that we are unapt to bear Croſſes, are more unuſeful to others, and weak to help our ſelves.

3. If we examine the Conception, the Birth and bringing up of all our Pleaſures in ſinning, we ſhall find that they are begotten, brought forth, trained up in Sorrow; and that this is much more than the Pleaſure.

(1.) Becauſe unleſs there be ſome difficulty in attaining that we deſire, we little care for a thing; the more we are reſtrained by Blocks in our way, by Checks of Conſcience before, (all which are painful to overcome) the more eager are we; and therefore ſtolen Meat is ſweet, *Prov.* 9. 17. *Quod licet innatum eſt, quod non licet ægrius urit*; What is allowed us, is ingrateful; what is prohibited, more violently inflames us; and the Difficulty ſets a Price upon the Sin.

(2.) Sorrow is the Womb in, and the Matter of which all our Pleaſures in Sin are begotten; Pain is the Sulphur of this Blaze, the Sauce to this Sweet; for the very Deſire, till ſatisfied, is a reſtleſs Torture, 'tis but as the throbbing of a Boil, or the Pain of the Itch, which all Men account a Miſery; and ſatiſfying is but the breaking of the Boil, 'tis rather Eaſe than Pleaſure: ſo the

Stoicks defined it to be *Indolence*, and that that was the utmoſt Happineſs Man could attain to: it is only putting the Arm out of Bed to cool a little. And that this Deſire is a Torture, is evident by *Amnon*, who was lean from day to day, from the deſire he had to *Tamar*, 2 *Sam.* 13. 2, 4. and by *Ahab* who was ſick for *Naboth*'s Vineyard, 1 *Kings* 21. 4. And therefore yielding to a Luſt, is rather the quitting our ſelves of the Torment of ſuch a Deſire which is importunate, than any ſweetneſs of Enjoyment: as the unjuſt Judg yielded to the Widow, to diſcharge himſelf of an importunate Suitor. And without ſtrong Deſire, no Pleaſure is found; for this is in proportion according to the Deſire. To whom is Meat ſweet, but to him that is pained with Hunger? elſe 'tis loathſom: ſo as all Satisfaction of Luſt, is but a Remedy for Pain, a privative Pleaſure rather than poſitive. And therefore our Luſts put us to a great deal of pains to pleaſe them, not ſuffering Men to ſleep unleſs they have done Miſchief; *Hab.* 2. 13. *Behold, is it not of the Lord of Hoſts, that the People ſhall labour in the very Fire, and the People ſhall weary themſelves for very Vanity?* Men weary themſelves for Vanity, and take pains to do wickedly, whether in gathering Riches, eating the Bread of Carefulneſs, *&c.* or in aſpiring after Glory and a Name; *Magnus labor magna cuſtodia famæ*, it is a great labour to preſerve a great Reputation. Credit is a coſtly Building, which coſts much the rearing, and much the keeping in repair: Or in Pleaſures, Men tire themſelves; the Adulterer watcheth for the Twilight; Men ſit up late at Cards and Dice. Thus Men are ſet to gather Straw, as the *Iſraelites* by the *Egyptians*, with much care, as Fuel and Proviſion for their Luſts.

(3.) The pleaſure in enjoying them, is but the encreaſing the Deſire, which you ſaw before was a Torture; and ſo as a Man in ſatisfying them, makes himſelf more Pain, more Work; his going of one Errand to pleaſe a Luſt, occaſioneth his being ſent again, and ſtill he is but the more weary: As drinking in a Dropſy, though it ſeem to eaſe, yet it makes the Thirſt more; and ſo the Man's Vexation is more by the gratification of his ſinful Deſires, he adds but Fuel to the Fire; and all his Pleaſures are Baits, not Meat, that do not feed the Man, but the Deſires; and the yielding to them, encourageth them to be more boldly importunate.

And yet 4. Theſe Pleaſures are but momentany, and die between our Teeth, or ſlip like Shadows from between our Hands whilſt we indeavour to graſp them; they are but a blaze of Straw, crackling of Thorns, *Eccleſ.* 7. 6. none of them are ſo long as one Fit of an Ague; if any of them are quick and lively, yet they periſh in the very uſing; yea, and ſo ſmall are they, as that the painful Deſire was more contentment to the Man than the Fruition, the wooing time more delightful than the enjoying; for then the Heart was fed with pleaſing hopes of poſſeſſing ſome great Good.

And 5. They leave the Heart full of Sorrows, like ſweet-ſinging Birds which Men endeavouring to catch, thruſting in their Hands on a ſudden, are left in the midſt of Thorns, and the Bird is flown and gone: Riches have Wings, ſo have Pleaſures: *Prov.* 14. 13. Even in Laughter the Heart is ſorrowful, and the End is Heavineſs; *Extrema gaudii luctus occupat*, Mourning ſtill ſucceeds Joy; and that appears many ways.

1ſt. Becauſe the Soul is left empty by them, the Luſt is ſatisfied, and the Soul gets nothing, is not bettered by it, but is conſumed and weakned rather; the Diſeaſe is fed, and not the Man; as no ſick Man is nouriſhed by all the Meat he takes; the Soul is ſtarved, the Luſt is only nouriſh'd. In the Parable of the Prodigal, the Swine, (that is his Luſts) eat up all the Husks, he could not get ſo much as them. Thus they ſay the Devil eats all the Witches Food, when he feaſts them. In a word, all the Satisfaction is but taking down Wind into the Body, *Hoſea* 12. 1. *Ephraim* feeds on the Wind, and *Iſrael* is a wild Aſs that ſnuffs up the Wind, the deſire of her Heart, *Jer.* 2. 24. And this Emptineſs vexeth, *Eccleſ.* 5. 16. *And this alſo is a ſore Evil, that in all Points as he came ſo ſhall he go: and what profit hath he that laboureth for the Wind?* This is a ſore thing to labour for the Wind; and therefore the Soul goes ſtill bleating up and down, lowing for Fodder, as ſtarved as ever, like *Pharaoh*'s lean Kine.

2dly. Becauſe the Luſt it ſelf, and the Soul find a Burthenſomneſs and

Loath

Loathſomneſs in the End. It is not Emptineſs only, but Fulſomneſs; for tho a Man is not nouriſh'd by them, and ſo ſatisfied, yet he is cloyed and dauled with them; and then loathing comes, which is joined with Sorrow; *Prov.* 27. 7. A full Stomach loaths the Honey-comb; and ſo *Amnon* did loath *Tamar* when enjoyed; *Præſentium tædio laboramus*; the Object, when preſent, becomes a Burthen, and oppreſſeth Nature; for Luſt carries us to Exceſs, and Exceſs is loathſom.

3dly. Becauſe a Man can never ſatisfy one Luſt, but he muſt diſpleaſe another. Prodigality and Luxury bring forth Shame and Poverty with it, at the ſame time that it brings forth Pleaſure, or at leaſt ſo as to take it by the heel. As in miniſtring Phyſick to cool the Liver, they ſpoil the Stomach, *&c.* ſo a Man in laying up for one Luſt, ſtarves another; in heaping up Riches, he defrauds his Soul of Pleaſure; *Eccleſ.* 4. 8. —*Yet is there no end of all his Labour, neither is his Eye ſatisfied with Riches, neither ſaith he, For whom do I labour, and bereave my Soul of Good? This is alſo Vanity, yea, it is a ſore Travel.* This is a ſore Evil, to go with an empty Belly to fill their Cheſts: as a Man diſpleaſeth one dear Friend to pleaſure another; and if he ſits down, he diſpleaſeth both: for every Object a Man is converſant about, every Luſt comes about it like ſo many Swine to the Trough, and all put their Mouths in, and as ſome are pleaſed, ſo ſome are diſpleaſed: ſo as *James* 4. 1, 2, 3. they are ſaid to war in our Members one againſt another, to interrupt the free enjoying one of another; and all fighting againſt the Soul that ſtands in the midſt, and receives all the Blows, 1 *Pet.* 2. 11. and is pierced through with many Sorrows, 1 *Tim.* 6. 9.

4thly. There is much Sorrow mingled with them, becauſe what we affect and deſire, and do enjoy, we take care to keep, have perplexing fear of loſing them, and grieve anſwerably if we do loſe them; ſo as Riches, Honours, Pleaſures increaſe, Sorrows increaſe, for all theſe Affections have Pain joined to them; *Eccleſ.* 5. 11. *When Goods increaſe, they are increaſed that eat them; and what good is there to the Owners thereof, ſaving the beholding of them with their eyes?* When Riches increaſe, they will not ſuffer a Man to ſleep, as many Clothes will not. *Nabal*'s Heart died for fear of loſing what he ſo loved; when the Storm of *David*'s Anger was over, and the Danger paſt, and when *Nabal* was got ſafe over the dangerous Bridg, yet the Conceit kill'd him. When the Heart is rooted in any thing it delights in, the loſs of it tears out a piece of the Heart: therefore, *Job* 20. 15. God is ſaid to tear and rake Riches out of a covetous Man's Belly. *David* would have died rather than have loſt his *Abſalom*, ſo inordinate was his Grief, becauſe his Love was ſo. Thus in regard of the things we deſire and luſt for, we are like Children that are fond of a Man, and cry if he but ſeem to ſtir; and then when that is gone we are moſt affected with, we are vexed more, than ever we were pleaſed by the poſſeſſion of it, and cry, We are undone! *Stultus quod perdidit amat*: we are as a Fool, who then begins to prize a thing, when he hath loſt it.

5thly. Becauſe there is a Sting left behind, the Sting of Conſcience; therefore the Gratification of our Luſts hath more Pain than Pleaſure in it, it bites as a Cockatrice; *Prov.* 23. 31, 32. *Look not thou upon the Wine when it is red, when it giveth his Colour in the Cup, when it moveth it ſelf aright: At the laſt it biteth like a Serpent, and ſtingeth like an Adder.* It is a Dart that ſtrikes through he Liver, that wounds the Soul; and though the Wound is not felt in hot Blood, whilſt the Man is in eager purſuit of his Luſt, yet at Night when he cooled, then theſe Wounds will ake and throb, and make him ſubject to the Fear of Death all his Life-time: the Sin will beat him at Night, notwithanding all his pains to commit it, as the Task-maſters did the *Iſraelites.* Though Men kindle Blazes of Pleaſures, which yet are but Sparks, and walk the Comfort of them a-while, yet they lie down in Sorrow, *Iſa.* 50. 11. nd in Hell, ſo much Torment there will be, in proportion to the Pleaſure which Men have had in Sin: *James* 5. 1. *Go to now ye rich Men, weep and howl r your Miſeries that ſhall come upon you.* Rev. 18. 7, 8. *How much ſhe hath orified her ſelf, and lived deliciouſly, ſo much Torment and Sorrow give her: for ſaith in her Heart, I ſit a Queen, and am no Widow, and ſhall ſee no Sorrow: herefore ſhall her Plagues come in one day, Death, and Mourning, and Famine;*

and ſhe ſhall be utterly burnt with Fire; for ſtrong is the Lord God who judgeth her. Hear, and ſeriouſly conſider this, you who have lived in Pleaſure, and nouriſh'd your ſelves deliciouſly with ſinful Delights. Yea, and thoſe things which have been the Inſtruments of your Luſts, ſhall moſt be puniſhed; as *Dives* his Tongue, which was the Conduit-Pipe of his Pleaſure, was now the Veſſel of his Pain.

AN
Unregenerate Man's Guiltineſs
BEFORE
GOD
In Reſpect of SIN and PUNISHMENT.

BOOK IX.

Wiſdom in the hidden Part, or practical Wiſdom concerning Original Sin, founded on *David's* Example and Practice, *Pſal.* 51. 6. That this Sin is Matter of Repentance as well as our actual Sins, and how we are to be humbled for it, and to repent of it.

PSAL. li. 6.

Behold, thou deſireſt Truth in the inward Parts; and in the hidden Part thou ſhalt make me to know Wiſdom.

CHAP. I.

The Errors of the Papiſts, denying Original Sin to be the Object of Repentance. The Opinions of Bonaventure, Eſtius, Suarez *and* Bellarmine, *propos'd and refuted.*

EVery Truth in our Religion hath an εὐπραξις, an *Uſefulneſs* in it: The Doctrine of Original Sin in both parts of it, *(the Guilt of Adam's* Fact, and *the Corruption inherent)* is an eminent Truth, (which our Chriſtianity cannot want) and therefore ought to have, and is fitted to have an ἐργασία, an *Operation* upon the Heart of every Chriſtian, anſwerable to the Weight and Moment of the *Truth*; and therefore is not to lie by us as if it were a mere Speculation. And whatever Diſpoſitions of Heart others may have handled, as required of Chriſtians towards God about it; I ſhall ſingle out this of Humiliation, *Contrition*, or *Brokenneſs of Heart* for it. For if it be *Sin*, and *our Sin*, (*proprium Peccatum*, tho not *propria Operationis*) tho *not of our own committing* or operation, and whereof yet the Guilt ariſeth unto us; we may be ſure that a ſerious *Humiliation* and Submiſſion of Soul is requiſite for it; for *Humiliation* and *Sin* are Relatives in their Kind, even as *Faith* and *Chriſt* are: and ſo far as it is *Sin* and *our Sin*, it is meet we be humbled for it.

To evince all which, you have here *David*'s Practice and Example ſet afore you in this Treatiſe; and e're I come to the clearing thereof, I do by way of Preface give the Reader a brief Scheme of thoſe practical Errors, and not ſo much about the Doctrine of Original Sin it ſelf, which Men, profeſſing themſelves Divines, have uttered about *the Exerciſe of Repentance for it*, and if any, *what* it ſhould be. Among many it hath been made a ſet and ſolemn Queſtion, *Whether any Repentance* and Humiliation at all is required of Chriſtians for Original Sin, (whether it be the Guilt of *Adam*'s firſt Act of Sin, or the Corruption): and at beſt, the moſt allow ſo ſlight a *Diſplicency* for it, (for ſo they mince it) as truly 'tis ſcarce worth the owning by God. I ſhall ſpread their Opinions before you: for 'tis no ſmall Advantage towards the underſtanding the Truth, to have a view of the Errors about it, or fallings ſhort of the Truth, and that in their ſeveral Sizes and Proportions leſſer and greater: It makes us both value the Truth the more, and better diſcern it when we perceive where Truth and Errors part.

Firſt; Not to inſiſt on the *Socinians* Doctrine and Practice, who wholly and utterly deny this Sin in us in any part of it; and therefore no wonder if they put it not into their Confeſſions, and teach Men not to do ſo.

Secondly; As for the *Arminians*, they (the old ones I am ſure did) acknowledg the Imputation of *Adam*'s Act to be our Sin, but the Corruption inherent to be only a Puniſhment of that Sin, and ſo not a Sin diſtinctly conſidered: but withal, they teach that all that accrues to us, as Sin in it, is ſo taken away by Chriſt the ſecond *Adam*, and ſo univerſally, even to Heathens, as well as thoſe that are baptized among Chriſtians, as that they are all quitted of that Sin, (when of no other without Repentance;) but this they ſay, whether Men repent or not, it ſhall never be laid unto Mens Charge; ſo as we need not trouble our ſelves more about it.

Thirdly; As for the *Papiſts*, they grant the *Imputation of Adam*'s *Act* as of a Sin, and alſo *original Corruption inherent* to have been a Sin afore Baptiſm, and ſo to all unbaptized; but affirm withal, that Baptiſm is appointed to take away all the Sinfulneſs or Guilt that may redound from either *Act* or *Corruption*: and what is left of inherent Corruption after Baptiſm, is not a Sin in them, or to them, but a *Weakneſs*, a *phyſical Corruption*; as a Diſeaſe or any other Infirmity in Nature, but not a moral Evil. And then for *actual Sins* after Baptiſm, they have ſet up that Invention of *Penance* (as they call it) or *Repentance*, to be a *Sacrament*, for the forgiveneſs of *actual Sins*; the Myſtery whereof is to neceſſitate all Men to a *Confeſſion unto*, and *Abſolution by* a Prieſt for *ſuch Sins*; as *Baptiſm* is a *Sacrament* for the taking away *Original Sin*. So that this of *Penance*, *&c.* is God's Ordinance (they ſay) for taking away the Guilt of *actual Sins* only of a Man's own committing: And ſo by this Doctrine they do quit thoſe that are baptized, and their Conſciences wholly *of Original Sin* (as a Sin). And thus they think themſelves compleat Chriſtians, and to have a full Proviſion made for both, as to the Forgiveneſs both of *original* and *actual* Sin; what between the one Remedy of Baptiſm, and the other of Repentance. And they are ſo intent upon magnifying *this*, their *ſacramental Repentance* for Mens own *actual Sins*, that they load not Mens Conſciences at all with *Repentance* or *Humiliation* for Original Sin, as having been ſufficiently removed by Baptiſm: they put over *this Sin* wholly unto *that*; ſo as that comes not within the compaſs of any *Confeſſion* that is to be made either to a Prieſt for *Abſolution*, nor of a Repentance *before God*; and this is a great Myſtery of their Religion.

*Bonaventure**, the beſt of all the antient Schoolmen, yet ſpeaks leanly and flaccidly as to this Point; his Determinations are,

1. That all Men grown up are not bound to a *Deteſtation* and Repentance for this Corruption; becauſe, ſays he, *all Men do not know they have ſuch Corruption in them*, and ſo *are not obliged to any Act*, *no not of Deteſtation*; ſo he ſpeaks

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* *Lib.* 4. *Cent. diſtinct.* 16. *p.* 2. *quæſt.* 1. Specialiter quantum ad adultos qui ſe habere neſciunt, & quantū ad hos non oportet quod aliquis actus deteſtationis adveniat.

about it. A good Church it is in the mean time, that ſo crieth up the Efficacy of Baptiſm, to take it ſo generally away, as it judgeth that the Prieſt needs not inſtruct their Penitents grown up of the Evil of this Sin.

2. For them that are grown up and *know it*, he ſays, (1.) *It is meet indeed and fit* that this Sin ſhould *diſpleaſe them*, that they ſhould have a *Diſplacency*, not a *Contrition* or *Brokenneſs of Heart* for it: for afterwards it follows, that he *is not bound to afflict himſelf for it*. And (2.) That *Diſplacency* neither is but only *congruous*, not *neceſſary*. (3.) That it be done but *in the general*, (as it is common with all others of Mankind, or in the lump and groſs with all other Sins) *but not in ſpecial*, as his own particular Condition.

Quantum ad tales qui ſciunt congruum eſt quod diſpliceat non in ſpeciali ſed in generali, ſed non eſt neceſſarium. *And after that*, Quod non tenetur ſe affligere. *Bonavent. ibid.*

Only I confeſs *Eſtius* corrects him, for it is ſo ſmall Allowance out of *Aquinas*, as being too ſhort, and ſays, *debet haberi*, that *a Man ought to have it*; and yet how he corrects himſelf in this afterwards, I ſhall ſhew.

Æſtius *lib.* 4. *Sent. diſtinct.* 16. §. 6.

And for *Aquinas* himſelf, he reſtrains Repentance *propriè & principaliter*, properly and principally, unto *mortal Sin* committed by a Man's ſelf, as the Object of it: but as to *Original Sin* his words are, *Repentance is neither* [*principally*] *appointed for it, becauſe the Sacrament of Penance is not ordained for it, but Baptiſm rather: nor* [*properly*], *becauſe it was not committed by our own VVills*, &c. And *yet take Repentance largely* (ſays he) *for any kind of Deteſtation of a thing paſt, ſo it may be termed Repentance for Original Sin.* Thus he limits it unto an Act of *Deteſtation* only, and that but ſuch as amounts to [an *any kind of Deteſtation of a thing paſt*, which is amiſs] which is as little as may be, and at beſt but as much as nothing for it, and that for the preſent, unleſs *Humiliation*, inherent Corruption dwelling in us, be performed alſo by us.

Tho. Aquinas, *ter. par. quæſt.* 84. *art.* 2. *ad tertium.*

Suarez, one of our acuteſt new Schoolmen, ſays, 1. *Non videtur eſſe apta materia virtutis pœnitentiæ, That Original Sin ſeems not fit Matter or Object for the Vertue of Repentance.* So that it is not for that *Grace* ſo much as to be converſant or exerciſed about it, but as for their *Sacrament of Penance* or *Repentance*: This Sin *nullo modo pertinet ad materiam illius Sacramenti, it doth no way belong to the Matter of that Sacrament*; and therefore *Contrition* for it is not required at all of theſe *Penitents* afore their *Abſolution.*

In tertiam par. 4. diſp. 2. Sect. 1. *de objecto materiali*, Tom. 14. Oper.

And the moſt I can get of him is, 2. That if we conſider this Vertue of Repentance, as it is a mere ſimple Affection, and a piece of Juſtice which we owe to God, as Original Sin is a State of Injuſtice to God; and ſo conſider'd, we may have ſuch a kind of Repentance for it. And ſo far he bountifully grants; *Hoc modo non eſt inconveniens objectum ejus ampliari etiam ad originale:* ſo taken, it is *NOT INCONVENIENT* (forſooth) *to extend it to Original Sin as its Object.*

And again, 3. *Poſſumus dolere eò quòd humanum genus in primo parente Deum offenderit*; *VVe may be grieved that Mankind did offend God in their firſt Parent*: which is all one with *Bonaventure*'s [*in generali*] that in general we may exerciſe a *Diſplacency* about it, but not *in ſpecial*, that is, particularly for our own Perſons, which yet we are to do, and lay it to Heart, as if none elſe had been guilty of it with us.

And 4. In his Cloſe he adds of *that* alſo, that this may be *done by conſidering it ſpeculatively*, ſo as thereby to expreſs an *Affection* to God.

But 5. Afterwards he profeſſedly ſays, *There is no Commandment given us either to mourn for it*, or be *diſpleaſed* thus at it, (for of thoſe two Acts he had ſpoken afore.) Nay, he adds, *nec dari oportuit*, nor ought any ſuch Command to have been given.

And 6. He gives this profeſſed Reaſon, *Becauſe as that Sin was committed but by the VVill of that one Man* Adam, *ſo it was ſatisfied for by the VVill* (or willing Obedience) *of Chriſt alone: and as by Generation natural it is contracted* by us, *ſo alſo by Regeneration in Chriſt* (which with them is done once for all in *Baptiſm*, unto all baptized) *it is blotted out*: and ſo (as we uſe to ſay) it *lightly comes, and it as lightly goes*: and thus they paſs it over and *wrap it up.*

Negat eſſe neceſſarium, ac merito, quia nullum latum eſt de eo præceptum, *nec dari oportuit*, quia ſicut unius Adæ voluntate commiſſum eſt, ita unius Chriſti voluntate pro illo ſatisfactum eſt: & ſicut generatione naturali contrahitur, ita etiam per regenerationem in Chriſto deletur. *Suarez ibid.* Originale peccatum etiamſi (rem ſpeculativè conſiderando) poſſit eſſe materia ſeu objectum *alicujus odii* pertinentis ad pœnitentiam, *&c.*

Nay 7. He concludes, *Nihilominus*, &c. *That notwithſtanding all thoſe* liberal Grants he had made about it, of *Diſplacency*, &c. (which you have now heard) yet it is not a *neceſſary Matter* or Ground of any *ſuch Acts*, *nor to ſpeak PRACTICALLY* (ſays he) is it an *VSEFVL Matter* (of Repentance) *to correct Mens Manners, which are the proper Ends* of Repentance. Thus he. So as in fine they plainly lay aſide all kind of Repentance about it, as *of no uſe at all*, in the Exerciſes thereof.

Nihilominus non eſſe materiam neceſſariam, neq; *practicè* loquendo *moraliter utilem* ad corrigendos & emendandos *mores*, qui ſunt proprii fines virtutis Pœnitentiæ. *Suarez ibidem.*

And as for *Eſtius*, for all his *debet haberi*, he notwithſtanding in his Cloſe about it, comes off thus, ---in anſwer to an Objection made out of *Auſtin*, that *that damnable Original Sin* is to be laid to heart, amended and *corrected* in a Man; *Not* (ſays *Eſtius*) *either becauſe every Man did it for himſelf, nor becauſe HE WAS BORN IN IT*, or that *he hath it* (in him), nor *unleſs the caſe happen to be that a Man* ſinfully *delays the Grace of Regeneration, and wilfully remains in Corruption, and will not be freed from it by Regeneration:* And ſo to do, is the Sin *of a Man's own Will, which is ſeverely to be repented of.* So that indeed *Eſtius* puts all upon this; In caſe a Man delays Repentance, and will not be freed by it from that State of Corruption, ſo indeed he is to repent, and for ſo doing, for that is always a Sin of his own Will; but ſtill ſo as take original Corruption ſimply, and as inherent in him, he flatly affirms he is not bound to repent or be afflicted for it, *either becauſe he was born in it*, or *BECAVSE HE HATH IT*, that is, that 'tis in him.

Auguſtinus docet *corripiendam eſſe* in homine *originem* damnabilem; non quia eam quiſque ſibi fecit, neq; quia in eâ natus eſt, aut eam habet, niſi forte culpabiliter gratiam regenerationis diſtulerit, *&c. Æſtius ibid. lib.* 4. *Sent. diſtinct.* 16. §. 6. ad finem.

O how ſlightly, ſlenderly, leanly and dilutely do theſe Men ſpeak of, and paſs over one of the greateſt Matters, and of the greateſt Concernment to Mankind that ever was in the World! Brethren, love and value your Religion. Let us take part rather with *Paul*, who in the Concluſion of his Diſcourſe about that Corruption, (which they after Baptiſm deny to be a Sin) we find to have been ſo infinitely preſs'd at the ſenſe of it, that he cries out, *O miſerable Man that I am! who ſhall deliver me?* &c. And the Miſery he there intends and complains of, is the above-mentioned ſinful Sin, as that which all along from *ver.* 14. in that Chapter he had ſo bitterly complained of; and yet *Paul* had been baptized many years afore he writ this Epiſtle. And if any ſay, he ſpeaks in the Perſon of an unregenerate Man, we know that Multitudes remain ſuch after their being baptized. Fall down likewiſe let us here with *David*, who long after his Circumciſion (which our Baptiſm ſucceeds) thus bewail'd the Corruption of his Nature; and bitterly lament and humble our ſelves for this Sin, as we ſhall ſee that here he did,——with an *Ecce*, a *Behold* upon it; *Behold, I was ſhapen in Iniquity, and in Sin did my Mother conceive me.*

And truly the greateſt Grounds I can find in *Suarez* or *Bellarmine*, or any of them, is, firſt, That the Object of *Repentance* properly is *Actus proprius, an Act done by a Man's ſelf*; and that in rigour Repentance is only *Retractatio facti præteriti*, the *recalling* with Sorrow and Grief *a Fact that is paſt*, which muſt be ſuppoſed a Man's own: *Pœnitet & facto torqueor ipſe meo.* Whereas (ſay they) neither of theſe two parts of Original Sin are committed or contracted by a Man's own Will, and ſo come not under the caſe of Repentance. And, ſecondly, That there is not, nor can be any *morſus Conſcientiæ*, *Sting* or Senſe of Conſcience for this Sin, ſuch as for our own actual Sins. One of theſe ſo expreſſeth himſelf, *Nemo in ſe reperit morſum Conſcientiæ propter hoc peccatum; no Man finds in himſelf any Sting of Conſcience for this Sin. Ego nunquam ſenſi, &c.* I never felt any, ſays he, *&c.*

As for *Refutation* of theſe Opinions I ſhall ſay little. *David*'s Practice, and what follows in the Treatiſe it ſelf, will be ſufficient for this: yet I ſhall premiſe here ſome few things thereto.

Firſt, I would bring both Papiſts and thoſe others unto *Acts* 2. 37, 38. *Now when they heard this, they were pricked in their Heart, and ſaid unto* Peter, *and to the reſt of the Apoſtles, Men and Brethren, what ſhall we do? Then* Peter *ſaid unto them, Repent, and be baptized every one of you in the Name of Jeſus Chriſt, for the remiſſion of Sins, and ye ſhall receive the Gift of the Holy Ghoſt.* Here we find thoſe Chriſtian Converts newly ſtricken with the ſenſe of Sin, and as yet unbaptized; and to the end they might be baptized by the Apoſtles, are exhorted ed to repent of their Sins; *Repent, and be baptized for the remiſſion of Sins.* Now I would demand whether or no they were not herein exhorted to repent of every ſort of Sin that was to be forgiven them, and the Forgiveneſs whereof was to be ſealed up by Baptiſm? and ſo, whether they were not here commanded to repent *in common* of their *Original Sin*, as well as of their Actual, in order to that ſealing up of Forgiveneſs of one as well as of the other?

And from thence my Argument lies thus;

That all thoſe Sins, the Forgiveneſs of which, Baptiſm upon Repentance was the Seal, *of all thoſe Sins* (that is, indefinitely, of any ſort or particular of them) they were to repent in order to that Forgiveneſs. But theſe original Sins (if Sins either of them) were Sins, whereof Baptiſm upon Repentance was the Seal of their Forgiveneſs, as well as of their own actual. *Ergo.*

The Proof hereof lies upon this, That theſe things are made of like Extent by the Apoſtle. 1. Sins to be repented of in order to Forgiveneſs, *&c.* 2. *Forgiveneſs* of thoſe Sins upon Repentance. 3. Baptiſm ſealing up that Forgiveneſs on Repentance.——There is no ſort of Sin that was to be forgiven, but is alike indefinitely exhorted to be repented of, and Baptiſm to be adminiſtred to ſeal up the Forgiveneſs thereof: for this Exhortation is general, or at leaſt indefinite, and reacheth to all ſorts of Sins that are to be forgiven. And who ſhall make the exception or difference, that ſome Sins need not be repented of in order to Forgiveneſs, but others muſt, ſince the Apoſtle makes none? In like manner, when Chriſt, preaching the Goſpel, exhorted to *repent and believe*, ſurely his Intendment was, that our *Repentance* for Sins ſhould be as extenſive as our Faith for the Forgiveneſs of them. If therefore we are to exerciſe Acts of Faith for the Forgiveneſs of all or any, then Acts of Repentance alſo: Who ſhall diſtinguiſh where God and Chriſt do not?

If any ſay, It is not requiſite that every Sin that is to be forgiven ſhould particularly be repented of: The Anſwer is, True, if it be underſtood upon this Ground, or with this Caution, that a Penitent cannot *de facto* know or recal every particular Sin of his through Weakneſs; yet ſo as yet the Duty lies upon all, or any, indefinitely one as well as another, eſpecially any one ſort of Sin as well as another, (about which the Queſtion is) and ſo as ſtill every one Sin is capable of a true Repentance as well as another; ſo as it muſt not be ſaid of any, that he needs not repent of ſuch or ſuch, that yet are acknowledged Sins, and for which Forgiveneſs is neceſſary.

And this Argument from *Acts* 2. comes the more home unto the Papiſts; for, according to their Doctrine, Baptiſm is principally intended and ordained for the Forgiveneſs of Original Sin, and the taking of it away as a Sin: So ſay they. And therefore ſay I, the Apoſtle, according to the Rule of Adequation, muſt be ſuppoſed to exhort theſe Men, now grown up to riper Years, to the Repentance of this Sin, in order to their being baptized, above any other.

Nor will the Inſtance of Infants, that they are not bound to repent of this Sin in order to Forgiveneſs at Baptiſm, and yet have it forgiven, obſtruct this; for theſe Converts were *Adulti*, Men grown up and come to knowledg: and this Rule in *Acts* 2. was given principally for what concerned them, and ſuch as they, *viz.* Men of riper Years when baptized: And ſo ſuch were and are obliged to repent of it.

If it be farther ſaid, That however their Original Sin being upon Baptiſm forgiven them, and that Forgiveneſs ſealed up thereby once for all, that therefore theſe Men were not obliged any more to repent of that Sin being ſo ſealed up and forgiven; and therefore not we, ſeeing it was done away once for all when we were baptized Infants.

The Reply is, That their actual Sins committed afore their Repentance and Baptiſm, were then forgiven as well as their original, and the Forgiveneſs of them ſealed up as well as this of original: and ſurely they will not affirm that theſe Converts were not obliged, nor needed any more at all to repent of their actual Sins after that Forgiveneſs at Baptiſm, eſpecially if they look a Verſe or two back, and conſider that *crucifying of Chriſt* was one of the Sins they are there exhorted to repent of, and were prick'd in their Hearts in order unto Forgiveneſs. And will they ſay, they needed not to repent of that Sin, becauſe forgiven

given at Baptiſm, whenas St. *Paul*, that had that Sin forgiven at his Baptiſm, yet cries out bitterly, *I was a Perſecutor and Injurious*, long after his Baptiſm.

Secondly, A ſecond Anſwer is, That both others, and the Papiſts, do in theſe Aſſertions bring up the higheſt Antinomianiſm, and proclaim themſelves as much ſuch as any are in the World: for theſe Aſſertions are founded upon this Suppoſition, That if a Sin be once forgiven by God, we need no more repent of it, or lay it to heart. The Papiſts Doctrine holds all Men in ſuſpenſe about the Forgiveneſs of actual Sins, but peremptorily teacheth that this original Sin is forgiven for ever,—and pretend to have the Aſſurance thereof, when not of the Forgiveneſs of the other; and from hence exact not a Repentance for this in Perſons baptized: ſo that look wherein they judg an abſolute Forgiveneſs to be, therein they are as perfect Antinomians as any. And what reaſon of difference can be given, why Original Sin, once forgiven, ſhould never more be humbled for, but actual Sins muſt; and why the Abſolution of a Prieſt in their Penance ſhould not abſolve them from actual Sins (Penance being to them God's Ordinance) as effectually, as the other Ordinance, Baptiſm, doth from original?

Beſides, is not this unkind and diſingenuous, whether in Papiſts or whomſoever, that this Sin forgiven by God, and remembred by him no more, ſhould therefore be forgotten by us? Shall a Man run away with the Forgiveneſs, and paſs it over thus, ſo as not to concern himſelf about the Sin forgiven any more? Shall not *this Sin* (if it be a Sin, as they confeſs) *abound in our ſenſe* and apprehenſions, to the end that the *Grace* of Forgiveneſs *may abound much more?* Rom. 5. Which *Grace* (if this Sin, according to the proportion of Sin in it, be not laid to Heart) is utterly loſt, deeming it, but as we do, a common Pardon of courſe, of which there would be Forgiveneſs whether we repent or no. However, it ſhould have a due regard from us, when we repent of other Sins, tho pardoned, to humble our ſelves for that alſo, it being proper unto us, that is, every one of us who are perſonally guilty of it, as if none other had been guilty of it with us. Aſſurance of Forgiveneſs quits us not, nor diſchargeth us of confeſſing and humbling our ſelves: We are to humble our ſelves the more, becauſe pardoned: ſo Ezek. 16. 63. *That thou mayſt remember, and be confounded, and never open thy Mouth any more, becauſe of thy Shame, when I am pacified toward thee for all that thou haſt done, ſaith the Lord God.* And though here the Prophet mentions only what we have *done*, yet there is the ſame reaſon of what *we are* or *have been*, or of what may be counted Sin, and for which God is pacified towards us too, as well as any other Sin; there is every way the ſame reaſon for both. We are to put our Mouths in the Duſt for ever for all Sins for which God is pacified, eſpecially when we feel the Venom of a Sin, (as in this Caſe it is) like a Cup of Poiſon drunk by us, ſtill working in our Bowels, and continuing ſo to do, until Death, which it brought into the World, fetcheth us out.

Theſe things I have caſt rather into a Preface, than to inſert them into the Body of the Diſcourſe it ſelf, (though there they might have had a fit Place) becauſe I aim at the benefit of the common ſort of Chriſtians, whom ſuch a Narrative of others Opinions do often deter and divert from reading any farther.

I ſhould likewiſe here anſwer thoſe forementioned *Grounds* why they deny Original Sin to be fit Matter of Repentance, which *Bellarmine* alſo manifeſtly affirms, namely, 1. Becauſe Repentance is properly only of an Act done by a Man's ſelf. And 2. Becauſe there is not, nor can be any *morſus Conſcientiæ*, ſting or biting of Conſcience for this Sin, eſpecially for *Adam*'s Fact imputed, (ſo ſay they.) But becauſe the Anſwers to theſe are more proper Ingredients into the very Practice and Exerciſe of our Souls about it, I have remanded them to a due Place in the Diſcourſe it ſelf.

CHAP. II.

The Expoſition of the Text proved: That David *expreſſeth Humiliation and Repentance for his Original Sin, and that he humbles himſelf in the ſenſe of his Guilt by the Imputation of* Adam's *firſt Sin, and of the Sinfulneſs of his own Nature.*

Psal. li. 5, 6.

Behold, I was Brought forth *in Iniquity; and in Sin did my Mother* Conceive *me.*

Behold, thou deſireſt Truth in the inward Parts: and in the hidden Part thou haſt made me to know Wiſdom.

MY intended Subject is the *Demeanour* and Exerciſe of an humbled penitent Soul in point of *Original Sin* towards God: It is not the Doctrine of Original Sin, (of which I have already diſcourſed) but what *Humiliation* and Repentance the Soul, convinced of it, is to put forth about it. And truly it is an uſeful Point of *Practice* as any other, and conducing greatly to glorify God, which yet is much out of uſe, I fear, in the private Intercourſes of Chriſtians between God and their own Souls, which therefore I ſhall endeavour to revive in your Spirits.

My Ground and Warrant for this, is *David*'s Frame and Exerciſe of Spirit here in theſe two Verſes; this being the moſt proper Scope of them, and this the eminent Penitential Pſalm of all the other ſeven, in the common repute of Antiquity, and wherein *David* as a Penitent, upon occaſion of this Murder and Adultery, and other groſs actual Sins, humbles himſelf deeply for this his Original Sin as the Cauſe and Spring of all: and therefore I do found the treating hereof upon this his Practice. And that I may with more advantage urge and direct you in and to this Exerciſe of Spirit and Soul about it, and lay a ſure and proper Foundation for my whole Diſcourſe, concerning this *the Practical Part*, (as I ſtile it) I ſhall in the firſt place open the Words, and *David*'s Heart as it lies incloſed in them; the Sum of which I reduce unto two principal Heads, to which I add a third.

I. *David*'s Confeſſion of this Sin, or *David*'s Brokenneſs of Heart for it: by opening which I ſhall clear that the Scope and Intention of his Soul was deeply to humble himſelf for this Sin, *&c.*

II. *David*'s own *Reflection* upon God's working this in him, and having diſcovered and ſet upon his Soul *this Sin*; he bleſſing God highly for this in the cloſe of that his Confeſſion in thoſe words, *ver. 6. And in the hidden Part thou haſt made me to know Wiſdom.*

III. There is a third Head ſerving to open the Words, which is, That whereas there are two Parts or Branches of Original Sin;

1. *Adam*'s firſt Tranſgreſſion imputed:
2. Inherent Corruption thence flowing:

I ſhall give ſome account that each of theſe are included diſtinctly in the Words, according to the Opinion of ſome Interpreters, which will make the

Expoſition of theſe Words compleat, and will alſo afford a Foundation for two *Parts* concerning each of theſe, which I have propounded to my ſelf to handle in this Diſcourſe, as in the Sequel will appear.

Firſt; For the clearing of the firſt of theſe Heads: Some would elude this Place by ſaying, it is his Mother's Sin ſuppoſed to have been in her in the Act of Generation, which he confeſſeth here, and not at all any that was his own, in which by her he ſhould have been conceived: Whereas on the contrary,

1. All his Acknowledgments in that Pſalm run upon his *own* Iniquity, his Heart was filled and poſſeſs'd with his perſonal Sins: ſo all along hitherto, *MY Tranſgreſſions*, ver. 1. *MY Iniquity*, and *MY Sin*, ver. 2. *I acknowledg MY Tranſgreſſions, MY Sin is ever before me*, ver. 3. *Againſt Thee, Thee only have I ſinned*, ver. 4. And ſhall we think that here he diverts to the Sin of his Mother, when he was in the full heat and carreer of confeſſing his own?

2. His Grief for his own Sins was ſo intenſe, both afore theſe Words and after, as muſt needs leave little Heart for him to run out upon his Mother's Sin, and leave off the purſuance of his own: he is not in *Jeremiah*'s or *Job*'s Frame, to curſe the Day of his Birth, and his Mother that brought him forth; no, we find him too deeply broken to do ſo. And to what purpoſe ſhould it be for him to ſay, My Mother ſinned in conceiving me, whilſt he lays ſo deeply to heart his Murder and lying with another Man's Wife? What had his Mother's Sin in conceiving him, to do with his having committed the Murder of *Uriah*, and defiling his Wife *Bathſheba?*

3. Nor did his Mother ſin in that Act of conceiving him, more than in other Actions the Godly do, and as indeed in all Actions we all do. He might have ſaid, that in eating and drinking, whereby ſhe nouriſh'd him in the Womb, ſhe had ſinned, as well as in this of conceiving him. His Mother was a godly Woman, as that Speech ſhews, *Pſal.* 116. 16. *O Lord, truly I am thy Servant, I am thy Servant, and the Son of thy Handmaid:* And he the Iſſue of lawful Marriage, whereof the *Bed was undefiled*, Heb. 13. 4. yea ſanctified, 1 *Cor.* 7. 14. And ſhall *David* then, upon occaſion of defiling another Man's Wife, and begetting a Baſtard, or a *Child unclean*, reflect upon his Parents lawful Act, yea, an Act ſanctified by God? No. Beſides, *David* was now at the Bottom of Hell acknowledging his Sins, *ver.* 3. and 'tis utterly contrary to the Genius of ſuch a Soul to mention the Sins of others in ſuch a caſe.

Secondly; If it was his own Sin he ſo cries out of, then certainly his having himſelf been conceived in Sin, and ſo his own *Conception-Sin* and *Birth-Sin* (which we call Original Sin) was it which he ſo much bewails, and it could be no other: And take our Doctrine about it, which teacheth it is derived by Conception, *&c.* and there could not be more manifeſt Words to ſignify it.

And that this ſhould be his very Heart and Meaning, is every way ſo congruous: For,

1. It holds ſome Order and Equipage with former Confeſſions in other Pſalms: he had confeſſed the Sins of his Youth, in *Pſal.* 25. and here the groſſer Acts of his more elder Years: he had ſaid, *Pſal.* 58. 2. That *the Wicked go aſtray from the Womb:* And here himſelf goes farther, and deſcends to the Source of all, *Behold, I was brought forth in Sin*, yea, and *conceived in it*, &c.

And 2. that upon occaſion of theſe ſo foul Miſcarriages, he takes a new Survey of the Sins of his whole Life, and examining himſelf to the bottom, ſhould arrive at this: even as in going along by a River, we come at laſt to the Well-Head, the Fountain of all thoſe Streams; ſo here. And this is natural and coherent, and there was a full Riſe for this; and it is no other but perfectly correſpondent with what the Apoſtle long after inſtructs us in, *Col.* 3. 9. even to join *inherent Corruption* and its *Deeds* together, as *Cauſe* and *Effects*. And *David* ſpeaks apparently to the like purpoſe here, This *I have DONE* (in the former Words,) for thus I was conceived in Sin, and behold, theſe Deeds are the curſed Iſſue of that Sin: He yokes, you ſee, *the old Man and his Pranks* together; yea, upon this Examination of the Matter, he found this the Cauſe of theſe and of all Sins elſe whatever. And therefore,

3. He ſets, you may obſerve, the *behold* upon the matter of this Confeſſion above all the former. He ſets not the *behold* upon thoſe actual Sins, or his, *This have I done*; yea, he tranſlates the wonder from off his having committed theſe, although ſo foul Sins, and puts it over the Head of this his Conception-Sin, as that which bears the account of all; and ſo it is as if he had ſaid, No wonder if I have thus foully tranſgreſſed, having the Principles of theſe and all Sins in me; the wonder rather lies in this, that I have not formerly ſo ſinn'd, and filled my Life with ſuch Defilements.

Thirdly; The iſſue and cloſe in his inſerting and intermingling the Confeſſion of this Sin, with that of thoſe groſſer Sins, was every way ſuitable and becoming a broken Soul; which I ſhall farther draw out in theſe four Particulars, which will both help us to take up what *David*'s Heart was in, and alſo diſcover this, wherein the very Practice or Exerciſe of a penitent Soul conſiſts as touching this Sin.

1. It was thereby to humble himſelf greatly, and thereby the more for thoſe actual Sins, by joining *this* and thoſe his *Deeds* together: His Scope was not to extenuate the Matter in thoſe actual Sins, which the next Verſe clears, as *Calvin* hath obſerved, but to aggravate and aggrandize them; and it is as if he had ſaid to God, (for unto God it is he utters this and all the reſt) I have been guilty of *this Evil* which I have done in thy ſight, this my Murder and Adultery, as likewiſe of infinite other Tranſgreſſions in the courſe of my Life; but above all, I humble my ſelf for this my Conception-Sin. For [*I*] that have committed theſe groſſer Evils, am further in my Nature a Maſs and Lump of all Sin altogether corrupt, and would of my ſelf have committed thoſe, and all Sins elſe, as other Men do, and am ready (if left to my ſelf) to commit a thouſand more ſuch-like. And if we do farther attentively conſider the great import of his *behold*, affixed upon this Sin's Head, and not upon thoſe other of his groſſeſt Sins, it will promptly and pregnantly give us to underſtand how deeply ſenſible his Soul was, and how greatly humbled for this Sin above the other. We may obſerve how he forbore to ſet it over his Confeſſion of thoſe his actual Sins, though the groſſeſt, but reſerves his *behold* for this. He ſaid not, *Behold, this Evil have I done*, ver. 5. but, *Behold, I was conceived in Sin*, &c. He ſays not, *Behold, (I) David* a King, that have received ſuch and ſuch Mercies from God, who would have given me more, (as God told him) who had that entire Communion with him, and Graces from him, [I] even [*I*] have done this Evil: No, he keeps it in till he came to this, and then his Heart could hold no longer; *O, BEHOLD, I was conceived in Sin.* His Debaſement was at its *Auge* here. And to whom is it he utters this *Behold?* What, to Man? No, his meaning is not to call on Men, *(q. d.)* O! all ye Sons of Men, *behold:* That is but his ſecondary Aim, ariſing out of his having penned it, and delivered it unto the Church: But when he uttered it, it was *to God*, or rather *afore God*; and yet, not as calling on God *to behold*, for that needed not: *David* had elſewhere ſaid, *God look'd down*, &c. and *beheld* the Sons of Men, when ſpeaking of this very Corruption. He therefore knew God beheld it ſufficiently; but he utters it *afore God*, or, as ſpoken of himſelf, between God and himſelf, thereby to expreſs his own *Aſtoniſhment* and Amazement at the ſight and conviction of this Corruption, and at the ſight of what a Monſter he ſaw himſelf to be in the ſight of God, in reſpect of this Sin. It was a *Behold* of Aſtoniſhment at himſelf, as before the great and holy God; and therefore it was, he ſeconds and follows it with another *Behold* made unto God, *Behold, thou requireſt Truth in the inward Parts.* And it is as if he had ſaid in both, O! how am I every way overwhelmed, whilſt with one Eye caſt on my ſelf I ſee how infinitely corrupt I am in the very Conſtitution of my Nature; and with the other Eye I behold and conſider what an infinite holy God Thou art in thy Nature and Being; and what an Holineſs it is which *thou requireſt:* I am utterly overwhelmed in the intuition of both theſe, and am able to behold no more, nor to look up unto thee, O Holy God!

This is the firſt Particular, humbling himſelf.

2. His Scope is to clear God: So in the Coherence with *ver.* 4, and 5. *Againſt thee, thee only have I ſinned, and done this Evil in thy ſight; that thou mighteſt be juſtified when thou ſpeakeſt, and be clear when thou judgeſt. Behold, I was ſhapen in Iniquity; and in Sin did my Mother conceive me.* I have done this Evil, I who have ſuch a Nature, conveyed together with my very Being, which, O Lord, will utterly clear thee, that when thou comeſt to judg, thou mayeſt be juſtified, who art an Holy God, tempteſt no Man to Evil, and hadſt nothing to do with theſe Sins of mine, but it was I my ſelf alone, out of the proneneſs of my Nature and Birth-Sin, who have done theſe Evils; it was my own Luſt that tempted me. And this the Scope of *ver.* 6. doth farther ſhew, Behold, thou requireſt the contrary, Truth, that is Holineſs in *Truth in the inward Parts.*

3. In the third place. He being upon the freſh guilt of theſe actual Sins upon his Knees, ſuing forth a Pardon, he confeſſeth this Conception-Sin with them, to the end to obtain his Pardon for his actual Sins, and this alſo altogether. He who is ſuing out of a Pardon of ſpecial Grace from a Prince, and hath the Liberty to draw it up himſelf, will be ſure to put into it all and every one of his Crimes, one as well as another. And Priſoners at the Bar do deſire to have all Indictments brought in, to the end they may be throughly diſcharged. And in the like manner *David* here confeſſeth this his Birth-Sin, upon occaſion of theſe his other Sins; and not only in reſpect of the Influence and Cauſation ſpecified, which that firſt Sin had into theſe Acts, but that it being a great Sin, a Sin ſtill remaining in him, comprehenſively takes it in to have it pardoned with the reſt. That as the Apoſtle in a doctrinal way, *Coloſſ.* 2. 13. firſt ſpecifying the Sin of the *Uncircumciſion of their Fleſh* which they were born in, together with all other actual Sins, comprehenſively concludes of all, that *God had forgiven them all their Treſpaſſes: And you being* DEAD in your Sins, *and the* UNCIRCUMCISION of your *Fleſh, hath he quickned together with him, having forgiven you* [*all Treſpaſſes.*] So doth *David* here, in a practical way, in his ſuing out a Pardon for Sin: And it is as if he had ſaid, Lord, take in and forgive altogether, both the old Man and his Deeds together, the whole of my Sinfulneſs, Root and Branch: And this comprehenſive intention of his, all thoſe vehement loud Cries for Mercy, both *before* theſe words and *after* in the following, do manifeſt. (1.) Before: *Have Mercy,* &c. ſaith he, *ver.* 1. *Waſh me* THROUGHLY, ver. 2. that is, both Inſide and Outſide, the Guilt and Stain, the Acts of Sin, and the inward Corruption. (2.) The word after, *Purge me with Hyſſop, waſh me, make me clean:* And he is principally therein intent upon the Sin in his Inwards; for, *ver.* 6. he ſets another *Behold* upon this, *Thou requireſt Truth in the inward Parts;* which is ſpoken in a perfect relation to the Matter of this his Confeſſion, in *ver.* 5. *Behold, I was brought forth in Iniquity.*

4. His Scope is to provoke, and to whet his Soul on to ſeek true inward Sanctification, or a new Frame of Spirit, ſuch as is ſeated in the Heart, and not in Acts only; *ver.* 10. *Create in me a clean Heart; for thou requireſt Truth in the inward Parts,* and I am wholly corrupted there. Which new Creation, without the ſight of Original Sin, a Man will never do, nor come to underſtand the neceſſity of. Compare with this *Coloſſ.* 3. 6, 7, 8, 9, 10. *For which things ſake, the Wrath of God cometh on the Children of Diſobedience. In the which ye alſo walked ſometime, when ye lived in them. But now you alſo put off all theſe; Anger, Wrath, Malice, Blaſphemy, filthy Communication out of your Mouth. Lie not one to another, ſeeing that ye have put off the old Man with his Deeds; and have put on the new Man, which is renewed in Knowledg, after the Image of him that created him.*

II. The ſecond Head I propounded for the opening this Text, was, *David's own Reflection* thereupon in the cloſe, in theſe words, *And in the hidden Part thou haſt made, or makeſt me to know Wiſdom.*

Which in plainer words is, His bleſſing of God, who had upon this occaſion of his Murder and Adultery, diſcovered this firſt Sin unto him, had ſet it upon his Heart, and had humbled him for it more than ever: and alſo it is a recommending the Knowledg of this, and the demiſſion of our Souls for it, (according to this his own Experience and Example) as of a great and deep *Wiſdom in the hidden*, and ſhews the high Valuation and Price *David* puts upon this Diſcovery of God's to him, and ſetting on of this Sin upon him.

Our Tranſlators read it in the Future Tenſe, *Thou ſhalt make me know*; but multitudes of other Tranſlators in the time Paſt or Preſent, *Thou haſt made*, or, *Thou makeſt*, &c. For it is a known Rule, Verbs of the Future Tenſe, are in Hebrew often put to import the Preterferfect or Preſent Tenſe.

So Calvin. Hilderſham. Vatablus. Pagnin. Tremellius. Hammond.

Now of thoſe Interpreters that read it in the Time paſt, *Thou haſt made me*, &c. the moſt of them do carry the drift unto this, that *David* ſhould ſtill proceed on to heighten thoſe his groſs Sins, and that it is a *new Aggravation* of them as to this ſenſe, That I whom thou hadſt inſtructed in the moſt ſecret Wiſdom of Matters of Godlineſs, and made me wiſer than my Teachers, ſhould yet thus ſin againſt ſuch and ſo much Light.

But *Piſcator* in his Annotations on this *Pſalm*, puts this ſenſe upon it, That *David* ſhould bleſs God for having made him to know this ſpecial Wiſdom in this hidden Thing or Matter, and had brought the Knowledg thereof home, as a Point of ſaving Wiſdom, to the hidden Man of his Heart, ſo as to ſee fully and clearly this native Corruption as the Cauſe of all Sin, and on that account to cauſe him lay it to Heart; and that God had made this Diſcovery, and this his deep Humiliation for it, to be the Iſſue of thoſe foul Sins, in ſuch a manner as he had never been ſenſible of it before; and ſo, that withal his Scope ſhould be to commend the *Wiſdom* herein to all Men elſe.

Per *ſapientiam in occulto* intelligit *agnitionem vitioſitatis naturæ*, unde naſcitur animi *demiſſio* coram Deo. *Piſcator* in Locum.

Alting. *alſo in his Preface to his Diſcourſe about this Sin in his* Theologiâ Elenchticâ, Loco vii. Pſaltes ille Regius, Pſ. 51. v. 8. prædicat ut rarum ac ſingulare Dei beneficium quod *occultam illam ſapientiam ipſi revelare fuiſſet dignatus. Sapientiam* vocat Agnitionem naturæ corruptæ ejuſq; vitioſitatis, quæ inde à primo conceptu atq; origine inhæret. *Occultam* dicit, quia licet per omnes partes diffuſa & variis motibus & actionibus ſeſe prodat, vix tamen aut ne vix quidem *Obſervetur* ac *deploretur*. Alting. Theol. Elenct. Loc. vii.

And truly to me this Gloſs and Interpretation of it, ſeems very fair and genuine, both becauſe that other of aggravating his Sin, comes in after an Interruption, and ſo remotely: whereas this latter comes in in immediate coherence with, and upon his confeſſion of Original Sin, and indeed is the cloſe of that part, and ſo ſeems rather to belong thereto, as this Interpretation doth make it to do.

And upon many other Accounts it ſeems very apt and congruous.

For, 1. this is in it ſelf a great Point of Wiſdom; *For the Heart of Man is deceitful, who can know it?* ſays the Prophet, *Jer.* 17. 9. And therefore to have a Divine Light in the hidden Man of the Heart from God, *(who alone muſt and doth give this)* experimentally, to ſee into and gauge this Gulph, muſt needs be an eminent part of *Wiſdom*. And indeed it is to dive into, and arrive at the bottom of true Humiliation, and fathom the utmoſt Depth of Sin: It is alſo in it ſelf an *hidden thing*. There are two *hidden Wiſdoms*; the one of that in God's Heart towards us in Chriſt; the other, which is next to it, (as Chriſt ſaid of the ſecond Table) is to know what is in our Hearts, and to have a through and bottom-light into the Sins thereof, into the inward rooted ſpiritual Contrarieties therein unto Grace and Holineſs, and that Truth in the inward Parts which God requireth.

Epheſ. 3. 9. 1 Cor. 2.

And, 2. it is, when made operative, *a practical Wiſdom in us*, (and then it is that Knowledg doth become a Wiſdom) whereby a Man's Soul is broken and made contrite, and all a Man's Affections ſtirred at the ſight of it; and it proves alſo as true a ſign of Grace, and piece of the Wiſdom of the Juſt, as the *Baptiſt* calls it, as any other: yea, and *David* ſeems to eſteem it ſo; for having had this inſight and illumination about this Sin, as the Iſſue of thoſe his Sins, he took it as a Pawn, and a good Hanſel, that God would do him good, and vouchſafe all thoſe other Mercies which in the following Verſes he purſues after, namely, of God's waſhing, purging, reſtoring him, creating in him a clean Heart and a right Spirit, *&c.* in that God had begun ſo good a Work in him as this was, that therefore he would perfect it.

3. It were eaſy to ſhew how this Wiſdom lays the Foundation in the Soul, for its ſeeking Juſtification through Faith by Chriſt alone; and that the Soul that is deeply convinced and inſtructed in this, will never be quiet in any other thing but Chriſt's Righteouſneſs: How alſo it directs and points the Soul unto that which is the true ſpiritual Sanctification, and worſhipping of God in Spirit and *Truth*, and not to reſt in any outward, moral, formal, yea, or imperfect Work on the Heart; for ſuch a Soul ſees by its Contrary, what *Truth* in the inward Parts God requireth: And look how *deep* the ſenſe of this is, ſo *high* will our Aims and Deſires riſe, both after *what*, and *what manner* of Grace it is wherein true Sanctification lieth. The conviction of this alſo being grown into a Wiſdom, perfectly lays the Creature at God's Feet, as is *David* here, and cauſeth it to juſtify and clear God, and condemn it ſelf: it cuts off alſo all Opinion of what a Man is apt to think he is of himſelf, and in his own Ability, for any good as of himſelf.

Laſtly; It is no wonder that *David* ſhould thus highly value it; for, beſides the former Conſiderations, it is alſo a Wiſdom *rare*, eſpecially in the Old Teſtament; and perhaps himſelf had not ſo intenſively and throughly conſidered this Sin before now; few in compariſon had arrived at this, or were ſenſible of it. And as *David* the Father, ſo *Solomon* the Son expreſſeth a like value for it, as a ſingular Point of Wiſdom, *Eccleſ.* 7. 29. *Lo, this only have I found, that God hath made Man upright; but they have ſought out many Inventions.*

I beſeech you therefore carry this home with you, *That to ſee into, and to be ſenſible of, and humble one's ſelf deeply for this Conception-Sin*, even to a *Behold*, is an eminent Point of Wiſdom. It is not the Knowledg of the Doctrine about this Sin, (you may have that and periſh, and not be humbled) but it is the Wiſdom of it in the *hidden Man of the Heart*, (as ſome underſtand it) or in this *hidden thing* (as others) practically ſeated in the inward Man, ſo as to be affected and acted accordingly. This is the Wiſdom I mean, and do exhort unto. I have therefore ſet this as the Title over this Diſcourſe, which urgeth and directs unto this [WISDOM IN THE HIDDEN]. This for the ſecond Head in the Expoſition.

Object. It hath been ſaid by ſome, That *David* confeſſed this for himſelf in particular; and what is this to the reſt of Mankind to argue, that therefore they all are ſo conceived in Sin? *&c.*

Anſw. 1. Becauſe, as the Apoſtle ſaith of himſelf and all the Jews, *WE were by Nature Children of Wrath* as well as OTHERS, that is, All others of Mankind. The Argument therefore holds good from *David*, *Paul*, and the *Jews*, to all others.

2. Becauſe the Holy Ghoſt, by the ſame Apoſtle, hath ſince pronounced the very ſame of All; in whom *All* have ſinned, *Rom.* 5. 12. yea, having firſt quoted words out of our *Pſalmiſt* for the univerſal overſpreading of this Corruption over all Mankind, not one excepted, *Rom.* 3. from the 10*th* Verſe to the 18*th*, he concludes, *ver.* 19. *Now we know, that what things ſoever the Law ſaith, it ſaith to them who are under the Law; that every Mouth may be ſtopped, and all the World may become guilty before God.* And, *ver.* 23. *All have ſinned, and come ſhort of the Glory of God* they were created in.

3. How otherwiſe can it be ſuppoſed *David*'s Caſe ſhould be a ſingular Caſe? Yea, or how ſhould himſelf come to know that this had been his peculiar Condition at his Conception, if he had not meaſured himſelf at that common Standard and Rule of all Mankind elſe, as in the Word of God he found the Condition of all Mankind to be ſet out in the Conviction, of which he applieth and ſpeaks it of himſelf? I may ſay as they to our Saviour, (though to a different ſenſe) What ſpecial Sin, before his Conception, had he more than any others committed; or his Parents, in begetting and conceiving him, that he ſhould be born in Sin, not others?

III. The third Head I propounded to compleat the Expoſition, and as introductory to the two following Parts of the Diſcourſe, is, That whereas there are two parts of Original Sin,

1. The

Chap. 2.

1. The firſt Act of Diſobedience imputed to us:
2. Inherent Corruption thence flowing:

That truly I could not paſs over in ſilence, what, in ſearching into *David's* meaning in theſe words, I found in *Piſcator's* Annotations, *viz.* That *David* ſhould have had each of theſe two diſtinctly in his Eye in this his Confeſſion, *ver.* 5. which I read thus, *Behold, I was brought forth in Iniquity, and in Sin did my Mother conceive me.*

That here are two diſtinct Sentences wherein he makes Confeſſion of this his Original Sin, and differing in the words of them, that is manifeſt.

For 1. There are two words uſed to expreſs the Sin hereof, by עוון and חטא; and there are likewiſe two different Verbs, חוללתי tranſlated in the firſt Sentence *ſhapen*, and יחמתני tranſlated *conceived.*

2. In the firſt Sentence, the Verb חלל doth ſignify, and is by divers rendred *brought forth* or *born*, which Word ſometimes denoteth ſimply the firſt *bringing forth of any Creature into being* or *exiſtence*; for 'tis uſed of God's forming the Earth in the beginning, *Pſal.* 90. 2. and alſo to expreſs the *beginning* of a *Man's being*, Job 15. 7. *WAST THOU MADE BEFORE THE HILLS?* And again, ſometimes the *bringing forth* by the Dam *with Pains*, as *Job* 29. 2, 3, 4. *Pſal.* 29. 9. and of a Child by its Mother, *Iſa.* 45. 10.

See Hilderſham *on the Words.*

And being thus underſtood in this comprehenſive Meaning, it imports both, (1.) That *David* from the very beginning of his Being, or having been brought forth into Being, even the firſt Moment wherein he *exiſted a Man* or Son of Man, that it was together *with Iniquity*, or *in Sin.* (2.) That from the Birth, or when I was brought forth with Pain by my Mother, it was with the guilt of Iniquity together with it. Now *Piſcator*, though indeed he takes the latter ſenſe of that Word, yet underſtands this firſt Sentence, *I was born* or *brought forth in Iniquity*, to be eſpecially intended of (the firſt part of *Original Sin*) *the Guilt of* Adam's *Fact*: And then the ſecond Sentence, *I was conceived in Sin*, he takes to intend *inherent Corruption.* And if ſo, then in the firſt Saying *David* doth confeſs, that aſſoon as *he was made a Man*, or Son of *Adam*, by union of Soul and Body together, that he was alſo *made a Sinner*; as *Rom.* 5. 19. ſpeaking of *Adam's* Fact in that Chapter, the Apoſtle doth *in terminis* affirm of all Men: And that then further, *David* ſhould likewiſe point to the time of his Birth into the World, when he was viſibly brought forth a Man, and owned to be a Man; from which time therefore all Men do generally date their being Men: and thus accordingly *David* enters his Name into the Canon-Regiſter of Mankind, as if he had ſaid, *born into this World* David *a Sinner*, when his Mother brought him forth with *Pain*; which was a manifeſt token of her bringing forth a Sinner *born to Sorrow*, as the Sons of Fire *that fly upward*; thoſe Sorrows alſo having been laid as a Curſe on her for her ſhare in tempting *Adam*, the firſt Man, unto that firſt Act of Iniquity, which brought Sin and Miſery upon all her and his Poſterity. This as to the firſt Part of Original Sin, out of the Interpretation of the firſt Clauſe or Sentence, *ver.* 5.

See Piſcator's Scholia *on Pſal.* 51. 5.

Quam admiſi in lumbis ejus.

Then that ſecond Sentence which follows, *And in Sin did my Mother conceive me*, or *warm me*, may and doth as fitly, and in as ſpecial a manner refer unto that *inherent Corruption or Vitioſity of Nature*, which the Apoſtle terms *the Sin that dwells in us*, Rom. 7. 17. contracted from our guilt of that firſt Act of ſinning, which ſeiſing on us at the beginning of being Man, (as was ſaid) defiles our Nature, as the guilt of that Act did *Adam's*: and ſo that word [*my Mother warmed me*] expreſſeth both (1.) his Mother's *firſt Conception* of him, by which he was made a Son of *Adam*; and alſo (2.) her nouriſhing him all that while in the Womb, in which ſignification the word is uſed, *Gen.* 30. 38, 39, 41. and thus taken, it doth moſt properly and more eſpecially reſpect that part of Original Sin, *Corruption of Nature inherent*, (as that which was the Sin he was conceived in, and thus warmed) which Word imports not only how at the firſt moment of Conception, that ſmall Tare or Seed, that had the reaſonable Soul ſhot then into it, became the Seat of Corruption from that Inſtant; but, as *Calvin* indigitates it, was *nouriſhed* and *foſtered* whilſt we lay in the Womb; that is, that Corruption was ſtill extended, and did go on to leaven and ferment that Maſs or Bulk ſtill as the Child did grow bigger and bigger

See Piſcator ibidem.

Mihi videtur Propheta ſignificare velle foveri nos & calefieri in peccato quamdiu in viſceribus matrum latemus. *Calvin on* Pſal. 51. 7. *upon that word.*

bigger in the Womb: And look as the Soul diffuſeth it ſelf more and more, as the bulk of the Members do increaſe; ſo withal original Corruption. And this Interpretation brings forth this Notion with it, That look as the Body and Soul by Conception united together, grow more ripe and mature, and the Members, Organs and Faculties of the Soul more fitted to bring forth actual Sin; ſo together with that Growth (tho the Growth it ſelf is natural) this inherent Corruption was, whilſt in the Womb, diffuſed and enlarged, and grew up with it towards a ripeneſs and ability for actual Sin, againſt the time of the buddings and ſpringings forth thereof. And the Words being underſtood in this latitude of Senſe, do comprehend the whole that may be ſpoken of this Original Sin, as,

1*ſt*. The Parts of it:

(1.) Guilt of *Adam*'s Fact: And,

(2.) Inbred Corruption.

2*dly*. For the *Time when* he was made, or elſe declared guilty of theſe.

1. When he was made a Man, or brought forth into *Being*, or *being Man*: Which,

2. Was at his firſt *Conception*, that then he became guilty of both theſe: Yea, and,

3. Continued guilty of the Act; and the inherent Corruption did withal grow greater all along the time he was *warmed* in the Womb. And then,

4. When *at Birth* with Pains he was openly and viſibly to Men found to be *a Man*, and owned as ſuch. And thus the whole of Time, and the Progreſs of it from firſt to laſt, is intended and involved.

And this for the third Head of Expoſition.

So then from the Words thus fully opened and interpreted, do ariſe two main Aſſertions to be proſecuted, the laſt whereof is the main I aim at.

The *firſt* meerly doctrinal, *viz.* That there are *two Parts of Original Sin*.

1. A Guilt of the Act in *Adam*'s and *Eve*'s Loins.

2. The inherent Corruption thence contracted and growing up to a Vigour, as the Body and Soul do increaſe, *&c.*

The *ſecond* is wholly *practical*, or the Uſe of the Doctrine of theſe two, *viz.* That a penitent Soul in humbling it ſelf for Sins, and confeſſing of them, ſhould take in his Sinfulneſs of Original Sin in both theſe Parts, as Matter of Humiliation to him: for *David* we ſee with a *Behold*, *&c.* hath an Eye to each of theſe in his Confeſſion here, according to the Interpretation given.

For the firſt of theſe Aſſertions, my Scope is not to proſecute it largely, it being meerly Matter of Doctrine: nor yet ſhould I have founded the two following Parts of this Treatiſe, *viz.* for a diſtinct humbling our ſelves for each of theſe apart, merely and alone upon this Text, or the latter Head of Expoſition now given, (although I think it moſt genuine) did not other Scriptures in the New Teſtament more expreſly and clearly ſet forth both theſe as diſtinct Parts of that our Sinfulneſs: And that being ſo clearly in a doctrinal Way done, I have propoſed this Interpretation comprehending both, (being not alone in it) and this Text as a Ground for theſe two parts of our Humiliation, the firſt for the Guilt of the one, the ſecond for the Exiſtency of the other in us, after *David*'s Example here, the Interpretation being ſuitable to the Analogy of Faith, and our *common Doctrine* about Original Sin. And yet it will be neceſſary for me briefly to add ſome further Evidence of theſe two out of thoſe other Scriptures.

1. We all have the Guilt of the Act of *Adam* from him, *Rom.* 5. 12. *In whom All have ſinned*, or, *In that all have ſinned*; for in whom ſhould they *have ſinned* but in Him, *that one Man* ſpecified in the fore-part of the Verſe? Infants and all, who in themſelves he denies to *have ſinned*, ver. 14. *after the ſimilitude of* Adam'*s Tranſgreſſion*; that is, by actual Sin, yet had *ſinned* in him: And in what Act of his? but that *one Offence of his*, which *ver.* 15, 17, 18. indigitate, τὸ παράπτωμα, that total Ruin of his in that Fall, or Sin in eating the

forbidden Fruit; from which one Offence, when it was conſummated or finiſhed, both *Sin* and Guilt or *Judgment*, as *ver.* 12, 16. *entred and came upon all* the World of Mankind unto Condemnation, and thereby they were made or conſtituted *Sinners*, ver. 19. Nor ſpeaks he theſe things in that Place of inherent Corruption derived, but of our being *made Sinners*, whence *Condemnation and Judgment* came upon us, as Juſtification doth from Chriſt's Obedience, as the Parallel is, *ver.* 16, 18. And look as he treats of our *Sanctification* by Chriſt in the ſixth Chapter, apart from this of Juſtification by Chriſt's Obedience, which he doth in this fifth Chapter apart: ſo in the like Method he ſpeaks of the inherent Corruption, or *Sin that dwelleth in us*, that follows upon the Guilt of this Diſobedience, apart likewiſe in *chap.* 7. 17. and ſo on. And the word he uſeth to expreſs our being *made Sinners by that one Offence*, ver. 19. as alſo *made righteous by Chriſt's Obedience*, is not a word ſerving any way to expreſs the impreſſing any Qualification inward, whether of Corruption or Sanctification, but to conſtitute, (as the word uſed there) which notes out the Act of an external Power or Authority, whereby a Man is made ſuch or ſuch, and ſo comports with a forenſical conſtituting us Sinners, or being juſtified, or pronouncing us guilty, and this alone: ſo as the derivation of the Guilt of that Act is the ſole Scope of what the Apoſtle ſpeaks of there, and of this of *David* alſo in the firſt Sentence here, *Pſal.* 51. 5.

2. But there is a ſecond thing from *Adam* alſo conveyed with, and by reaſon of the guilt of his Fact imputed to us, and that is his ſinful Image, or Maſs of Corruption inbred and ſticking in our Nature, which is ſtiled *Adam*'s Image, *Gen.* 5. 3. in perfect oppoſition unto that Image of God conſiſting in Holineſs, (as *Epheſ.* 4. 24.) which God *created Man* in, as in *Gen.* 1. 26, 27. And bring unto all theſe Places that ſpeak of both, *Coloſſ.* 3. 9, 10. and the Apoſtle's own Interpretation, gives Light to all; whereby we may eaſily ſee, that what in *Gen.* 5. *Moſes* termeth *Adam his Image*, that the Apoſtle in *Coloſſ.* 3. ſtileth the *old Man*, as being derived from the *old Man Adam*, though to an Infant but new-born: And on the contrary, God's Image he created Man in, which *Moſes* ſpeaks of, *Gen.* 1. the Apoſtle terms *the new Man*, in theſe words, *After the Image of him that created him*, namely at firſt, in *Gen.* 1. 27. Which Places, thus together compared, evidence not only an inherent Corruption (called therefore *the Man*) overſpreading our whole Man, called therefore *the Man*, to be in us; but alſo that we have it from *Adam*, called therefore the *old Man*, as that which is that *his* Image, *Gen.* 5. which he *begat in us*, contrary to God's Image he was created in. And in theſe Places he ſpeaks not of the Act of *Adam*'s Sin, as in *Rom.* 5. he does, and not of this Corruption there at all. And ſo theſe are the two diſtinct Parts of our Original Sin.

As in the laſt Head of the foregone Expoſition, we found two diſtinct Parts of Original Sin confeſſed by *David*, ver. 5. which we have briefly confirmed from other Scriptures; *ſo* anſwerably thereunto, I ſhall divide this practical Diſcourſe about this Sin into two Parts.

Firſt; The firſt diſcuſſing what *Humiliation* or *Repentance* is due from us for our Guiltineſs of the Act of *Adam*'s Sin imputed.

Secondly; The ſecond, what *Humiliation* or Acts of Repentance we are obliged unto for that *inbred ſinful Corruption* which is derived therefrom to us, and dwelleth in us.

CHAP. III.

A Diſcuſſion premiſed, By what Principles in a converted Man's Heart, he comes to be convicted of the Guilt of Adam's *Fact, and how far the Conſcience may be and is made ſenſible of it in true Converts.*

AS *for the Act of* Adam's *Sin made our own by Imputation*; e're I come to ſet out *the particular Acts of Humiliation* or *Repentance* about the Guilt of this; firſt, It is neceſſary for me to clear and remove thoſe Grounds of Objection ſpecified in the firſt Chapter, whereupon the Schoolmen and others (who do elevate and diminiſh Repentance for this Guilt) do chiefly build, which I there mentioned to be chiefly theſe two.

1. That *Repentance* properly is only *Actus proprii, of* and *for an Act of Sin done by a Man's own ſelf.*

Pœnitet & facto torqueor ipſe meo.

Whereas this Sin was perpetrated by *Adam*, and not by our ſelves perſonally.

2. The ſecond is, That there is not, nor can be any Sting or Regret in the Conſcience of any Man for this Sin, no *morſus Conſcientiæ*, as for a Man's own actual Sin there is.

The removal of theſe, as alſo the clearing the Truth hereabout, is beſt performed by a Diſcuſſion, *By what Principles in a Convert's Heart*, his Soul takes in and comes to be convicted of *this* Guilt: And it is neceſſarily introductory unto thoſe *Acts of Humiliation* which are to follow ſuch a *Conviction*, that we treat this Point firſt, *how* and *by what* Man is convicted thereof.

And the Diſcuſſion hereof is not now by us to be managed by handling and proving *the doctrinal Truth* of the Imputation of this Sin to us, (this my Diſcourſe ſuppoſeth that here, (as they alſo do) though ſomething I have ſpoken to it in the laſt third Head of Expoſition); but I being upon the clearing the *practical Part*, &c. my buſineſs is to find out the *practick Principles* in a Convert's Heart, by which the Holy Ghoſt (working upon a Man's Soul) makes him apprehenſive and ſenſible of this Guilt, and in what ſenſe, or *how far* even *Conſcience* is or may be ſtruck with it.

And firſt, I here grant that there is no ſting or *morſus* of Conſcience for the Act of *Adam*'s Sin imputed; that is, the Soul can never be tormented with this Thought, *I have done this Act my ſelf*: this is granted, and the Apoſtle affirms it, when ſetly ſpeaking of our guilt of this Sin, and that Infants who die, ſinned *in him*, yet not *after the ſimilitude of* Adam's *Tranſgreſſion*, Rom. 5. 14. ſo as there is not neither a Worm begotten in Conſcience, after the ſimilitude of *Adam*'s Torture about it, whoſe Conſcience had this to ſay to him, which ours do not, This I my ſelf have done, and have deſtroyed all others by it. All which I ſpeak as of the Guilt of the Act of *Adam*'s Sin.

Yet, ſecondly, the Soul is capable of a Conviction of Judgment, that that Sin of his is our Sin as truly as any other; that it is *proprium Peccatum*, though not *propriæ operationis*; it is *our own* proper Sin, though not of our own proper acting and operation: and of *this* the Soul is capable to be convinced. And that which is proper for me to beat out in this practical handling of it, is what manner of Conviction this is, and how or by what Principle in Man it is effected: And my return is, that partly by *Faith in the Word*, and partly from the Equity and Juſtice of its being reckoned unto us by virtue of the Law of Nature.

1. *By Faith* on the Word of God, which hath revealed it, and affirms it; which Faith and *Word* may and do bring it home, even to our Conſciences, I

ſay, to our *Conſciences:* For if *Faith* brings home, and applies Chriſt's Blood to our Conſciences, and purifies our *Conſcience* from the Guilt of all Sins, if the Blood ſhed by another [Chriſt] purifieth and diſchargeth the Conſcience from the Sins perpetrated by a Man's ſelf, inſomuch as that Conſcience receives a *quietus eſt* from another's Fact ſprinkled upon it, as we have it expreſs, *Heb.* 9. 14. Then why ſhould not Conſcience alſo take upon it the Sin of another, when the Word of God ſo plainly chargeth us, and the Juſt and Righteous God pronounceth and ſays, that every Man is guilty of it, and lays it at our Doors as well as any other Sin never ſo much our own? and thereupon, why ſhould not Conſcience own it as well as any other Sin? and admit this Word of *Condemnation* from the Mouth of God, as well as it joyfully receives and takes into it ſelf the *Word of Juſtification*; as *Rom.* 10. 6, 8. *But the Righteouſneſs which is of Faith, ſpeaketh on this wiſe, Say not in thine Heart, Who ſhall aſcend into Heaven? that is to bring Chriſt down from above.—But what ſaith it? The Word is nigh thee, even in thy Mouth, and in thy Heart; that is the Word of Faith which we preach.* It is the ſame God our *Lawgiver, who hath Power to ſave and to condemn,* (as the Apoſtle ſpeaks) whoſe Word it is in both, and both ſpoken from him unto that Principle in our Conſciences, which is the Seat or Receptacle of all the Guilt of Sin, as it is of the Pardon thereof: And if Conſcience be that Faculty which is abſolved from all Sin that is any way our own, then alſo it is that Faculty that takes in its Diſcharge from this; for the Scripture mentions that Faculty, at leaſt principally to be the Receiver of Acquittances from the Guilt of all ſorts of Sins for the whole Man: If therefore Conſcience be capable to apprehend an Abſolution from this Sin, when that it is pardoned, then ſurely it is, and was firſt capacitated to take in Conviction of a Man's being guilty thereof, yea, and of trouble for it; only AS the Word of God chargeth it, SO Conſcience receives it; and though the Word of God chargeth it not as a Sin of a Man's own committing, and therefore anſwerably Conſcience hath not *thus Sting,* to ſay, I my ſelf committed it; yet the Word applying it as a Man's *own Sin,* Conſcience may and ought ſo to apprehend it, and be poſſeſt of its Guilt accordingly; for Conſcience is that Principle in Man which anſwers to the Holy *Law of God,* in reſpect of Sin chargeable upon us; and what the *Law ſays,* it ſays to Conſcience, which is its Subject, and *under the Law.*

2. Eſpecially when the Sentence of the *VVord* is ſeconded and confirmed by the Equity and Juſtice of the Law of Nature; whereby I mean, not that Law which the Jews would have accuſed God of, That every Child ſhould bear the Sin of his Father, which by two Prophets, *Jeremiah* and *Ezekiel,* God doth renounce; but that which the Prophet *Iſaiah* had before in a ſpecial manner declared of *OUR FIRST Father,* Iſa. 43. 27. *Thy firſt Father hath ſinned, and thy Teachers have tranſgreſſed againſt me.* He being created the Head and Source of the Nature of all Mankind, and by the Law of Nature, or the Law of his and our Creation, and that made and enacted before he had ſinned; and by which Law it was that he had by Creation the Image of God's Holineſs to convey to us, if he had ſtood till he had put forth our Nature by Propagation out from him, and ſet it running in its courſe, he, by the Equity of the ſame Law, (which indeed was the Common Law, as I may term it, to Beaſts and Herbs to bring forth in their Kind, *Gen.* 1. 11, 24.) muſt beget in his own Image of Sin, if he fell and did ſin; and therefore he was naturally and neceſſarily conſtituted the Repreſentative of them all, in reſpect of the firſt Act of Sin he ſhould perpetrate, and the Guilt thereof muſt naturally, in the ſenſe given, be devolved to them, or elſe that part of the Law of Nature and Creation, *viz.* to convey his own ſinful Image as ſinful, had not had the ſame fulneſs of Equity in its fulfilling, as that other part of conveying the Image of God as *an Holy* Image, ſhould by the Law of Creation have attained: for it is evident, that nothing but the Guilt of *an Act of Sin* could cauſe that Image of Sin to be *Sin,* and as not in *Adam* himſelf, had that privation of Holineſs been a Sin to him, had it not been he had been guilty of an Act of Sin firſt, that cauſed that Privation; ſo neither in us, had that inherent Privation of Holineſs,

Holineſs become a Sin, had we not firſt been *made* Sinners in the imputation of that firſt ſinful Act of his. But of theſe things I have treated more largely before.

As there are two things concur in a Godly Man, unto our Knowledg and Conviction, *That this VVorld was made by God.* Firſt, That we know this by *Faith*, as *Heb.* 11. 2. Then, ſecondly, by the *Light of Reaſon*, viewing the Workmanſhip of God therein, as in which the Attributes of his Godhead are clearly ſeen, *&c.* Rom. 1. 21. which doth confirm a Godly Man's Faith therein, and may alone ſerve as a Conviction, even to a Heathen that hath no knowledg of the Word; which is the Apoſtle's ſcope there, ſo is it here, only with this difference, that the Light of meer Nature perhaps would never have attained to the knowledg of the imputation of our firſt Father's Act of ſinning, if the Word had not firſt revealed it, (according to that of *Solomon*, Eccleſ. 7. 29. *This only have I found,* (namely in the Word of God by *Moſes) that God made Man upright, but they,* &c.) yet ſo as being once revealed by the Word, there may be diſcerned an Equity in it, according to the very Primitive Law of our Creation, recorded in that *Gen.* 1. And by this means may Conſcience it ſelf be poſſeſs'd of it, as of that which is a Man's *own Sin*, and accordingly lay it to heart, tho not with this Sting, *That I in my own Perſon did it*, it can never riſe to a—*facto torqueor ipſe meo.* Yet take Conſcience in this large ſenſe, That it is a *Knowledg together with God*, ſo as to *know that God knows and judgeth we are guilty ſo or ſo:* And thus may our Conſciences, through the conviction of thoſe *Means* mentioned, be made conſcious, or to *know with God* this our Guilt, and anſwerably lay it to Heart. I ſtill urge, if Chriſt's Blood ſhed for us, and not by us, *may ſpeak* (in our Conſciences as well as before God) *better things*, &c. as the Apoſtle affirms, *Heb.* 12. 24. then why may not *Adam*'s Sin, committed by him, and not by us, when brought hence and charged upon our Souls by God, cry and ſpeak bitter things in our Conſciences, according as the Guilt thereof deſerveth, as well as of any other Sin, tho ſtill that Voice, *I my ſelf did it*, can never be heard in it? For conſider, how that the Parallel in that place is made between the Sin of *Cain*, which was *acted* by himſelf; and on the other hand, of what Chriſt did for us, and on our behalf; both which are in this common, that the *one cries*, and in the Conſcience too, as well as the other: both *ſpeak*, only the things they cry are oppoſite. *Abel's* Blood cried Terror and Vengeance in *Cain*'s Conſcience; and Chriſt's Blood ſpeaks Peace, but both in Conſcience: and therefore the Eccho of it is termed *the Anſwer or Plea* of a Conſcience made *good* by Chriſt's Death and Reſurrection; 1 *Pet.* 3. 21. *The like Figure whereunto, even Baptiſm, doth alſo now ſave us, (not the putting away the Filth of the Fleſh, but the anſwer of a good Conſcience towards God) by the Reſurrection of Jeſus Chriſt.* And it is obſervable, that in that ſame Chapter it may be found, that a *good Conſcience* is termed both *that* kind of Teſtimony in Conſcience, which ariſeth from the conſciouſneſs of a Man's own *well-doing*. So in *ver.* 16. *HAVING A GOOD CONSCIENCE*; that whereas *they ſpeak evil of you, AS OF EVIL DOERS*, &c. And then again, in *ver.* 21. of a Conſcience purified and pacified by Chriſt's Death and Reſurrection, (compare *Rom.* 4. laſt) is termed a *good Conſcience* alſo, as *that* which hath within it ſelf (ſtrengthned by Chriſt's Reſurrection) to appear before, and plead *before God* for its Juſtification. And Acts of Conſcience, and Voices in Conſcience, theſe both are, yea, and towards God.

I have inſiſted the more upon this Argument, both becauſe it aſſoils the greateſt Difficulty, and moſt ſpecious Objection that the Schoolmen and others go upon, why it is not, nor can be (ſay they) matter of our Repentance for it, becauſe it *pertains not* (as they ſay) *unto the Conſcience*; as alſo becauſe this hitherto ſaid, lays a Foundation for our demonſtrating,

WHAT KIND of Acts of REPENTANCE, according unto Scripture-acceptation of REPENTANCE, we may and ought to put forth, and exert upon this Conviction, which is the main Subject of this Diſcourſe.

CHAP. IV.

What are the Acts of Repentance which we are to exerciſe, concerning our Guilt of Adam's *firſt Sin. We are to judg our ſelves Guilty, and to condemn our ſelves for it. We ſhould alſo bewail the Miſery of that Condition into which it hath brought us. And we muſt alſo acknowledg our own ſhare in the Guilt of it, with the greateſt Sorrow and Grief.*

THeſe Things having been premiſed as introductory; and we now taking it for ſuppoſed, That a Soul is convicted thereof by the Operation of the Holy Ghoſt, I proceed on to ſet forth thoſe Penitential Acts which do and are to follow upon this Conviction.

And hereunto I muſt yet go farther, and premiſe this ſhort *Aviſo* alſo in the general, That I take and underſtand Repentance, not in the vulgar Acceptation that Heathens, and commonly Mankind take it only in, which we know is properly of what a Man's Conſcience hath an inward remorſe for, as having been perpetrated by a Man's ſelf: But we are to enquire into ſuch Acts of Repentance, as, according to the Scripture's acceptation *of Repentance*, we find ſet forth to us therein, that may be applicable to the thing before us, or which the Soul may and ought to put forth upon the conviction of this Sin; and thus even *Bellarmine* himſelf acknowledgeth, That Repentance (in this Argument) is to be underſtood by us.

Non tam ſequenda eſt Etymologia in nomine *pœnitentiæ* quod uſus *Scripturæ* in vera ſignificatione verborum aſſequenda. *Bellarm. de Pœnitentiâ,* Lib. 2. Cap. vii.

Repentance, in the Scripture-ſenſe, hath two principal Parts.

1. Looking *backward* to an Act of Guilt as gone and paſt.
2. Looking *forward* to Time to come, in *turning unto God* for the future, upon the conſideration of ſuch a Guilt that is paſt.

Let us now enquire what Acts of Repentance, of either ſort, which are truly penitential, are applicable to our Guilt of *Adam*'s Fact that is paſt.

A Soul convicted of this Guilt as its own Sin, though not of its own committing, by the operation of the Holy Ghoſt, may and ought,

Firſt; *To judg it ſelf* for this Sin, or pronounce a Sentence of Condemnation upon it ſelf for it; and we find *Repentance* is expreſs'd in Scripture to us, to be an *Act of judging our ſelves, that we be not judged with the World;* 1 Cor. 11. 31, 32. *For if we would judg our ſelves, we ſhould not be judged. But when we are judged, we are chaſtned of the Lord, that we ſhould not be condemned with the World:* as alſo 1 *Pet.* 4. 6. And the Reaſon why we are thus to judg our ſelves for this Act, is, *What God judgeth us for, we are to judg our ſelves for,* alſo before him; for in ſo doing, we do but take part with God, and conform our Minds unto his Judgment and Will, and thereby alſo prevent *God's judging of us*, as in the place laſt cited. And that God judgeth us for this Sin, there is this expreſs Scripture, *Rom.* 5. 16. *The Judgment is by one unto Condemnation.* And, *ver.* 18. *As by the Offence of one, Judgment came upon all Men to Condemnation: Even ſo by the Righteouſneſs of one* [*the Gift of Righteouſneſs*] *came upon all Men unto Juſtification of Life*—Where (1.) by [ONE] came Judgment, *ver.* 16. he means, that *one firſt* Offence of *Adam*, *ver.* 14. whom he calls *him that ſinned*,

Compare for this *Inſertion* ver. 16.

Book IX.

ſinned, as in the words afore: for *that ONE* is oppoſed unto *MANY Offences* that are pardoned, in the following words of that Verſe.—— (2.) By thoſe words, *Judgment came upon all Men to Condemnation*, he manifeſtly means, That upon *Adam*'s ſo ſinning, there iſſued forth from God, *the Judg of all the World*, a *Judgment*, pronouncing all Men criminally *guilty* of Sin, which ended and determined in a Sentence of *Condemnation* unto Death, as the demerit of that Guilt in them. And that thus *Judgment unto Condemnation* (κρίμα εἰς κατάκριμα) is to be underſtood, appears: For,

Et non inquit ſicut per unum hominem peccantem, ita eſt & donū: Nam Judicium quidem ex uno in Condemnationem, Gratia autem ex multis delictis in Juſtificationem. Ex uno ergo quid, niſi delicto? Quia ſequitur Gratia autem ex multis delictis. Dicant iſti quomodo ex uno delicto in condemnationem, niſi quia ſufficit ad condemnationem etiam unum Originale peccatum, quod in omnes homines pertranſiit. *Auguſtin. ad Valerium, lib.* 2. *c.* 27. *pag.* 184. *Tom.* 7. Op. Ed. Par. 1571. & *Epiſt.* 89. *pag.* 83. *Tom.* 2. Oper.

1ſt. *Judgment* is mentioned as the Cauſe, and *Condemnation* as the Effect; even as one's being judged guilty or criminal firſt, is the only cauſe of a Sentence of Condemnation unto Death: and it is guilt of a Sin that only is the cauſe of Condemnation.

2*dly*. By its oppoſite, theſe are parallel'd in the words following, *ver.* 18. Wherein, 1. the *Righteouſneſs of one*, namely, *Chriſt's Righteouſneſs* acted in
Ver. 14, 16. and by himſelf, is oppoſed unto that *one Offence of* Adam *that perſonally ſinned*.
Ver. 16, 18. 2. Judgment, or κρίμα, on us by that one Sin, is oppoſed to *Juſtification*, or God's accounting us *righteous*, and ſo imports God pronouncing us guilty or Sinners by that one Offence. 3. *Condemnation*, or κατάκριμα, is oppoſed unto
Ver. 18. Juſtification *OF LIFE*, and ſo a Condemnation unto *Death* is thereby intended, and that Death ſuch as is oppoſite unto that *Life*, which follows upon Juſtification, and therefore *eternal Death*, as the other is eternal Life.——Now what Guilt God as a Judg pronounceth on us, in and by virtue of that one Offence, and ſentenceth Death thereupon, that we as poor guilty Creatures ought to take upon our ſelves, and judg of our ſelves (as in our ſelves) thereby. And,

Secondly; We are to judg our ſelves ſo far, as that an Act of fear and trembling before our holy God, ſhould ariſe in our Souls that profeſs to fear this God,
Iſa. 66. 2. (one of whoſe *Characters* it is, *to tremble at God's Word)* for it, as for any other Sin; eſpecially in Souls in their firſt Converſions: ſo far as the Hammer of the Law may break the Heart with Threatnings for any other Sin, ſo far for this
Matth. 10. 28. alſo; at leaſt ſo far as Chriſt gave Command, *I ſay to you, my Friends, fear him that can deſtroy Body and Soul in Hell.*——For the Scripture hath not ſaid in
Epheſ. 2. 3. vain, That *we are Children of Wrath by Nature*; that is, by reaſon of the guilt of this Birth-Sin: God is not in jeſt but in earneſt with us, whilſt he ſpeaks it.
Rom. 13. 3. And as it is ſaid of the Magiſtrate, *Be afraid*, (for having done Evil) *for he bears not the Sword in vain*: ſo God is not wrathful for this Sin in vain. For whatever Sin we are obnoxious to Wrath for, we are to fear before God in that reſpect, as having deſerved it at his hands; and therefore we are to humble our ſelves before that God, and humbly to ſeek Pardon for the averting or turning away of that Wrath for this Sin, as well as for any other Sin——. Yea, and the Conſcience of the beſt is capable of Chaſtiſements of Wrath, or withdrawings by God for this Sin, though but imputed: For if Chriſt having our Sins made his, but by his voluntary Aſſumption and God's Imputation, yet was
Matth. 27. 46. made to cry out, *My God, my God, why haſt thou forſaken me?* Surely for the guilt of this Act ſo juſtly imputed, we might fear that God might deſervedly ſeparate us from himſelf for ever.

Thirdly; We may lament and bewail our ſelves for it, and the woful Condition that our ſelves and all Men are under by reaſon of it, and for the Conſequents thereof that come upon us and them. 'Tis eminently obſervable that there was a ſolemn Bewailment hereof, as in a common Concernment to Mankind, traduced and delivered down to the very Heathens that were of *Japhet's* Poſterity, for three thouſand Years after and upwards: Thus the *Grecians* in *Orgiis*

Chap. 4.

Orgiis Bacchi, bruiſing Serpents, and carrying them on their Heads, uſed to cry, *EVA! EVA!* which pointed clearly at that Miſchief the *Serpent* and *Evah* did us, in his firſt tempting to, and her eating the forbidden Fruit; the Serpent beguiled her, and his Head was to be bruiſed. And for the proof of this old Heathen Cuſtom, we have ſeveral Teſtimonies, as of *Demoſthenes*, * *Virgil*, *Propertius* and *Catullus*. And beſides, † *Clemens Alexandrinus* that lived in Heatheniſh Times a while, gives this Account of it; They ſet out, being crowned with Serpents, and howling out the Name of *EVAH:* and adds this Interpretation of it, That *Eve*, by whom Sin or Error, and all kinds of Evils flowing thence, have followed in the World, is hereby lamented by them. And ſo || *Plutarch* in the Liſe of *Alexander* the Great, reports how *Olympias*, *Alexander*'s Mother, performing theſe Bacchanalian Rites, ὄφεις μεγάλους χειροήθεις ἐφείλκετο τοῖς θιάσοις, that is, ſhe did wind great tam'd Serpents about the *Thiaſi* or myſtical Fans of *Bacchus*. And theſe things tho they did blindly, the firſt Impreſs of the true Intent of it being worn out, yet in that the Practice was thus continued in theſe ſo ancient Myſteries of Worſhip, argues, that in times nearer the Fall (as in *Japhet*'s time, the Father of theſe, when the Memory of this was freſher) it was intended for a bewailing that firſt Sin and Fall, and the Miſeries and Evils which the Sin of *Eve*, by the Serpent's Malice, brought on all Mankind. Yea and further, the R. R. Arch-biſhop of *Armagh* is bold to caſt in this Conjecture, as touching that great *Faſt* of the Jews, ſo called by way of Eminency, celebrated among them but once a year, which was the Day wherein the High-Prieſt (the Type of Chriſt, our ſecond *Adam*, his entring into Heaven for us) went into the Holy of Holies with the propitiatory Blood and Incenſe; which Day he conjectures to be the very Day anniverſarily that the firſt *Adam* fell and ſinned in, and whereon he was driven out of Paradiſe: His Words in the ſecond Page of his Chronology I ſhall give you. "It is very probable that *Adam* was turned out of Paradiſe upon the "10th day of the World, anſwering to our firſt of *November*, (according to "the Suppoſition of the *Julian* Period) upon which "Day alſo, in remembrance of ſo remarkable a thing, "(as in all reaſon, *ſays he*, it ſhould ſeem) was ap"pointed the Solemnity of EXPIATION or *Atone*"*ment*, and the yearly Faſt ſpoken of, *Acts* 27. 9. "termed more eſpecially by the Name *The FAST*, "wherein as well Strangers (as home-born People) "were commanded to afflict their Souls with a moſt "ſevere Intermination, (or Threatning) that every "Soul which ſhould not afflict it ſelf, ſhould be de"ſtroyed from amongſt his People, *Lev.* 16. 29. and 23. 29.—— Thus he carries it, that that *Faſt* had a ſpecial and eminent Aim, Reflection and Eye at *Adam*'s firſt Sin, and his being turned out of Paradiſe, when this Sin was expiated by Chriſt's Blood, and the other *Adam*'s Fall repaired and made up by our High Prieſt's entring into Paradiſe, Heaven it ſelf, (which illuſtrates the Parallel of the two *Adams*:) And ſo, according to his Notion, the Duty of that Day took into it, not the Sins of all the Year paſt only, (as *Heb.* 10.) but this great Sin eſpecially, as the Floodgate that firſt let in all other Sins: and therefore their Souls were to be humbled for it, as well as any other Sins whatſoever. And theſe Notions and Interpretations about the Practices both of Jew and Gentiles in their ſacred Myſteries, do ſerve to that which is my Propoſal, That as a Bewailment of this Sin and Fact was held up thereby both among Jews and Gentiles, (and both

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* ———Evantes Orgia circum
Ducebat Phrygias.———
Virgil. Æneid. lib. 6. *v.* 517.

And ſo Propertius;
Egit ut Evantes Dux Ariadna choros.
Lib. 11. *pag.* 172. *Ed.* Joſ. Scalig. *par.* 1577.

And Catullus, *pag.* 50.
Evoe bacchantes Evoe capita inflectentes.
And a little after;
Pars ſeſe tortis Serpentibus incingebant.

† Διόνυσον μαινόλην ὀργιάζουσι Βάκχοι, ὠμοφανίᾳ τὴν ἱερομανίαν ἄγοντες, καὶ τελίσκουσι τὰς κρεανομίας τῶν φόνων ἀνεστεμμένοι τοῖς ὄφεσιν ἐπολολύζοντες Εὐαν, Εὐαν ἐκείνην, δι' ἣν ἡ πλάνη παρηκολούθησε, καὶ σημεῖον ὀργίων Βακχικῶν ὄφις ἐστὶ τετελεσμένος· αὐτίκα γοῦν κατὰ τὴν ἀκρίβῃ τῶν Ἑβραίων φωνὴν τὸ ὄνομα τοῦ Εὐια δασυνόμενον ἑρμηνεύεται ὄφις ἡ θήλεια. Clemens Alexandrinus *Admonit. ad Gentes*, pag. 9. Ed. Pariſ. 1629.

|| Plutarch. in *Vitâ Alexandri*, pag. 1221. Ed. H. S.
And in the ſame manner the Ceremony is deſcribed by Nonnus Dionyſ. *lib.* 9. *pag.* 256. Ed. Lubini Hanov. 1605.
Πρώτη ἐχιδνήεντα κατὰ χροὸς ἧψεν ἱμάντα
Σύμπλοκον εἱλίκεσσι δρακόντων περὶ διπλακα μίτρην.

For the Foundation of his Conjecture, why the firſt Day of the Creation began October 23, *and ſo that this Faſt being appointed the* 10th *day after, and ſo on the* 4th *day anniverſary after Man's own Creation. For this I refer the Reader unto his* Chronology *the firſt two Pages of it, and his* Epiſtle *prefixed to the Chronology. But then the Sabbath (upon which Day that both Men and Angels ſtood) the Argument is ſtrong from* Exod. 31. 17. *and if ſo, there were but two days more between that and the Fall, ſuppoſing it on* Nov. 1. *Theſe falling ſo near together, and all things ſo ſuiting in the three, makes it very probable that Day to have been the Day of Man's Fall, and of the Jewiſh Faſt.*

both laid together, do ſomewhat conduce to confirm this Conjecture about either); and even in that very Levitical Law all Strangers were commanded to afflict their Souls, as well as they of *their own Country*, as the word is *Levit.* 16. 29. as both therein concerned; that therefore it is our Duty to lament it, and to be humbled for it.

Fourthly; The fourth Act is, To make a Confeſſion of our Guilt in this Sin, and to *humble* our ſelves with ſpiritual *Mourning*, and *godly Sorrow* for our ſhare in it; which is yet a farther thing, than to bewail our ſelves for the Miſeries it hath brought upon us. The Heathens did bewail the Miſeries that flow'd from it, but they knew not the Cauſe, nor the imputation of the Guilt thereof: But we that are enlightned by the Word, and convicted hereof by the Spirit, are in this manner to mourn for it, as well as any Sins of our own. Let *Suarez* and other Papiſts excuſe themſelves by a *ſpeculative Affection* expreſſed to God, or *grieving that Mankind offended God in their firſt Parent*, (as in the *Preface* I cited him) that is, in the *general condole* one another for it, as we ſay, as a common Condition; and yet he ſpeaks that but with a *poſſumus dolere*, we *may* thus *grieve*, that is, if we liſt, or have a mind to it, as if it were a Matter but left at our liberty, which we alſo may let alone.—But we have not learned *old Adam* thus. I ſay, *practically* we ought to do it, and with application to our ſelves in particular, as if no other in the World were guilty of it but our ſelves. For this Maxim *doth* and *will* follow us throughout all theſe Acts to be exerciſed, That it is *proprium peccatum*, *our own Sin*; though not *propriæ operationis*, *of our own proper committing*; yea, this is alſo *our firſt Sin*. And it will everlaſtingly follow from thence, that then we are to lay it to heart in particular as our own, and to mourn practically, particularly, and truly, and properly, for our guilt of it. *David* we ſee, when he was in his Month, (as I may with the Prophet ſo ſpeak, of the juncture of Time wherein he penn'd that 51*ſt Pſalm*) puts his Mouth in the Duſt before God; Behold, I was brought forth in this Sin, and I was conceived—He mentions not all Mankind, he loads himſelf with it, I and I, and puts the confeſſion of it among the reſt of his own actual Sins, and ſeeks a perſonal Pardon for it afreſh together with the reſt: yea, and the load thereof, together with the reſt of his own actual Sins, did contribute to work that *brokenneſs of Heart* in him, which, as a Sacrifice, he preſents unto God, *ver.* 17. for all the Sins he had before confeſſed, one as well as another, (of which more ſpecially afterwards). And certainly if the Jews were *to afflict their Souls* on that their *Faſt-Day* for their Sins, and that that Day was choſen by God for it, the Day whereon *Adam* committed this Sin; the ſignificancy of it was, That they ſhould *afflict their Souls for this Sin*, in relation to the commiſſion whereof that Day was ſingled out: And the Condition requiſite in that Faſt was, That every Man ſhould *afflict his own Soul* in particular for his own Sins, and therefore for this Sin, as well as any other Sins of his in particular, yea, for this ſpecially as the Foundation-Sin of all the reſt, which the intent of the Day minded them of. However, to be ſure this afflicting their Souls was to be done for all the Sins which Chriſt (who was typified out by the High Prieſt) ſhould procure the Pardon of by his Sacrifice and Interceſſion in Heaven; both which Acts of High-Prieſthood were performed by the High Prieſt, as in a ſhadow of Chriſt, whilſt the People without were afflicting their Souls for all or any of thoſe Sins, which by that Sacrifice were expiated or interceded for that Day.—And if the common Jew, out of ignorance, omitted to do it for this Sin, yet however it teacheth us, (of whom in their Worſhip and Significancies hereof, They and Theſe were *Types*, and upon whom *the Ends of the World are come)* it teacheth, I ſay, us, that know and are enlightned, to take upon us the Guilt of this Foundation-Sin, and which we expect to be, and to have been expiated and forgiven by the Blood of Jeſus, carried into the Holy of Holies by him, and his there interceding for us: It becomes us, (I ſay) and it is our Duty (whilſt we ſtand on Earth without) to afflict our ſelves for this Sin, if we look for Pardon for it, as of any other.

Speculativè conſiderando & poſſumus dolere, quod humanum genus in primo parente Deum offenderit. *Suarez* **in loco ſupra citato.**

Now what was it, or is it, *to afflict our Souls* for any Sin, but a particular laying it to heart, as being our own, to mourn and to be in bitterneſs for it? Thus, *James* 4. 9. *Be afflicted, mourn and weep,* are there joined together. And this is not to be done by us only *before God,* but *with Sorrow according to God*; as in 2 *Cor.* 7. 9. *Now I rejoice, not that ye were made ſorry, but that ye ſorrowed to Repentance; for ye were made ſorry after a godly manner, that ye might receive damage by us in nothing.* He ſpeaks of what kind of Mourning is to be for all Sin, *according to God,* (ſo in the Original) that is, according to God's Concernments that are found to be in a Sin, and Reflections upon him in that Sin, which have caſt Diſhonour and a Shadow upon the Glory and Honour of God any way. And upon ſearch we may find many high and great Ones of ſuch reflections upon God, to have been in the *ſubſtance of that firſt Act* of *Adam*'s ſinning, that did touch nighly upon God, (whereof I have ſummed many before) as that it was a depoſing God, a Jealouſy that God envied and kept them from Happineſs, in forbidding that Fruit, *&c.* There are infinite many of ſuch in that FIRST Sin, that had a malign Aſpect unto God, and for theſe we ought to mourn, if we will mourn at all. And truly, if we conſider how in this place *to the Corinthians,* (e're we go off from it) that it was but the Sin of *one Man* among them, and ſo originally (as I may ſo ſpeak) but *another's Sin,* which yet had occaſioned and broached that godly Sorrow in them, upon the Apoſtle's having reproved them for not having done it, 1 *Cor.* 5. This Sin, though the Sin of another, committed by one of their Society, yet they, as being one Body together with him, ought to have laid it to heart, and to have mourned for it as committed amongſt them; yea, and that they ſhould have done alſo, under the Conſideration of God's Concernment therein; *according to God,* which, reſpect had unto that Man's Sin as their own, that Paſſage in *ver.*10. doth clearly point at, *You have approved your ſelves* (by that their mourning) *clear* [*in this Matter*], *viz.* about that Man's Sin committed amongſt you——Although alſo this his Sin had likewiſe become their own Sin, by their having omitted to mourn for it, as their Duty was to have done, as in the former Epiſtle he had told them, 1 *Cor.* 5. 2. *Ye are puffed up, and have not rather mourned,* &c. By defect of which they had involved themſelves in the Guilt of that Man's Sin, which otherwiſe had ſingly remained his own; though now in that 7*th* Chapter of the ſecond Epiſtle, they had, by a godly Sorrow for it, approved themſelves clear and ſincere in *that Matter.*

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Now to bring this ſomewhat farther home to the Point in hand,——I urge it thus;

If the Sin of one Man, committed in a Body and Society of Men in Church-relation, was to be the Object of confeſſing it, and mourning by the whole of that Body, and each Perſon of it, both publickly and privately; which if they had not omitted to have done, had not become their Sin, (the like in many Caſes holds about the Sins of a Nation)——Then much more this firſt Sin ought to be the Object of our Mourning, this firſt Sin committed by our firſt *Father,* and *Head* of Mankind, to which we all had that near Relation, (which our Divines out of the Scriptures uſe to urge) and which Sin becomes ours, not by a meer omiſſion of mourning for it, as having been the Sin of an ordinary Parent, but even by our being involved in the very acting and perpetration of it by our *firſt Father,* and ſo as the Fact it ſelf becomes our own Sin. This was not the *Corinthians* Caſe; the *Corinthians* did *not ſin in the inceſtuous* Perſon's ſinning, as we all are ſaid to have done *in that one Man* Adam.——If therefore theſe *Corinthians* found that Relation of theirs in that Fact, and that Concernment of God's Diſhonour in it, and his Intereſt, ſuch as they *mourned according to God* for it, and ought ſo to have done; then certainly, thou being convinced that this Act of *Adam*'s is thy Sin, (on the account fore-ſpecified) and then coming before God to afflict thy Soul for other Sins of thine; and being to deal with God about Sin, and all Sin, and this being *thy* Sin, which thou art ſenſible that (as in thy ſelf) thou ſtandeſt guilty before this Holy God for, then ſurely thou art to mourn for it: For how are we to deal with God about any Sin, which occurs to our Thoughts, and which we are found guilty of

Rom. 5. 12.

before him? or how to manage our ſelves in his Preſence, under the apprehenſion of our guiltineſs thereof, but by falling down before him, and to put our Mouths in the Duſt, with a true and bitter humiliation for it? —And therein (if it be *our Sin*) to ſearch out the Aggravations of it, and what the Concernments of God are in it, (and in this Sin we may find many) as matter of this humbling, and to move us ſo to mourn according to God, and all this to the end, to return an Honour to God by our debaſement of our ſelves, and in confeſſing the Aggravation of it, deeply breaking our Hearts, and cauſing them to mourn. And in this Caſe it is not only as the mourning of a Traitor's Son for his Father's having committed ſuch or ſo high a Treaſon againſt his Prince and Country, as hath brought Ruin upon both, but as of one who is enwrapped in the very Act of his Father: Thus here it is reckoned, thy Treaſon as well as thy Father's, by thy being in *Adam*'s Loins as the *firſt Father* and Head of Mankind. The like Reaſon whereto holds not of any other Father and Child, as not of any National or Church-relation ſince.

I add this further, to ſet this Duty home upon our Hearts of mourning for this Sin, drawn from the *Corinthians* Inſtance, That it being our own Sin already, whether we mourn for it or not, by our neglecting to mourn for it when we ought, we incur the Guilt of it anew, and ſo draw a double Guilt thereof upon our ſelves, as the *Corinthians* alſo did. And I can conclude with this, That as we are and do *receive Chriſt's Righteouſneſs*, when imputed through Faith with Joy, *Rom.* 5. 1, 2. and *Rom.* 15. 13. and *are filled with Joy and Peace*, upon our reception and laying hold of that his Righteouſneſs as ours; ſo ſurely may we by *Conviction* apprehend our ſelves guilty of this Sin imputed, entertain the apprehenſion of it with like godly Sorrow.

Fifthly; A fifth Act is *Contrition*, or *brokenneſs* of Heart, which is indeed the top and higheſt Diſpoſition and Act in Repentance: and therefore *David*, of all other, ſpecifies and preſents that to God, *A broken and a contrite Heart*, O *God, thou wilt not deſpiſe*, in this 51*ſt Pſalm*, ver. 17. and he ſpeaks it *at*, yea, and *as* the very cloſe and winding up of all his *Confeſſions* and *Mournings*, (for the reſt of the *Pſalm* is a Prayer for the Church) and certainly coming in thus, as that which he breath'd forth as his laſt Sigh, *ultimus Singultus*, and as a Depoſition left with God at his farewel, and his breaking off all his Confeſſions, (unto which brokenneſs of Heart hath an immediate relation) it muſt needs include all and every of thoſe Sins he had been confeſſing afore in the *Pſalm*, as thoſe for which, and at the mention of every of which, his Heart had been a *breaking* and a melting all along: and having now his full load, his Heart ſo broken as he could go no farther on in that ſtrain, he therefore makes a ſtop there, and diverts to another Key. And what then, ſhall we leave out of the comprehenſion of this his brokenneſs, that Sin which he had confeſſed, *ver.* 5. *I was brought forth in Iniquity?* &c. Certainly no; nay, his Heart breaks to an *Elah*, to a *Behold* in that, to a βοήθεια, a *crying out* (as *Heb.* 4. 16. the word is) when he came to that Sin; and if any would go about to exclude and except this, as having no part or ſhare in breaking his Heart, he muſt give a reaſon of difference (and it had need be a great one) why, he having confeſſed this among thoſe other Sins, it yet muſt be underſtood that his broken Heart only was for, and had an eye to thoſe other Sins, not this—*David*'s Heart (I believe) felt not, nor found any ſuch diſtinction. I pray therefore take this in with the reſt, both this of his Birth-Sin, as thoſe of his own committing, for he had equally confeſs'd both, yea, *That Original Sin*, with a *behold* above the reſt; take it, I ſay, into your Thoughts, and be convinc'd that the Guilt of the Act of *Adam*'s Sin is as juſt and full a Ground and Matter of true brokenneſs of Heart, truly and rightly underſtood, and according to the Scripture-Notion, as any other Guilt.

True Contrition and *Brokenneſs*, brings the Creature unto nothing in it ſelf, in its own humblings of it ſelf, it cauſeth it to deſcend as to the Duſt of Death and Hell, ſo even to *nothing*. In *Iſa.* chap. 57, & 66. *A broken and contrite Heart*, is ſet in full Aſpect to the Infinite Highneſs, Soveraignty and Greatneſs of God. So *Chap.* 57. 15. *Thus ſaith the high and lofty one, that inhabiteth Eternity,*

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whoſe Name is Holy, I dwell in the high and holy Place, with him alſo that is of a contrite and humble Spirit, &c. And the humble and *contrite* Heart there, imports an Heart made in the deepeſt manner apprehenſive and ſenſible of its infinite Diſtance from God as God, and of its own being Emptineſs and *nothing*, both as a Creature at its beſt, and as a Sinner at its worſt: This Heart (in *Iſaiah*) is made low and humble in both reſpects, as well before God as *the high and lofty One*, as before God as the *holy One*; and a Soul, when brought low in both theſe reſpects, is the fitteſt Match or Companion to chooſe, for God to fill and dwell in: and both theſe (beſides whatever elſe) doth that *Poverty* of Spirit cauſe, which Chriſt made the firſt Promiſe of Bleſſedneſs unto: For what is that Poverty, but a meer and perfect Emptineſs in a Man's own view and depreſſion of Spirit?

Matth. 5. 3.

Now the conviction and ſenſe of a Man's being guilty of this firſt Sin, brings a Man's Soul to this Nothingneſs in ſome reſpects, more than any other Sin, in regard of both theſe.——

1. That it doth this in reſpect of his being made a *Sinner* by it, the Hainouſneſs of this Sin (ſet forth by many inhancing Circumſtances) above any other will ſhew, which I here inſiſt not on.

2. That the Recognition hereof ſhould humble and bring the Soul to a *Nothingneſs*, as we are Creatures, before this high and lofty one, is manifeſt upon ſuch Conſiderations as are more proper to the guilt of this Sin than to any other Sins of our own committing, ſince we have been firſt made Sinners by this firſt Sin. For he that will to the full humble himſelf for this Sin, muſt firſt put himſelf, in his Faith and the Suppoſition of his Mind, into a State of perfect Holineſs and Righteouſneſs, by conſidering himſelf to have been ſuch once in *Adam:* He muſt firſt underſtand himſelf to have been exactly and compleatly *holy* and *righteous*, and alſo to have ſtood and continued ſuch, as *Adam* was, and did unto the very moment of his ſinning: and then may the Soul ſay, *O but yet I fell and ſinned in him.* Look as when we come to be juſtified by God, we are to look upon our ſelves as *ungodly* Perſons, as the Apoſtle ſays, our Father *Abraham* did long after his Converſion, *Rom.* 4. 5. even after his having been made *godly* thereby: Which tendeth to the deepeſt Emptineſs of our ſelves, that God ſhould for ever juſtify as ſuch, that is, as *ungodly*; and this we are to do, becauſe of our ſelves we are ſuch, having been ſuch once, though now we are and have been upon a new Grace truly ſanctified. Juſt thus when thou comeſt to humble thy ſelf for this Sin, (that thou mayſt thorowly do it, and to the bottom) look (on the contrary) firſt upon thy ſelf, as once to have been ſo and ſo perfectly upright and holy, by and from thy Creation —— And then thereupon, thy conſidering how thou didſt fall from that Condition, will more effectually read to thy Soul theſe humbling Lectures and Admonitions, to annihilate thee, or bring thee to nothing as a Creature, than any other of thy Sins ſince.

1*ſt.* It will humble thee not only for the ſinfulneſs of that Act, but alſo for the Mutability, Vanity, Fickleneſs and Unſtability of thee in falling from ſuch a perfect State, the moſt perfect that Man by Creation was any way capable of.

2*dly.* It will inſtruct thee, that if thou thy ſelf hadſt been in *Adam*'s ſtead, when he was thus perfect in Holineſs, (as he was in thine and all the World's ſtead) that thou wouldſt have ſerved him and us all *ſo*, even as he ſerved us, (or rather God) and have fallen as foully and as ruinouſly as he did.——Thou wilt eaſily therefrom conclude it with thy ſelf, by taking thy Meaſure from that Standard; That if the holieſt Man that ever was, (but the ſecond Man Chriſt, perſonally united to the Son of God) choſen out by God on purpoſe as the Perfection of his Creation, eldeſt-born of the Sons of Men for ſtrength and ability to ſtand, betruſted with his own and all Mankind's Intereſts, and future Happineſs, *&c.* if he thus fail'd, *That even ſo ſhould I have done,* wilt thou think. God I ſee might truly ſay, as in *Job*, I can put no truſt in any of my Creatures ſtanding on their Bottom. Nor could I (mayſt thou ſay) have any Confidence in my ſelf, by which to have undertaken to ſtand, if I had been ſet down in *Adam*'s Circumſtances, and with his Apprehenſions about me, more than he did. And this will inſtruct a Man wholly to give up his Creature-Eſtate to God: and this is a great Leſſon. Yea,

3dly. The Conſideration of this will teach and inſtruct thee, as never to put Confidence in any Free-will-Grace, that is, *Grace committed to the conduct and menage of Man's Free-will*; ſo nor in renewed Grace, that is, if God ſhould now ſet us up again upon a new Stock, make us as holy as we were at firſt, and then leave us to a Creature-like Management of our ſelves, (ſuch as at firſt we had) we ſhould fall with all that our new Repair and Stock of Holineſs, it would not keep us a moment; and in this Emptineſs and Nothingneſs of our ſelves, the guilt of the firſt Act of Sin perpetrated by a pure Creature, (as *Adam* was) inſtructs us in ſuch a manner, as no other Sin of our own, now when we are corrupted, would or could have taught us: for that was acted out of pure Freedom, or rather Arbitrarineſs of Man's Will, as not then biaſſed or inclined unto Evil, but furniſhed with the contrary; whereas now our Wills are ſpoiled and corrupted by that Sin, and have a Weight depreſſing them, and a Bribe in their right Hand: So that we now ſin, tempted by our own Luſt, (as the Apoſtle ſays, *James* 1. 14.) as well as out of a freedom of Will.

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All theſe Acts of Repentance are mingled with Faith in Chriſt, and have a Tendency to excite and increaſe it. That the ſenſe of this Sin hath, more than any other, an Influence to move us to Chriſt, ſince hereby we are convinc'd of our Weakneſs and Mutability, as Creatures, as well as of our Guilt, as Sinners, that ſo we may ſeek a Remedy in Chriſt for both.

ALL theſe forementioned Acts, eſpecially the latter of *ſpiritual Mourning* and *Contrition,* are mixed in the Heart of a Soul truly penitent, with Strains and Veins of *Faith* upon Free-Grace, and Chriſt, for Pardon and Juſtification from this Guilt as well as any: Nor indeed is that *ſaving Repentance* for any Sin that flows not from, or at leaſt is not accompanied with the hopes of, and ſeeking of Pardon and Forgiveneſs for that Sin a Man repents of. We ſee therefore how this exerciſe of Spirit is here intermingled in this Pſalm with theſe Confeſſions, *Waſh me, purge me with Hyſſop,* which had Chriſt's Blood in it, according to the Levitical Type, to ſprinkle the Conſcience withal. Hyſſop was uſed as the Inſtrument of ſprinkling both *Water* and *Blood* on them that were any way unclean, whereof we read, *Exod.* 24. 7, 8. with the Blood of Calves; and *Levit.* 14. 6, 8. with the Blood of Birds, in caſe of the Leper; and *Numb.* 19. 6, 18. with the Aſhes of an Heifer. The Myſtery of all which the Apoſtle hath led us into, *Heb.* 9. 19. Moſes *took the Blood of Calves and Goats, with Water and Scarlet Wool, and Hyſſop, and ſprinkled all the People:* And *ver.* 13, 14. he interprets it thus; *If the Blood of Bulls and of Goats, and the Aſhes of an Heifer ſprinkling the Unclean, ſanctifieth to the purifying of the Fleſh; how much more ſhall the Blood of Chriſt, who through the eternal Spirit, offered himſelf without ſpot to God, purge your Conſcience from dead Works?* &c. thereby ſignifying our Juſtification. Now the ſprinkling of the *Blood and Water,* by Hyſſop, *&c.* dipp'd therein, in caſe of the *Leper,* Lev. 14. was more ſpecially intended of cleanſing us from our *Original Sin,* both by Chriſt's Blood in the way of Juſtification, and by *VVater,* in the way of Sanctification; for that Sin needeth both——Sanctification to cleanſe us from the Filth or Blot inherent, and *Juſtification* from the *Guilt.* And the Leproſy more properly pointed unto that Birth-Sin, ſince that noiſom Diſeaſe often was conveyed by Birth, and always noted out that inherent Corruption, which as a Sin and a Leproſy is in us, contracted firſt by *Adam*'s Fact, and by Birth derived as a native Diſeaſe. Now *David* therefore confeſſing himſelf unclean in reſpect of his Birth-Sin, and having Chriſt's Blood in his Eye, as well as thoſe other Sins, pertinently therefore cries out, *Waſh me thorowly,* ver. 2. (for that ſprinkling on the Leper was done ſeven times, *Lev.* 14. 7. a number of Perfection) and *purge me with Hyſſop,* &c. *ver.* 7. and *I ſhall be whiter than Snow:* for the Leper was cleanſed by the ſprinkling of Blood, from Scarlet Wool dipp'd in it, as well as Hyſſop, *Lev.* 14. 6, 7. whereby the Crimſon *Guilt* of this and other Sins was done away; and, as the Prophet ſpeaks, *Though they were as Scarlet, they ſhall be as white as Snow; though they be red like Crimſon, they ſhall be as Wool.*—— So then, together with Confeſſion and Repentance, we muſt remember to mingle Acts of Faith, as *David* did. And truly thoſe forementioned Acts, ſpecially of Contrition, *&c.* for the guilt of this Act, do both prepare for further Acts of Faith, and are to be accompanied therewith.

Firſt; Such a Brokenneſs prepares for going out unto Chriſt, perhaps in ſome reſpect more than any other Sin. For, 1*ſt*. It letting us to ſee our mutability and nothingneſs as Creatures, &c. (as was noted) this diſpoſeth the Soul both to value, and go out of it ſelf unto Chriſt.

1. As *an Head* of Union, by whom we are fixed and made ſtable *as Creatures*, and ſhall one Day in Heaven become immutable through our Relation to him as to *an Head*. And,

2. To have recourſe unto Chriſt as *a Redeemer*, to cleanſe us from the Guilt and Power of Sin, both which do ſo diſtinctly make up the Faith we ought to act on Chriſt in regard of this our Original Sin.

2*dly*. It ſerves (by the parallel of the two *Adams*) to help Souls more clearly to underſtand the right way of our Juſtification, and how it is diſtinct from being ſanctified, namely, by the Righteouſneſs of another, Jeſus Chriſt the ſecond *Adam* imputed to us, over and above our having Sanctification inherently wrought in us by him. This we ſhall come more diſtinctly to underſtand, when the Soul hath been once made throughly ſenſible that the Sin of the firſt *Adam* comes upon it for condemnation, over and beſides inherent corruption of Nature therewith contracted. The one ſerves to give Light to the other, although in the Conveyance they infinitely differ, the one being received by Faith and Regeneration from Chriſt, the other comes upon Men traduced by natural propagation.—I have known ſome Souls, who having been, in the Work of Humiliation upon them, firſt powerfully convinced of both theſe Sinfulneſſes from *Adam*, and particularly of the juſt imputation of *Adam*'s Fact by God to them, who yet in ſeeking how to be ſaved, (as they in *Acts* 2.) did not at firſt ſo clearly underſtand the way of Faith on Chriſt's Righteouſneſs as diſtinct from Sanctification, (on which Sanctification they had too much reſted, as if that were to be their Juſtification in the ſight of God) have, after they came to liſten to the Doctrine of Juſtification by Chriſt's Righteouſneſs imputed by God, and through Faith alone laid hold on and received, and had it more fully opened to them, they have been wonderfully helped to apprehend and take this in from their foregone conviction of the imputed Guilt of *Adam*'s Sin, yea, and have had their Hearts the more encouraged to go out of themſelves to God and Chriſt for this Righteouſneſs of Juſtification, by the Parallel which that afforded to this other, as in *Rom.* 5. 19. the Apoſtle hath ſet them together, *As by one Man's Diſobedience, many were made Sinners; ſo by the Obedience of one, ſhall many be made Righteous.* For if the things themſelves compared, do illuſtrate each the other, as by the Apoſtle's ſo having done appears; then alſo in the apprehenſion and underſtanding of any Soul that conſiders them; for, *uti res ſunt in eſſe ita in cognoſci*: For a Soul to think, I will go to that God, who, as by a juſt Act he hath accounted me and us all Sinners in *Adam*, in whom All have ſinned; ſo he may and will, out of free Grace through Chriſt his Righteouſneſs, juſtify the ungodly, and make us the Righteouſneſs of God in him, and why not me?

And other Sins which a Man in his own Perſon hath committed, though they may and do let a Man ſee a more need of Chriſt, and ſo preſs forward his Soul to go unto him, and may ſerve to the School-maſters part to whip us to Chriſt, in reſpect of ſight of need; yet they no way conduce to inſtruct us in the Way of Faith, or going to Chriſt for Juſtification in that Manner, as the conviction of this of *Adam*'s Sin doth, as hath now been ſpecified: Nay, the Voice of thoſe Sins in the Conſcience cries aloud to the contrary, *The Soul that ſins, ſhall die*, and bear its own Sin it ſelf. Thus much as to what our ſenſe and ſorrow for Original Sin, makes way for and helps forward Faith in Chriſt for Juſtification.

Secondly; *As to free Grace*, or the Mercy of God juſtifying of us freely through Chriſt's Blood, which is alſo the Object of Faith, we ought, upon the conviction of, and humiliation for this Sin, to lay our ſelves at the Foot-ſtool of God's Throne of Grace, ſeeking pardon to take away the Guilt of it, as *David* doth in this *Pſal.* 51. ver. 1, 2. together with his other Sins. Men are apt to think with themſelves, that God in juſtice, accounting *Adam*'s Sin unto them, ſhould, as it were, oblige him (being a God ſo merciful) to pardon it: and to that purpoſe, ſome in their Writings have not ſpared to expreſs themſelves: But if it be a Sin, and our Sin, we muſt be beholden to Grace to forgive it; and God in juſtice might condemn us for it, though we had no other Sin. And this is an eſſential and inſeparable Property or Character of *Grace*, to be *free*, and ſo to *juſtify freely*, as *Rom.* 3. 24. *Being juſtified freely by his Grace, through the Redemption that is in Jeſus Chriſt.* And therefore in the Apoſtle's following Diſcourſe, about our Guilt of this very Act of Sin; in *Chap.* 5. he ſubjoins, *ver.* 1. that it is by *an abundance of Grace*, and of the Gift of Grace, whereby this Sin, together with the many other of our own came to be pardoned, and we juſtified; and therefore the ſame Grace that muſt exert it ſelf to pardon other Sins, muſt be freely extended, and put forth by God for the forgiveneſs of this alſo.

But of this Part, I ſhall have occaſion again to ſpeak, in the concluſion of this part of this Diſcourſe.

CHAP. VI.

That Act of Repentance, which is a turning from Sin unto God, is to be exerciſed about this our Original Sin, and in what manner.

THere is a Second, and the main Part of Repentance, which looketh forward unto Time to come, and is a turning to God from Sin, being thereto provoked by Sorrow for Sin paſt or preſent; Thus 2 *Cor.* 7. 10, 11. *For godly Sorrow worketh Repentance to Salvation not to be repented of; but the Sorrow of the World worketh Death: For behold, this ſelf-ſame thing that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you, yea, what clearing of your ſelves, yea, what indignation, yea, what fear, yea, what vehement deſire, yea, what zeal, yea, what revenge; in all things ye have approved your ſelves to be clear in this Matter.* Godly Sorrow maketh Repentance, which reſpects Time to come.

It is then next to be conſidered, What conviction of this Act with Sorrow may be provocative to a Soul apprehenſive of it unto a turning unto God, as well as ſorrow for any other Sin.

To this I give a general Aſſertion or two.

1. That the main of Repentance lies in a *turning to God out of a ſtate of Sin.* This the Scriptures do moſt inſiſt on. Acts 26. 18. *To turn Men from the Power of Satan* (who in their ſtate of ſinning is ſaid *to have power* over them *all their Life long*, that is, whilſt they continue in that eſtate, *Heb.* 2. 15.) *unto God*, as the *Terminus ad quem.* And it is certain, that initial Repentance is not meerly from an act, but from a ſtate of Sinning. Now if it be duly conſidered, it is that Guilt of the ſinful Act of our firſt Parents that brought us into, and had conjunct with it *a ſtate of Sin.* And as by Faith we enter, or have our firſt *acceſs* into the Grace *wherein we ſtand*, Rom. 5. 2. that is, the ſtate of Grace; ſo oppoſitely, *ver.* 12, and 18. it is ſaid, *Sin entred*; which entrance was by that firſt Sin, and the Guilt of it; and together with that its entrance it was, that we entred into a ſtate of Sin, and *we were* (firſt) *made Sinners by it*, ver. 18. and ſo made Sinners, as to be under a ſtate or dominion of Sin and Death; *Sin reigns unto Death*, ver. 21. Yea, and it was this Sin

that ſhot that firſt Bolt upon you, whereby you were and are irrecoverably ſhut up under Sin, without any poſſibility of recovery. Other actual Sins, yea, inherent Corruption, do but *keep you* in that eſtate; but 'twas this Sin firſt brought you into it.——If therefore the great Converſion of a Soul at firſt be from out of a ſtate of Sin unto God; then ſurely it is a turning from this Sin, not only as conjunct with this ſtate, but as the Original hereof.

2. In general. That a Man may be provoked by the Conviction, *&c.* of his Guilt of this Sin to turn unto God, as well as by any Act of his own committing. To this purpoſe let it be conſidered, that this Sin is our own as well as any other. And if ſo, then if a Man's Soul be once poſſeſt of it, that this Sin of *Adam*'s is alſo *his own Sin*, and withal of the hainouſneſs of it, then why ſhould not this Man, out of the ſenſe of his Guilt hereof turn unto God, and againſt all Sin what-ever, as well upon the ſenſe of any Sin or Sins of his own committing? for both are Sins, and both are his *own Sins*, though upon a different account.

To illuſtrate this yet the more, I will but make this Suppoſition, (which for illuſtration-ſake I may) That any Son of *Adam* come to underſtanding, could be ſuppoſed guilty of no other Act of Sinning, but this imputed one from *Adam*; or, if this ſhould not be admitted, I will make another, which will be as ſerviceable to my purpoſe; Suppoſe that any ſuch Convert's Mind was wholly taken up with the Conviction of, and poring upon his Guilt of that one Sin, ſo as at that preſent he had not in his actual Thoughts and Meditations any other actual Sin of his own, (and this is really ſuppoſeable, and may be a Convert's Caſe) and ſo he were at that preſent wholly upon ſuch penitential Acts for that Sin alone as have been ſet out, *viz.* of *judging himſelf*, *ſorrowing according to God*, &c. I would in this Caſe but demand, whether this *Conviction*, and *Sorrow*, *deteſtation* of himſelf for this Sin—*as Sin*, and as his *own Sin*, and a moſt *hainous horrid Sin*, joined with ſeeking after, or a ſenſe of the pardon of it, *might not*, *ought not*, *would not* work and ſtir up in him a ſpiritual turning unto God againſt all Sin whatſoever? Certainly, Yes: yea, and as I ſhall ſhew, it may naturally and kindly work all thoſe Effects of Repentance which the Apoſtle ſays, that godly Sorrow had wrought in thoſe *Corinthians*, 2 Cor. 7. 11. (of which by and by) for ſtill where there is the ſame ground of like Repentance, there may follow and ariſe from thence the ſame Effects.

You will ſay, There is this difference in the Caſe, (over and beſides that Conſideration, that a Man committed it not himſelf) that in caſe of other Sins, a Man is provoked to Repentance, becauſe he is capable to commit that ſort of Sin again, and ſo ſays with himſelf, and ſpecially reſolves againſt that particular Sin, to commit *that no more of all his Abominations*, as the Prophet's words are. But thus no Man can ſay of this Sin of *Adam*'s eating the forbidden Fruit; it was done but once, and put to the trial but once; yea, the Command forbidding it, ceaſed, and was upon the Fact at an end. For Anſwer,

1. *Adam* himſelf, or *Eve*, if they were alive, were *not capable* of ſuch a ſpecial Repentance for that Sin, who yet were the Perſons themſelves who had committed it, (whom yet all will acknowledg to have repented in the conſideration thereof, and perhaps more than of any other Sin elſe committed by them, becauſe turned godly, and made Penitents by God himſelf); For why? the Commandment was inſtantly void; yea, and if this Reaſon which is objected hold, we muſt ſay, That whilſt they were alive, they in this ſort *never did repent* of it as to time to come, (which is that part of Repentance we were now a ſpeaking of) nor never could: What then was their Repentance for it as for the time to come? even to ſay and reſolve with themſelves, *We will through Grace ſin no more* againſt any Command of God what-ever, that either God hath or ſhall give us, eſpecially not againſt any ſuch Command that is made a Trial and Symbol of Obedience in ſo ſignal a manner as this was.—And unto ſuch a Repentance for time to come, may the Soul of every Son of *Adam*, bowed down under his Guilt of this Sin, and deep ſenſe of God's Diſpleaſure,

taken at it, and manifeſted againſt it, find all ſorts of Motives and Provocations. Thus in general.

But further, 2. Suppoſe there be ſome particular Sin, which bears the appearance or likeneſs to that firſt Act which a Man's Soul hath formerly fallen into, and that this be his Caſe, (and like Sins unto that, for the ſubſtance of the Act there are many) by occaſion of which his Soul hath been forewarned in a ſignal manner, to take heed above all other of ſinning with ſuch a Perſon, or in ſuch a thing, which are as the forbidden Fruit unto that Man: And the Commands of God againſt it have been in a ſingular manner ſet home upon his Soul, and ſo have become as ſymbolical Commands to him as that was to them, (and ſome ſuch ſingular Commands, and ſpecial Acts of ſinning, every Penitent hath or may have before him in his Eye) may not I ſay ſuch a Soul, upon the intuition of his Guilt in that Act of *Adam*'s eating that ſo forbidden Fruit, is poſitively and really moved and provoked to turn unto God, in reſolving, with a true and efficacious Repentance, both in general, againſt breaking any of God's Laws for the future, but *above all againſt any ſuch-like Tranſgreſſions*, or breaking any ſuch trying Commands of ſpecial Obedience ſet him, even becauſe in *Adam* he did offend in the like? May not ſuch a Soul, in the depth of his Depreſſments, and lying in the Duſt, efficaciouſly *reaſon himſelf* (as the Apoſtle's Word upon another Occaſion is, *Rom. 6.*) unto ſuch a Repentance as hath been ſpecified? and *the more*, by how much he may conſider *how hainouſly* God took that Sin, curſt the Earth for it, whereby alſo himſelf and every Man is polluted and accurſed that comes into the World, by conſidering with himſelf, I was involved and concerned in all this, and thereupon to ſay, *Surely if I were guilty of no more actual Sin but this alone*, it ſhould be a ſufficient Motive againſt all Sin, which by God's manifeſted Diſtaſte at this Sin, I ſee he infinitely abhors; and whilſt his Thoughts are thus ſeriouſly working in himſelf, let any particular Sin come into his Thoughts, and he will in this freſh ſenſe of this firſt Sin abominate it. But theſe are but Generals, though perhaps ſufficient to ſet our Meditations and Exerciſes of our Souls awork this way, and lead us the way into more particular Acts of Repentance from hence.

CHAP. VII.

The Sorrow and Repentance which we ſhould have for Original Sin, more amplified from the Effects which godly Sorrow wrought in the Corinthians.

2 Cor. vii. 10, 11.

For godly Sorrow worketh Repentance to Salvation not to be repented of; but the Sorrow of the World worketh Death. For behold, this ſelf-ſame thing that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you, yea, what clearing of your ſelves, yea, what Indignation, yea, what Fear, yea, what vehement Deſire, yea, what Zeal, yea, what Revenge: in all things ye have approved your ſelves to be clear in this matter.

I Shall endeavour to make a farther Eſſay upon all thoſe particular Acts of Repentance, which are ſet out to have been the Effects and Conſequents of godly Sorrow in thoſe *Corinthians*, if we underſtand that Paſſage of what Repentance was wrought in them, for that part of the Guilt which themſelves, as a Church, had contracted, and for which he had reproved them in the 5*th* Chapter of his former Epiſtle, as thoſe which had not mourned; which occaſioned this their Repentance here, as *ver.* 8. informs: and therefore that perſonal Repentance for themſelves muſt be taken in as there intended, and hath alſo been before animadverted. And ſo underſtood, I ſhall attempt to go over all thoſe particular Effects there ſpecified, and demonſtrate that they all may as naturally flow from a true godly Conviction and Sorrow for our ſhare in the Guilt of *Adam*'s Sin, as upon the guilt of any perſonal Sin of our own committing.——The Apoſtle's words are theſe, *Godly Sorrow worketh Repentance*, ver. 10. And the Effects thereof do follow, *ver.* 11. *For this ſelf-ſame thing that ye ſorrowed after a godly ſort*, (or *for God*) 1. *What carefulneſs wrought it in you*; *yea*, 2. *what Apology*, or pleading for your ſelves; Ἀπολογίαν. 3. *what Indignation*; 4. *what Fear*; 5. *what vehement Deſire*; 6. *what Zeal*; 7. *what Revenge.* Theſe are ſpiritually natural Effects of godly Sorrow for any grievous Sin, and Acts of Repentance relating unto Time to come: For as *Bellarmine* well ſays, There cannot be a true Sorrow of Heart for a Sin that is paſt, but preſently there doth ariſe a purpoſe not to ſin for the future.

In going over theſe, I ſhall couple thoſe of them that are more ſymbolical and congenial one with another, and ſo ſhortly ſpeak of them in the force of what hath been hitherto ſaid.

The firſt Couple ſhall be *Care* and *Fear*, both which reſpect avoiding Sin for Time to come, that we fall not into the like.

1. *Care.* Let any Soul but view the Tranſactions of Satan with *Eve*, and her's with *Adam*; and how eaſily their *Feet ſlipt*, and *they turned thither*, (as the Pſalmiſt's Phraſe is, *Pſal.* 73. 2.) and were eternally loſt and gone; and let that Soul withal but *intereſt himſelf in that Act* of *Adam*'s firſt Sin, and he may find it gives him as great a monition of watchfulneſs, as any of his own Sins are like to do againſt all Temptations of Satan, not ſo much as to liſten to them, or to any other Motions of Sin.

2. [*What Fear.*] Fear imports a Carefulneſs ariſing from the ſenſe of a *Danger*, againſt Security or Confidence in our ſelves. There is no Inſtance

will prompt more heedfully for ever to ſtand upon our Guard, than this of *Adam*'s ſinning: for if thou haſt put thy ſelf into *Adam*'s Caſe and Condition, *&c.* thou wilt conſider how, though thou hadſt in him a fulneſs of perfect Holineſs, and nothing within to tempt thee, that yet thou then didſt fall in him, and he that was ſo compleatly armed, then fell, and thou in him; how much more then now when thou haſt ſo little of Grace to preſerve thee, and ſo much of Corruption to tempt thee, may it cauſe thee to work out thy Salvation with fear and trembling? *Let him that ſtandeth, take heed leſt he fall*, is a natural Leſſon from hence; and, *Put on the whole Armour of God, that ye may be able to ſtand*, &c. And this is holy Fear and Jealouſy of our ſelves. This for the firſt Couple.

A ſecond Pair or Couple, are *Indignation* and *Revenge*.

The firſt ſpeaks a throwing away of Sin in a chafe: *What have I to do any more with Idols?* as *Ephraim*, Hoſ. 14. 9.—Or ſuch an Indignation as *Aſaph* had at himſelf, *Pſal.* 73. 22. *So fooliſh was I, and as a Beaſt before thee.* And if ever any Sin (take the Conſequents of it) would raiſe up *Indignation* in the Heart of one ſuppoſed guilty of it, this will, to think how triflingly the whole World was loſt and caſt away, my ſelf and all Mankind, at one Throw, for leſs than a Meſs of Pottage. O this ſhews what we are at beſt, even but Creatures; and this is our Creation-Grace, on which a Man would not venture the ſmalleſt piece of a Soul, much leſs the Bleſſedneſs of all Mankind. We are apt enough indeed to have our Spirits fume at *Adam* and *Eve* (as no queſtion, they repenting, did againſt themſelves) for ſo great an Unworthineſs, that *Man* in Honour ſhould ſo eaſily become *a Beaſt that periſheth*, yea a *Devil*. But the Indignation I call upon thee for, is of another kind: to which purpoſe put thy ſelf into *Adam*'s Caſe, and firſt think with thy ſelf, If I had been in his ſtead, I with my Creature Freewill-Grace ſhould, *vice verſâ*, have ſerved *Adam* ſo, and loſt all for my ſelf and him, even as he did.—And then again, think alſo, that this Act of his Sin is thy Sin, and this will both turn thy Indignation againſt thy ſelf, and ſet thy Heart to be more reſolved againſt all Sin for time to come: for any Sin, as well as that of eating the forbidden Fruit, if it had been committed by them, would have done it: I will never truſt Creature-Grace or Freewill-Grace more, for this foul failure of it in him: *O what Indignation!*

The ſecond is *Revenge*. There is a Queſtion among the Schoolmen, Whether Repentance be only an *Act of Love* to God, or withal an Act *of Juſtice*, or doing a Juſtice unto God again, by way of recompence for Sin, as it is a *Wrong* and an *Injury* to him, by endeavouring what in us lies, to deſtroy the Injury done to God, and reſtore unto God his Right? Thus they. This Notion they would put upon Repentance's Revenge, with an intention thereon to found a Compenſation, a Satisfaction made unto God by Repentance, (ſuch as the Creatures can make) and withal thereby to make up a Reconciliation with God again, *Injuriam reſarciendo*, by making God amends. Thus they philoſophize. Yet ſever this Notion of theirs from this blaſphemous Affront given unto the Satisfaction of Chriſt alone made for us, inſtead of which they would ſet up their Satisfactions in Penances, *&c.* and underſtand this *analogically* or *ſimilitudinarily*, and there is a *Revenge* a penitent Soul takes of it ſelf for Sin, or rather upon Sin; and there is an endeavour to make God an amends, that by how much a Man hath the more ſinned, by ſo much the more he would be obedient, and do contrary unto what formerly he hath done; which you ſee to have been in *Paul*, who had been ſo violent in perſecuting the Church; in the Woman of *Naim*, &c. *Luke* 7. 37. and in the Chriſtians at *Epheſus*, that burnt their Books of curious Arts, *&c.* *Acts* 19. 19. And ſuch a Revenge is not ſimply intended as *againſt our ſelves*, (we leave that to the Papiſts) but againſt our Sins; and thoſe not ſimply, as having done our ſelves ſuch Miſchief, but as againſt God: for as it is Sorrow *to God*, or for God's Intereſt, from whence this *Revenge* here ariſeth, ſo as there is a *Revenge* done on Sin for God's ſake, wherein the penitent Soul can reſt ſatisfied with nothing but the utter deſtruction of it, for that Revenge doth always import: Jealouſy is the *Rage* or

See Bellarm. *l.* 2. de Pœnit. *c.* 7. *and* Suarez in 3. Tom. 4. diſp. 2. §. 3.

or Revenge of a Man; *Prov.* 6. 34. *For Jealouſy is the Rage of a Man; therefore he will not ſpare in the Day of Vengeance.*

Now as to this of Revenge againſt Sin thus underſtood, *how it ſhould be ſtirred up in us*, by the conſideration of our guilt of that Act of *Adam*'s Sin, or upon what thing or Sin this Revenge ſhould wreck or vent it ſelf? that is the Query: Upon that *Act of Sin paſt?* That cannot be: and to revenge our ſelves upon ſome lawful Liberty that holds an appearance to that of their eating the forbidden Fruit, in the contemplation of this Sin, is eaſily imaginable.

I ſhall only ſay as to this Point theſe two things.

1. If a Man would have Hatred ſtirred up to purpoſe againſt Sin, (which is the Ground and Provocative of Revenge) let him view but Sin in that Glaſs of *Adam*'s Fall, and conſider but how hainouſly God took it, and how highly he was diſpleaſed at it, and hath ſhewn it in the miſerable Conſequents of it, ſo as never the like, it being the Spoil of all his Workmanſhip, which in the end of the ſixth and ſeventh Day he was ſo refreſhed withal; and a turning the whole Wheel and Way of the old Creation (of Man eſpecially) into a Contrariety unto him for ever.

There are two great Glaſſes to view the Deformity of Sin in. The firſt in this of *Adam*'s Fact in Paradiſe. The ſecond in that of Chriſt's ſuffering for Sin upon the Croſs; God laid upon him the Iniquities of us all, Revenge being thus ſtirred up.

2. Wouldſt thou be revenged for this Miſchief done to God and thee, *&c.* and know where and how, in a proper way, to point and direct the Sword's Point of thy Revenge againſt it? Then look as *David*, when he would ſtudy how to ſhew a Kindneſs unto *Jonathan* who was dead, and ſo out of a capacity, or the reach of a Kindneſs himſelf, (as the Act of this Sin alſo is to ours) yet as *David* inquired, *Is there any left of the Houſe of* Saul, *that I may ſhew kindneſs to him for* Jonathan'*s ſake?* 2 Sam. 9. 1. And they told him, he had a Son *Mephiboſheth*, ver. 3, *&c.* Thus ſay I, wouldſt thou be revenged for the Judg. 16. 28. Loſs not of *thy two Eyes* only, (as *Samſon)* but for the loſs of the whole Image of God, *&c.* which was *created in Knowledg*, &c. as the Apoſtle ſpeaks: I ſay, wouldſt thou be avenged for this and other Miſchiefs on this Sin? Look firſt if there be any of its Brood left behind it, whom thou mayſt fairly wreck thy Vengeance on. And for that thou needeſt to go no farther than thine own Heart, behold a whole Body of Sins, all ſorts of Luſts therein, that are the Brood it hath left behind it, that Sin was the Father of. Beſides all the actual Sins which are begotten by it, the Grand-children of that *Grand-Sin*; and if theſe be not large enough to ſatiate thy Vengeance, thou haſt the Sins of all the Sons of Men thou converſeſt with, that come within thy cognizance, to endeavour to extirpate theſe in them, by all Ways and Means wherein thy Duty lies.——These are *all of the ſame Stock* and Lineage, and *deſcended from this Root*, and Couſin-germans to thine own Sin. But if thou thinkeſt theſe too remote and too far off in Kindred, look upon thine *own Children*, who came out of thine own Loins, and all the Sins in them, which are all nearer a-kin unto that Corruption in thy ſelf, and next unto thine own. In all theſe thou haſt Field enough before thee for Revenge to forage in: Only firſt begin this thy Revenge at home, thou haſt enough to ſatiate thy Hatred upon there; ſlaſh and cut, and ſpare not; hew and cut down, and lay the Ax to the Root of the Tree. *O what Revenge!* But on a Revenge hereon I ſhall enlarge when I come to the Acts of Repentance for inherent Corruption.

There is a third Pair or Couple, *What Deſire? What Zeal?* Thoſe latter Fruits of Repentance do, to be ſure, ſpring from pure Love to God: What Deſires to be rid of Sin, and to be holy, which are the beſt Fruits of thy Grace in this Life? And then thy ſenſe of the Guilt of this Act of ſinning will put thee upon *hungring and thirſting after Righteouſneſs*, eſpecially that Righteouſneſs of that other *Adam*, Chriſt, of which by and by; and it will ſtir Deſires alſo after the Favour of God; for this was the firſt Sin that ſeparated betwixt God and thee. And *Zeal* is but Love and Deſire, and other Affections intended; *Deſire* is *Smoak*, and *Zeal* is *Flame*. And for a Man to conſider, I am guilty ty of the *firſt* Sin that ever was committed in the World, and one of the greateſt that ever was or will be: this may well provoke him to *Deſire*, and to ſay, That was the *Alpha* of my Sins, would to God that which I committed laſt might be the *Omega*. Again, did I bring Sins enough into the World, even of the Guilt of that Sin, if I had added no more; to have found me work to repent of as long as I have been or am to be in the World; yea, to find me work enough of that kind, if I did nothing elſe? And ſhall I ſin any one Sin more? O, if it were poſſible, not ſo much as one! O what Deſire, what Zeal ſhould this provoke us to?

There is one thing more in that Text, 2 *Cor.* 7. a ſingle Seventh, which will not ſo well yoak with any of the other, a *clearing our ſelves*, or Apology in defence of our ſelves: And what may that be ſuppoſed to have to do with our ſenſe of the Guilt of this Act? We will be ready to ſay, That of all Sins elſe, we can the beſt apologize for this, and clear our ſelves, and waſh our Hands of that, and plead in defence of our ſelves, It was the Sin of another, and not our own: *Quæ non fecimus ipſi, vix ea noſtra voco*; That which I *did not*, can hardly be ſtiled *mine*. This was *Adam*'s Fault indeed, in ſeeking to excuſe himſelf, by laying his Sin on his Wife, yea at God's door, *Gen.* 3. which *Job* alludes to, *chap.* 31. 33. But as to the *Corinthians* clearing themſelves for that perſonal ſhare of theirs in that Sin, (which the Apoſtle had reproved in these *Corinthians*) that true godly Sorrow which their Hearts were yet bedewed with, and had brought forth, this Apology here was joined with a putting their Mouths in the Duſt, and a taking Shame and Guilt to themſelves, to the utmoſt Grain of weight it will bear. The word here uſed, is an *Apology*, or pleading for Pardon and Forgiveneſs, having firſt taken a Sin upon us: for, as I obſerved before, true Faith is always intermingled with Repentance which is Evangelical, yea and cauſeth it: and the more it's made ſenſible of its Sin through its working, the more it puts the Soul upon further Exerciſes of Faith, and to ſeek after the attainment of freſh aſſurance of Forgiveneſs. This Apology the Apoſtle terms elſewhere, the *Anſwer* or *Speakings of a good Conſcience*, when through Faith the Soul is enabled to plead Chriſt's Reſurrection for the Juſtification of it ſelf, 1 *Pet.* 3. 21. which is done, whilſt a penitent Soul approacheth with freſh and lowder Cries the Throne of Grace for God's Abſolution and Forgiveneſs, and clearing of them to their own ſenſe, for a Sin repented of and ſorrowed for; as we ſaw in *David*, who through God had by the Prophet's outward Meſſage ſent him, declared he had forgiven his Sin, 2 *Sam.* 12. 13. yet *David*'s Soul muſt hear God himſelf ſpeak that Word over anew to his own Soul; and therefore you heard of his Pleadings and Apologies for Mercy and Pardon, out of *Pſal.* 51. 7. ——

1 Cor. 5. 3.

See Dyke *Repent.* chap. 14.

I ſhewed before out of *Rom.* 5. 25. that it is and muſt be the *Free-Grace* in God, that only muſt quit and diſcharge us of the Guilt of this Sin, as well as from any other Sins; yea, and an *abundant Grace* it is to forgive that Sin, as well as the *many* of our other Offences, *ver.* 15, 16.——Unto which, as to that other of *David*'s, I add, as I then ſaid, two more Scriptures to confirm this. And it is very obſervable, that in ſo many Places (take them all) where this Sin is ſpoken of, *God's Free-Grace* in pardoning and ſaving, is eminently ſpoken of alſo, as to the Forgiveneſs of them.

The firſt is *Iſa.* 43. 27. *Thy firſt Father hath ſinned, and thy Teachers have tranſgreſſed againſt me.* There you have this Diſobedience of *Adam* laid to their charge to humble them, as generally, ſays *Calvin*, Interpreters expound it, and not their Forefathers, as to their Birth, becauſe he ſpeaks of ſome one Father ſingly and eminently, which that word [firſt] Father indigitates. And who was the *Primo Primus*, the Firſt-Firſt, whoſe Sin alſo was ſo famed and notorious, and the cauſe of all Sin, as *Adam* is the common Father of all: but withal Free-Grace to pardon that and all other their Sins, is not far off, yea had been aforehand ſet down in *ver.* 25. *I, even I am he that blotteth out thy Tranſgreſſions for my own ſake, and will remember them no more.* A Scripture which ſpeaks *mere Free-Grace* as amply and as loudly as any Place whatever, and ſpeaks it not under the Language of that *Redemption* from Captivity, (though including it) but of *blotting out Tranſgreſſions, and remembring them no more*; which is made the proper Language of the Covenant of Grace unto the Elect out of Mankind: And ſo he ſpeaks to the Godly of that Nation perſonally; and he inſtanceth in ſuch Sins, as they might otherwiſe think they leaſt needed Pardon for, not their own perſonally committed by themſelves, but firſt that Guilt common with them to all Mankind, committed in *Adam*; and then their publick Guilt, in reſpect of the Relation of their Prieſts, who were the Interceſſors for them to God; and yet had ſtiled theſe [*THY SINS*] in *ver.* 25. which you are to be humbled for, as for your own, every one of you. And lo (ſays he) I am he that blots out theſe, and all other thy Tranſgreſſions, *for my own Name ſake*, that is, *freely*: And it muſt be my Grace which muſt forgive theſe *thy Sins*, as well as any other of thine own; and therefore look up unto me, *I, even I am he* that pardoneth them: Neither canſt thou find out, ſaith God, or enter on any *Plea* or *Apology* (as the word is here) for Pardon, but this alone of *my Name*, which I have ſo long ago proclaimed unto thee, *The Lord gracious*, &c. Thus in *ver.* 26. *Put me in remembrance; let us plead together; declare thou, that thou mayſt be juſtified*: Juſtified for theſe Guilts, which are thine but by Imputation, as the firſt Sin of thy Fore-father, or national Relation, as the Sin of thy Teachers.

The ſecond Scripture added, is *Epheſ.* 2. 1, 5. *Ye were dead in Sins and Treſpaſſes, and by Nature Children of Wrath*: And they were *by Nature*, or born dead, as well in reſpect of the Guilt of their firſt Father *Adam*'s Diſobedience, being *condemned* in him, *Rom.* 5. 18. as of inherent Corruption. But what then is it he points them unto alone, whereby they had obtained, or were to obtain Pardon and Salvation from? Ver. 4, 5. *God, who is rich in Mercy*, &c. *when ye were dead in Sins, hath quickned us together with Chriſt, (by Grace ye are ſaved.)*

And thus much for the firſt Part of this Diſcourſe, The humbling our ſelves for our Guilt of the Act of *Adam*'s Diſobedience.

CHAP.

CHAP. VIII.

What Sorrow and Repentance we ſhould have for the other Part of Original Sin, viz. *the Corruption which is inherent in our Natures. We muſt conſider it as the Cauſe of the greateſt and moſt hainous Sins which we commit, and which give us the higheſt occaſion of mourning. That every Act of Sin is of ſo much the deeper Guilt, as the Corruption of our Nature doth more vent it ſelf in it. That the Corruption of Nature doth ſet us farther off from God, than any actual Sin whatever. That this is more near and intimate to thy Soul than all thy actual Tranſgreſſions.*

I Now come to the ſecond Part of the Diſcourſe touching *inherent Corruption*, and what Exerciſe of Repentance, Mourning, or whatever Acts elſe we are to put forth about it; which Corruption is the Fruit of that ſinful Act of *Adam*, and is inherent in our Nature, which is called, *Rom.* 7. 20. *the Sin that dwelleth in us.* And this we may take for a certain Rule, whatever Acts may any way become genuine, to humble our ſelves for the Guilt of that firſt Sin of eating the forbidden Fruit, they will prove more direct and proper to be put forth, as concerning the inherent Corruption in us. For this is *our Sin*, not by *Imputation*, but by indwelling in us; even as Leproſy derived from the Parents (no matter how they came by it) is *as properly* the Son's Leproſy as it is the Father's: And there needs no diſpute about it, whether a Man's Leproſy be by derivation from his Parents, or by a Man's ſelf contracted, however it's his own Leproſy: And accordingly as to the Conviction of this, to be our own indwelling Sin, we are but to look into our own Bowels, (though we need ſpiritual Light to diſcover it with unto the bottom, yet) there is enough of its Corruption boiling up every day, as doth or may teſtify this to our Conſciences.

I propound for my Method in this, theſe two things, which you may call *Parts* or *Heads* of this enſuing Diſcourſe.

I. The great Sinfulneſs of this Sin of inherent Corruption dwelling in us.
II. The Acts of Repentance which we are to exerciſe about it.

Diſcourſe of the Aggravations of Sin.

I. I begin with the firſt, the Sinfulneſs of this inherent Corruption; it is not of Sin in general, which I have elſewhere ſet forth, but the Sinfulneſs that is in this inherent Corruption of Nature we brought into the World with us, and which is increaſed in us, and remaining to this day in every one of our Souls.

I ſhall take two Courſes to manifeſt the Sinfulneſs of this unto you.

Firſt, In a *comparative Way*.
Secondly, Conſider it ſingly, and ſimply in it ſelf.

Firſt, The comparative Way is double.

1ſt. Single out the groſſeſt actual Sin thou haſt been guilty of in thy Life: take any one particular groſs Sin, that thou thinkeſt lies heavieſt upon thy Conſcience, (as ſuch are moſt apt to do) yet that Corruption thou broughtſt into the World with thee, that Maſs and Body of Sin thou haſt in thy Nature, gives thee more cauſe in many reſpects to be humbled for that, than for any one groſs Sin, be it what it will.

2*dly*. Compare it with all actual Sins whatſoever, and take them and abſtract them from this Root of inherent Corruption, and it may prove a Queſtion, whether of the two we ſhould be moſt humbled for?

Firſt, Single out the groſſeſt Act that ever thou committedſt, or perhaps haſt heard of to have been committed by any, (the ſpecial Poiſon of the Sin againſt the Holy Ghoſt excepted) and that inherent Corruption of thy Nature in many reſpects doth exceed it. To this purpoſe,

1. Conſider, That if it were no more, than that it was the Cauſe of that actual Sin, this is ſufficient to render it more hainous; and the Virtue whereby any thing is produced, is ſtronger in the Cauſe than in the Effect. Now that groſs Sin, whatever it be, was but the Bud of that as the Root; and take but a little of a poiſoned Root, and extract the Spirit of it, and it hath more Poiſon in it than any of the Branches. The Notion of this I ſhall afterwards carry down to the other, the ſecond Head, of comparing it with all actual Sin.

2. Conſider that the Evil of any groſs Sin, or the greateſt part of the ſinfulneſs of it, will be found to lie in this, according as the evil Diſpoſition, and Venom and Poiſon of thy Nature did vent it ſelf in that Action more or leſs, and fills that Action, the wickeder it is. According as the Tide flowing from that Sea, fills the Channel more or leſs, ſo doth the ſinfulneſs of that Sin riſe up more or leſs; and ſo it is that Corruption, wherein ſpecially the Guilt lies in every ſuch Action. And thence it is that Actions, groſs and great for bulk, are often leſs ſinful in the Eyes of God than ſmaller Actions, becauſe leſs filled with the evil Diſpoſition of the Heart. And this the Philoſophers themſelves acknowledged, That an evil Notion done, *ex pravâ diſpoſitione*, an Act proceeding from a rooted habitual Diſpoſition, was worſe, and more to be puniſh'd than another, though outwardly as bad, if but done out of ſome ſuddain Paſſion, as they call it: witneſs that Sentence of the Athenian Judges, who condemned a Boy to death, but for tearing out, in a cruel manner, the Eyes of a few Crows and Partridges, as being (though for the Act but ſmall) the Evidence and Indicium of an habitual cruel Nature. And God himſelf judgeth of Mens Ways according to the diſpoſitions of their Hearts let out in their Ways; for which read that Speech in *Solomon*'s Prayer, 1 *Kings* 8. 39. *Render to every one according to his Ways, whoſe Heart thou knoweſt*; which though intended principally of God's acceptation of the contrary good Actions of holy Men, yet as a General holds of evil Actions alſo, and much more, becauſe there is a demerit in them which is not in the other. We ſee he ſays not ſimply according to their ways, but as growing on this Stock, their Hearts, from whence their Actions ſuck or draw up more or leſs Poiſon. And we find elſewhere God himſelf joining his Teſtimony to this Maxim in *Solomon*'s Prayer, and confirming it, and anſwering to it, *Jer.* 17. 10. *I the Lord ſearch the Heart, to render to every Man according to his Ways.* He joins the Heart and the Ways together; he compares how much the Action ſavours of the Muſt of the Veſſel, and doth taſte of it, that he may know how to meaſure forth a Portion of Puniſhment to their outward Ways and Actions, according as he ſees and judges how far, more or leſs, the Action was ſteep'd in the ſowr Liquor of their Original Corruption.

A third thing is, That the evil Diſpoſition of thy Nature doth farther ſever and ſet thee off from God, than ſimply an actual Sin doth. And that is the meaſure of more or leſs Sinfulneſs, by how much the Sin doth more or leſs *ſeparate from God*, Iſa. 59. 7. *Your Sins have ſeparated between me and you*: therefore the more they ſeparate, the more is the Sinfulneſs. Now this Corruption of Nature makes a greater elongation of thee from God, than an actual Sin doth, be it the groſſeſt. The Leproſy was the Type of it in the old Law; it was *that* only that ſeparated a Man from God, and from the Congregation all his Life; and it ſignified not an Act of Sinning ſo much, as *inherent Corruption*, which is a Diſeaſe in the Soul, as that is in the Body. You have it, *Numb.* 5. 2, 3. and if he were a King, yet he was to be ſeparated, if a Leper, 2 *Chron.* 26. 21. Now that inherent Corruption doth more ſeparate than an actual Sin doth, the reaſon of it is, becauſe a

Contrariety in Nature breeds always greater Diſtance, yea Enmity, than ſimply an Act of Hoſtility, or meer outward Acts of Injury. You ſee this in the Creatures that have contrary Qualities, which we call *Antipathies* in their Diſpoſitions; and meerly out of a contrariety of Nature, they are greater Enemies than others that do one another actually more harm. Let a Swine, or a Maſtiff tear and rend us, as Chriſt ſays, yet we can endure the ſight of them, the preſence, yea we can afterwards ſtroak him; but let a Serpent appear, where there is a contrariety in Nature, or a Spider appear, you ſee how mightily it works in the Spirit of one that hath an antipathy to theſe (as Man hath) at the firſt view or ſight of them. Now inherent Corruption is ſuch a Contrariety in thy Nature unto God; it is a Contrariety in the way of an Antipathy. Tranſient Acts of Sinnings, are indeed ſaid to be againſt the Lord; but the inward Diſpoſition of their Nature hath, and is a Contrariety in Nature it ſelf, and ſo is deeper and ſtronger; ſo *this Fleſh* is ſaid to be Enmity to God, in the Abſtract, *Rom.* 8. 7. It is contrary to Holineſs, as it is in God's Nature; whatever God hates, it loves; and whatever God loves, it hates.

4. Conſider, thou haſt more cauſe to be humbled for the ſinful Diſpoſitions in thy Nature, than any of thy actual Sins, becauſe there is a nearer Union between Sin and thy Soul, in reſpect of this inherent Corruption, than by thy Action ſingly conſidered. An Act of Sin hath not ſo near a Kindred or Alliance to the Soul, as inherent Corruption hath. You read in *Micah* 6. 7. that the meaſure of Sinfulneſs lies in the relation it hath to the Soul of a Man; *Wilt thou give the Fruit of thy Body for the Sin of thy Soul?* Therefore the more it may be ſaid to be the Soul's Sin, the more Sinfulneſs is in it; and further, there is this in Reaſon for it, that the nearer union we have with Sin, or our Hearts have with it, the farther we are ſeparated from God. Now that this Union is nearer, I manifeſt by one or two things.

(1.) This is the relation of ſubject and inherent Quality. Thy Soul is the Subject, and the Sin an inherent Quality in thy Soul; *It dwells in us*, as the Apoſtle ſays; it is not an Act paſſant from us, that bears but the relation of an outward Effect unto its Cauſe.

(2.) The Union that is between Sin in thy Nature, and thy Soul, is ſuch as between the Matter and Form. The Soul is as the Matter unto this Sin as the Form; as the Body is the Matter which the Soul informs: for we account that to be the Form, which acts, inſpires, moves, informs, and guides the Matter. Hence this Corruption is called *a Man's ſelf*; Thou and that Corruption that is in thee, are called by one Name [*Fleſh*] in Scripture: *Joh.* 3. 6. *That which is born of the Fleſh, is Fleſh*; and all the Actions of the whole Man are attributed to it. But now the Union between thee and thy Action, hath but the Relation of the Tree and the Fruit, the Parent and the Child: *Rom.* 7. 5. *For when we were in the Fleſh, the motions of Sins which were by the Law, did work in our Members, to bring forth Fruit unto Death.* James 1. 14, 15. *But every Man is tempted, when he is drawn away of his own Luſt, and enticed. Then when Luſt hath conceived, it bringeth forth Sin; and Sin when it is finiſhed, bringeth forth Death.*

5. Conſider, That in a ſinful Action but a Work of thine own is ſpoiled and marred, which thou ſhouldſt have produced in a ſhape more agreeable to the Law, the Pattern for that Action; but by the Sinfulneſs that is in thy Nature, God's *Workmanſhip* is ſpoiled, his Image defaced, a Frame and Principle of working which he produced, and *formed for his Glory*, as the Prophet, *Iſa.* 43. 21. or *created* at firſt to *good Works*, as the Apoſtle ſpeaks, *Epheſ.* 2. 10.

Again, 6. conſider, That particular groſs Sin thou haſt committed, is but a particular tranſient Breach and Tranſgreſſion of ſome one Commandment. Now look on an Act of Cruelty and Injuſtice, in what kind ſoever, ſuppoſe the greateſt that can be perpetrated by a State, or the Supream Power, and it is far leſs hainous, than if there were a ſtanding Law enacted by them to authorize ſuch an Act: And now take the groſſeſt Sin that ever thy Soul committed, and there is a ſtanding Law in thy Nature that hath force in thy Members to bring forth a thouſand thouſand ſuch Acts; and by virtue of it they may be brought into Act until that Law be recalled, that is, thy Nature changed: So that ſtill ſuppoſe the groſſeſt Act that may be, if in thy Nature there be as wicked a Law to authorize it, and to bring it into execution, and that alſo a ſtanding Law, it is an invincible proof, that thy Nature, in reſpect of being ſuch a Law, is more wicked than any grievous Act of ſinning, even the moſt grievous whatſoever. And this Conſideration far exceeds the firſt; for thy Corruption was not only the Cauſe of ſuch an Act, but the Cauſe as a Law is, which is extant ſtill to be the Cauſe of ten thouſand more, as Occaſion and Temptation is.

Yea, 7. conſider, That Action was but one tranſient breach of ſome one particular Command, but the Corruption that is in thy Nature, hath not only a particular Law to enforce that kind of particular Sin again, over and over, but it is a Contrariety to the whole Law in every Tittle of it: and look how many Laws God hath in his Word, ſo many contrary Laws Sin hath in thy Heart, *Rom.* 7. 22, 23. compared, *(I delight in the Law of God after the inward Man; but I ſee another Law in my Members warring againſt the Law of my Mind, and bringing me into Captivity to the Law of Sin which is in my Members)* doth confirm both of theſe two laſt Aſſertions. There in thy Heart the Devil's Commandments are written, contrary to God's written in the two Tables, explained by *Moſes* and the Prophets: Now the Holy Spirit by *David* hath ſaid, *Pſal.* 119. 69. *I have ſeen an end of all perfection; but thy Law is exceeding broad:* as much as to ſay, The Particulars thereof are infinite, there is no *End of it*, as the ſame *David* ſpeaks of *God's Knowledg*. If therefore thou haſt as many Laws of Sin in thee, as there be Laws of God, how above meaſure muſt thy Nature be ſinful?

Again, 8. conſider, That that groſs Sin was committed haply but by ſome one Member, uſed as a Weapon and Inſtrument of Unrighteouſneſs; but this Sin of thy Nature is ſpread through all, and thereby all Parts and Members are made Weapons ready formed, faſhioned, and ſteeled, to be employed in the Service of Sin. This, as concerning Acts of Sin, you have in *Rom.* 6. the other in multitudes of Scriptures, as when this Sin is ſtiled, *The Man*, *The old Man*, a whole entire Man, *a Body of Sin*, *from the crown of the Head to the ſole of the Feet*; the Sin that *encompaſſeth us round*, Heb. 12. 2. And if one Member, the Tongue, be arraigned to be the Seat of *a world of Iniquity*, what is the whole, and every Member and Faculty of Soul and Body? And thus much for the firſt Branch of this comparative way, *viz.* comparing the ſinfulneſs of corrupt Nature with any one particular Act of ſinning, the groſſeſt.

CHAP. IX.

That there is more Guilt in the Sin of our Nature, than in all our actual Tranſgreſſions put together.

I Now come to the ſecond Head, the comparing of our inward Corruption, with all our actual Sins put together. Truly ſome have affirmed it in their Writings; Dr. *Sibbs* in that which he hath printed himſelf, that it is worſe than all our actual Sins. So then at leaſt it may prove a Queſtion, whether of the two hath the greater ſinfulneſs? And ſo which of the two (take actual Sins abſtractly conſider'd from this Root) thy Soul ought to be humbled for moſt? And I alone have not ſtarted this Query unto the diſcuſſion, though I confeſs I had long before I ſaw that of his, enlarged upon this Head, in Sermons upon *Original Sin*.

Soul's Conflict, V. 2, 6. We ſhould look upon it worſe than *Any*, *nay than all the Impure* Iſſues of our Lives together.

I ſhall proceed in this Point.

I. By way of Explication, or ſtating of it.
II. By the Demonſtration of it.

I. For *Explication.* When, I ſay, the Queſtion is, For whether of theſe two as apart conſidered, we ſhould be humbled moſt, or whether has the greater ſinfulneſs?

1. I grant, we muſt allow a far greater enlargement unto the confeſſing of actual Sins, and a far larger humiliation for actual Sins: We muſt inſiſt on them more, which the Apoſtle's Pattern inſtructs us to, by viewing the firſt and third of the *Romans.* In the firſt he ſpeaks of actual Sins, and ſpends a whole Chapter thereupon, and that as in the Gentiles; as in the ſecond Chapter he inſiſts upon the Sins of the Jews; and in the third ſpeaks of this Corruption, and there he narrows his Diſcourſe about it, he doth that briefly. And the reaſon why we ſhould do ſo, is plain; Actual Sin is Original Sin, drawn out in words at length, (as I may ſo ſay); but Original Sin by it ſelf, is our Sins but in Figures, yea, but as *in ſemine*, tho it ſummarily contains all: Our Humiliation therefore ſhould extenſively be ſuper-exceedingly more for actual Sins; but intenſively our Souls ſhould be as deeply humbled and ſtricken for this of our Natures, as for thoſe others.

2. Our Humiliation and Confeſſion of the Sin of our Natures, ſhould be commixt with that other of actual Sins. Original Sin ſhould be either laid firſt for a Foundation, or actually carried along with us in the confeſſion of Actual; or at leaſt virtually ſuppoſed, though not always expreſt, as that which is conjunct with every one of our Sins; it is to be, as it is, the burden of every Sin.

3. Every actual Sin, to be ſure, in a Man unregenerate, encreaſeth the Corruption of Nature, (there is or may, perhaps, a Queſtion be raiſed, Whether in a Man regenerate or no, becauſe Grace is an *incorruptible Seed*, and therefore habitual Sin is not in the totallity of it, augmented in ſuch an one by an Act of Sin, the Seed of God keeping an habitual poſſeſſion of what room in the Soul it hath gained, though the Operation is obſtructed and weakned for the preſent) but in an unregenerate Man, every actual Sin encreaſeth a farther corruption of Nature unto ſome degree. It is a Root, and Roots grow under-Ground, as much as the Branches do in bulk above-Ground; and Corruption in the Heart encreaſes, as actual Sins encreaſe; *Rom.* 6. 13, 19. *Yield not your Members Servants of Iniquity, unto Iniquity*; but on the contrary, *have your Fruit unto Holineſs:* The fruit of doing things holily, is to be made more Holy; and the fruit of doing a groſs Act of Sin, (of which he there ſpeaks, or of ſuch that have Dominion) is to be made more ſinful, and to enlarge Corruption unto a greater degree of it. Hence a wicked Man's Sinfulneſs, and Corruption of Nature, is improved to a wonderful encreaſe, in compariſon of

what it was ſimply by Nature. When therefore I in this Comparative ſet it with all actual Sins, there muſt a few Abatements or Conſiderations be made.

The firſt, That I do not reſtrain it purely and only to what Corruption of Nature you had at firſt, but withal as it is encreaſed, and ſo complexly Corruption of Nature as it now is grown up in us; for the in-dwelling Sin, in *Paul's* ſenſe, is the whole ſtock of it, New or Old.

The ſecond is, That we take Corruption of Nature, as diſtinct from actual Sin, to conſider that apart with all its curſed Augmentation. Original Sin is the firſt Stock, the old Stock; but all the Increaſe put to that firſt Stock, makes up the preſent whole Stock, as Merchants ſpeak in Companies.

Yet, thirdly, ſo as though the firſt Stock be leſs in degree, yet ſtill in kind it is one and the ſame.

Fourthly, It muſt be allowed, or conſidered alſo, in a Man truly regenerate, That the Power and Dominion of both Original Sin at firſt, as alſo of what has been added, is abated unto what it was whilſt a Man was unregenerate. Now it is the whole of thy Wickedneſs, firſt and laſt, that is found dwelling in thee, and that for which I now exhort you to be humbled.

4. There are many Reſpects wherein actual Sin hath the greater Guilt, as being the Fruit and Product of our Wills, which Original Sin is not, and therefore the Scripture inſiſts more upon them. Yet this I muſt ſay, That this of Corruption of Nature, hath its Reſpects alſo wherein it exceeds, and we are to give due weight unto every thing in either. But this I ſhall after ſpeak unto in anſwering Objections.

II. I come next to the Demonſtration of it, which conſiſts in this, That take that inherent in-dwelling Corruption, both Original at firſt, and the encreaſe of it,(and unto the firſt Original Stock, all the encreaſe is to be attributed and put upon the Account thereof): Take that, I ſay, apart from all actual Sins, and there are many reſpects that do aggravate the ſinfulneſs of it above that of actual Sins. As,

1. Original and In-dwelling Sin, is the univerſal Cauſe of all Sin, of every one as well as any, and in that reſpect hath more Sinfulneſs in it, than all the Acts of Sin put together: I ſay, in that reſpect it is a Cauſe, and an univerſal Cauſe. This is a true Rule, the Virtue of things is ſtronger in their Cauſes than Effects; a little of a venemous Root, if boil'd, is found to have more Poiſon in it, and to infuſe more thereof into the Liquor, than many Bunches, or Fruits, or Leaves of that Root. But when a thing is an univerſal Cauſe, this Rule holds much more. The Sun,you know, is an univerſal Cauſe of Warmth, and Life of Plants, and chearing the Earth, *&c.* it hath the Virtue of all Plants in it, and much more: And why? becauſe it is an univerſal Cauſe. You have heard of other Similitudes, perhaps, to expreſs this thing by.

As, firſt, this hath been one Similitude, That the Fountain hath more of Water in it (take it as it runs, firſt and laſt, and all the Water that feeds it and maintains it) than the Streams: I add this Scripture, *Jer. 6. 7. As a Fountain caſteth out her Waters, ſo ſhe caſteth out her Wickedneſs:* Yet you ſee in a Fountain but a little Water at preſent bubling up, when the Fountain hath all the Water in the Sea to maintain it and its Streams; and ſo hath more Water as in the Cauſe than all the Streams.

If that be not enough, take the Similitude of the Sea it ſelf; that to be ſure hath more Water in it than all the Rivers that come from it at firſt. Now look *Iſa. 57. 20. The Wicked are like the troubled Sea*; they have a Sea of Wickedneſs in them, which doth continally caſt up Mire and Dirt of actual Sinnings. The Sea is the univerſal Cauſe of all Waters that are above Ground, or under the Earth; or of the Vapours that fall from the Heavens above. In like manner it hath been ſaid, there is more of Fire in Fire it ſelf, than in Sparks. Now I will but give a Scripture for that too, *Hoſ. 7. 6, 7. They have made ready their Heart like an Oven; their Baker ſleepeth all the Night, in the Morning it burneth as a flaming Fire.* He compares them unto a fiery Oven, in reſpect of their inward Luſts, (not only in reſpect of that burning Luſt of Adultery, but of other Luſts alſo, as when the Tongue is ſaid to be on Fire of Hell, *James* 3. 6.) and ſo the Heart is as an Oven ſet on Fire with Helliſh Fire that firſt came from Hell: And there is a thouſand times more Fire in the Oven than in the Sparks that fly out of it.

Now then, that inherent Corruption in thy Nature is the univerſal Cauſe of all Sin, I will give you ſome Scriptures for that; *Mark* 7. 20, 21. I think an expreſs place for it; others pitch on that in *Matthew*, I on that in *Mark*; *He ſaid*, (namely Chriſt) *That which cometh out of the Man, defiles the Man: For from within out of the Heart of Men, proceed evil Thoughts, Adulteries, Fornications, Murders, Thefts, Covetouſneſs, Wickedneſs, Deceit, Laſciviouſneſs, an evil Eye,* (that is, an envious Eye) *Blaſphemy, Pride, Fooliſhneſs:* All theſe evil things come from within, and defile the Man.

Wherein obſerve, 1. *The Heart within*, out of which all proceeds, is evidently *Corruption of Nature* within, inherent there: and the Reaſon is plain, for he ſpeaks of that Principle within, out of which the very firſt-born of actual Sins do ariſe; for he ſpeaks expreſly of evil Thoughts, which are the firſt-born, and it muſt be the inherent habitual Corruption from whence they come: theſe are the *Motus primo primi*, the very firſt Motions, as we call them; therefore Corruption of Nature is meant by the Heart within as the Cauſe of them: and under this general of *evil Thoughts*, the moſt inward Purpoſes, Ends and Counſels are comprehended.

2. You may obſerve it is ſpoken of all Sin, and not only of evil Thoughts, or inward Sins, the ſmalleſt; but his Inſtances ſhew that all Sins, outward Acts which are the greateſt, as Adulteries, Fornications, Murders, Blaſphemies, *&c.* Now if all evil Thoughts, and groſs Sins do ariſe from that Heart within, then that is the Cauſe of all: Chriſt's Inſtances hold clearly forth that diviſion which takes in all, even the all of Evils that defile the Man.

The ſecond Scripture is *Rom.* 7. 13. *Was then that which is good made Death unto me? God forbid. But Sin that it might appear Sin, working Death in me by that which is good; that Sin by the Commandment might become exceeding ſinful.* He ſtiles it ἁμαρτωλὸς ἁμαρτία, ſinful Sin: It is a good Interpretation given here by ſome to call it ſinning Sin, as an Epithet given it; and you cannot call it by a worſe Name than its own, *idem prædicatur de ſeipſo.* But further, I judg it hath a more ſpecial reſpect to its being *the Cauſe of Sins*, or as it is a working, or worker of Sin; and that he ſpeaks it of Original Sin, and Inherent Corruption, plainly and eminently, as it is diſtinct from Acts of Sinning, which he there arraigns as the Cauſe of all Sin, appears,

1. That it is called the working Sin, the pragmatical operative Sin: So in the words before, *ver.* 8. *Sin wrought in me all Concupiſcence*; and ſo is made contradiſtinct unto Sins wrought, which are actual Sins, (and Sins of Concupiſcence are the inward Sins, and the firſt-born of Original Corruption, *Jam.* 1. 15.) and he plainly ſays it was the Cauſe of [*all*] that Concupiſcence; and he doth not mention outward Acts, for as in reſpect of them he had been according to the Law, or outward Acts of it, blameleſs; and yet all the outward Acts which Concupiſcence brings forth, this ſinning Sin is the Cauſe of; of which afterwards.

And then, 2. afterwards, *ver.* 20. he manifeſtly (as interpreting what this ſinful Sin was) putteth all Sin upon the In-dwelling Sin in our Nature; *It is not I, but Sin that dwelleth in me:* His inward Man, with the inherent Grace that was in it, could ſay, *It is not I, but Sin*; *the contrary Sin that dwells in me.*

And this was it that was the great Humiliation to our Apoſtle at his Converſion; this ſinning Sin, above all elſe, humbled him; this was it was in his Eye, καθ' ὑπερβολὴν, above meaſure ſinful; and this, becauſe it was the Cauſe of all Sin.

This is argued alſo from the Compariſons the Scripture ſets it forth in; it is compared both to a Root, and to a Mother: and what improvement we may make of that to humble us, we ſhall ſee by and by.

Firſt; It is compared to a Root: There is no Fruit, no not on the top-Branch, never ſo far off the Root, but it partakes of the Root: and the Root is the Cauſe of all that Fruit that grows upon the Tree, as well as the Branches that brings them forth. This Nature and Experience ſhews, there is no Fruit but doth grow from its proper Root; and it holds true in all Fruit, both Good and Bad, they all have their Root in their Kind, without which nothing can be brought forth. Our Saviour Chriſt having compared himſelf to a Root, and then to Branches, *John* 15. 1, 2. ſays upon it, *Without me ye can do nothing*, ver. 5. and *Hoſea* 14. 8. *From me is thy Fruit found*: And thus may Original Sin ſay of our Hearts, and of all our ſinful Fruits, Without me you bring forth nothing. And that the Scripture compares this inherent Sin to a Root, look *Gal.* 5. 19. *The Works of the Fleſh are manifeſt, which are theſe*, &c. Fleſh, you know, is inherent Corruption, which fights againſt the Spirit; and Adultery, Fornication, Uncleanneſs, Laſciviouſneſs, Idolatry, *&c.* theſe are the Fruits there ſpecified: But the Fruits of the Spirit are Love, Joy, Peace, *&c.* Theſe are two Roots, (ſays he) contrary in their Nature one to the other; and this the Metaphor of [Fruit] on the one part ſhews; the Fruits of the Spirit are, *&c.* As all gracious Acts are Fruits of the Spirit of Regeneration in us; ſo on the contrary, all the Villanies in the World are Fruits of the Fleſh, as the Root. I might ſhew the ſame from *Heb.* 12. 15. *Looking diligently, leſt any Man fail of the Grace of God; leſt any Root of Bitterneſs ſpringing up, trouble you, and thereby many be defiled.* That Root of Bitterneſs is an unregenerate Perſon, in whoſe Heart corrupt Nature, or inherent Corruption remains in its full ſtrength and vigour unmortified, and bringeth forth *Gall and Wormwood*, as the Phraſe in *Deut.* 29. 18. (whence this Speech is taken by the Apoſtle); and both being compared with that other Apoſtle's Expreſſion, confirms it, whereby he ſets forth *Simon Magus* his remaining ſtill in the Power and State of Original Corruption; *Acts* 8. 23. *I perceive* (ſays *Peter* to him) *that thou art in the Gall of Bitterneſs, and the Bond of Iniquity*; that is, thou continueſt in thy native Corruption, and in the Bond of Iniquity, which hath thee under Servitude and Dominion; which is that which brings forth the Gall and Wormwood that is in all Mens Lives, and is the Root of it as before.

CHAP. X.

We are to be humbled for this Sin, as the Original of all our Sins, as that which tempts us and draws us to ſin more than the Devil doth. It produceth ſuch Sins in us, unto which the Enticements of Senſe, and Satan's Temptations, could not extend any Influence. This Sin of our Nature is always fruitful to bring forth Evil inceſſantly. To humble our ſelves for it, we are to conſider, that our evil Nature might have produced more Evil than it hath done, and that it hath that ſinfulneſs in it, which will be productive of all our Sins to come.

LET us now improve the Conſideration hereof, to humble our ſelves as to this Sin: If but one Luſt, or but one Branch of Original Corruption, when it becomes a Root of Evil, is ſo cried out upon by the Apoſtle, 1 *Tim.* 6. 9, 10. *The love of Money is the Root of all Evil; which while ſome coveted after, they have erred from the Faith, and pierced themſelves through with many Sorrows.* If he brands one Luſt with this, as the height of its Aggravation, That it *is the Root of all Evil*; as the Apoſtle *James* in like manner doth Strife and Contention; *Where envying and ſtrife is, there is confuſion, and every evil Work.* Then have you not cauſe to be humbled for that Root, which is an univerſal Root of all Sins whatſoever, of any kind thou didſt ever commit? It may be ſaid of this univerſal Corruption, as to all other Sins whatſoever, that they bear not the Root, but the Root them, *Rom.* 11. 18.

Secondly; It is compared to a Womb, and Mother of all, (and we ſhall ſee how that may be improved to our Humiliation alſo); the place is *James* 1. 14, 15. *Every Man is tempted,* ſays he, *when he is drawn away of his own Luſt, and enticed. Then when Luſt hath conceived, it bringeth forth Sin; and Sin when it is finiſhed, bringeth forth Death.* To open this now, is my purpoſe in hand.

1. By Luſt here, that conceiveth and bringeth forth, Inherent Corruption and Original Sin is meant, becauſe it is that which is the Conceiver. Conception, you know, is the firſt production of a living Creature into Being: Now the very firſt conceptions of Sin, that are productive of outward Acts, are attributed to this Sin of Luſt: and the firſt drawings on, or enticing Motions and Suggeſtions, (which are the firſt Acts of our actual Sin) are all attributed to this Luſt; ſo as that which is the Conceiver is not actual Sin, but inherent Sin, that Sin in the Womb, whereof all other Sins are conceived. And that it is compared to a Mother, that's clear; for he ſpeaks both of Conception, and of bringing forth: Temptation, and Occaſion, and the Devil, and wicked Companions, may be as the Midwife to help to bring forth, but this is the Mother.

Then again, in the ſecond place, it is the immediate Mother of every ſuch Sin; neither is it the Mother only by deſcent, as in a ſucceſſion afar off; as *Eve* is the Mother of all Living; as Great Great Grand-mothers are of Children that never lay in their own Wombs, only they beget thoſe that bring forth others; but this is the immediate Womb it ſelf in which all lay. *Stapleton* objects, That it is not the Cauſe of all Sin, becauſe one Sin is puniſh'd with another; yet ſo as ſtill this is the immediate Cauſe of both, the Sin by which, and for which we are ſo puniſhed: and this is that which inclines us as well to the Sin the Puniſhment, as it did unto the Sin which is the meritorious Cauſe of that Puniſhment; only God is pleaſed to give up or let forth that inherent Inclination, actually to bring forth that whereby another Sin is puniſhed in way of a Curſe, and which elſe he would not have given the Heart unto. Only in letting out corrupt Nature, God obſerveth a Method, and lets out one Luſt after another, as the Curſe of a former; yet ſo as inherent Corruption is the Cauſe of both the one and the other.

3. It is the principal Cauſe or Tempter: although there be other Cauſes of our Sinnings alſo, yet this is the chief; and therefore that alone is mentioned: ſo as though the World tempts, and the Devil tempts, yet they tempt but as Tempters that are without us, and propound but the Objects: But this is a *Pondus Naturæ*, it is the Poiſe and Swinge of Nature: And all things move as from a natural Weight, or Poiſe and Weight within them. In *Heb.* 12. 1. he ſpeaks of this Sin, in ſaying, *Let us lay aſide every Weight, and the Sin which doth ſo eaſily beſet us. Amor meus pondus meum*, ſays *Auſtin*; What my Love is, that's my Weight that ſways me: Stones move downward, Air upward, as their Poiſe is.

The Demonſtration of this its Cauſation of ſinning, may be amplified by theſe farther farther Particulars, whereby we may diſcern that no Sin is to be exempted from its Efficiency.

1. That many times it begins to be the Mother of Sins, and draws us away e're ever the Devil or the World do tempt us, or the actual Knowledg of the Law provokes us to it, (of whoſe provocation of corrupt Nature to Sin you read, *Rom.*7.) as it is ſeen in Infants, who begin to ſin before the Devil or World can tempt them, in Envy, Frowardneſs, *&c.* they go aſtray from the Womb, being drawn aſide only by the natural *Pondus* of their own Corruption: *Gen.* 6. 5. *God ſaw that every Imagination of the Thoughts of Man's Heart was only evil continually from his Youth up.* In which Place Original Sin is compared to a Mould, which caſts and ſhapes within it ſelf all and the very *Figmenta* or Conceptions of the Heart into ſuch or ſuch a ſinful Faſhion; and it is from their Youth, yea Infancy; Children bring forth Sin before they bring forth Teeth or Hair, and then when they are uncapable of Satan's Suggeſtions, or of outward Temptations from the World.

2. In that it is the Cauſe of ſuch Sins, as neither the World nor Devil can reach to tempt us to, no not after we are grown up to Reaſon. My Brethren, you that are ſpiritual Chriſtians, find ſuch Sins and Contrarieties in you unto what is good, ſuch ſecret Reluctancies, Damps, Heartleſneſs unto what is holy, as ariſe from the mere Enmity, Deadneſs that is in your Natures unto what is good: *I find a Law*, (an inward Diſpoſition) *that when I would do Good, Evil is preſent with me.* You find mere ſpiritual Oppoſitions preſent, that oppoſe ſpiritual Motions and Inclinations to Good, from their firſt riſing, and are up in their warrings againſt you, as ſoon as the good Motions are: theſe laſt riſe as do the other; they are purely pure ſpiritual Motions, as Ingenuities unto God, Strains of Love towards him; theſe riſe; and the contrary Motions to check and reſiſt them, are up in Arms as ſoon: And as the Heart grows more ſpiritual, ſo corrupt Nature will be ſending forth its Contrarieties againſt the holieſt Actings of Grace in the Heart towards God, and not damping them only, but contradicting them, and as a Weight pulling them down to the Earth, when they offer to ariſe; and beſides, will be mixing Self-intereſt with the Good. Now theſe Contrarieties are neither from Satan, nor from the World; the Devil hath not power to know ſuch, becauſe they ſecretly and cloſely work, and are tranſacted in the Spirit of the Mind; and beſide, the Devil could not be ſo quick in contrary Suggeſtions; for theſe Oppoſitions riſe in the ſame inſtant with the good; *the Law of the Fleſh is ſtill contrary to the Law of the Mind*, and ſends out its Acts and Dictates even as ſoon as the other: this *Paul* was ſenſible of in *Rom.* 7. 21. *When I would do Good, Evil*, ſays he, *is preſent with me.* He complains there of the Corruptions of his Heart. And not in theſe

Caſes only, but take all or any kind of Sin whatever, and it is a Mother that could conceive alone of it ſelf, within it ſelf. The Mother Earth (as we call it) muſt have Seed caſt into it for many kinds of Fruit: all animal Creatures have their Male and Female that muſt concur to their Procreation; but actual Sin needs not to have a Male to be a Father, this Female Womb is ſufficient to bring forth all Conception, though now when fallen, there was no Devil to tempt; it is Seed, and Womb, and prolifick Virtue and all: At firſt indeed *Eve* had not fallen, if the Devil had not tempted her; nor could *Adam* have eaten the forbidden Fruit, but that both the Devil indiſcernibly, and *Eve* both did tempt him. But now we ſhould eaſily fall into Sin, though the Devil were abſent; although he alſo is by God's Curſe let looſe upon us as the Tempter, and is in many reſpects termed the Father of Lies. But this Mother could and would conceive without a Father. Nay,

3. It is ſo pregnant of Wickedneſs, that even the good and holy Law made known to it, provokes it to conceive the Sin that is contrary to it: and therefore the Law is compared to an Husband, *Rom.* 7. 5. *The Motions or Paſſions of Sin which were by the Law, did work in our Members to bring forth Fruit unto Death.* But in ſo doing, the Law is but a mere occaſional Cauſe-Mover unto Sin; as it is in the following 8*th* Verſe of that Chapter, *This inherent Sin taking occaſion by the Commandment, wrought in me all Concupiſcence:* 'Twas this Sin was the ſole Worker directly, the Commandment but indirectly; that when the Commandment by the Light and Motion of it, would ſtill beget Good upon the Heart, this ſinful wicked Womb enraged thereby, doth, *uterino furore*, bring forth the clean contrary.

4. It is a Womb that is never barren. By a continual plowing and ſowing of the Earth, you may get the Heart on't out, and then it muſt lie fallow a while before it will bring forth again: Other Mothers of animal Creatures bring forth Children to ſuch or ſuch an Age, but then ceaſe Childing, yea, and live a long while after, and have no Children; they have, when old, done teeming: But this the longer it lives and continues, and the more Sin it brings forth, the more it may, unleſs the Lord takes away the Dominion of it by Grace: *Job* 14. 7, 8. ſays he, *There is hope of a Tree if it be cut down, that it will ſprout again, and that the tender Branch thereof will not ceaſe: Though the Root thereof wax old in the Earth, and the Stock thereof die in the Ground; yet through the Scent of Water it will bud, and bring forth Boughs like a Plant.* I know he applies this Similitude otherwiſe, but I apply it to this; Take Sin when it is old, it will bring forth; if a ſcent of Water come near it, if Temptation come, it preſently ſprouts again.

5. Some Females and Mothers go long with their Brood before they bring forth, and carry it long in their Womb, to ripen it e're it comes to the Birth; as a Woman goes nine Months, an Elephant three Years; and the ſtronger the Creatures are, the longer they go; and the weaker they are, the ſooner they bring forth, as Mice, *&c.* But this Sin brings forth preſently: *Hoſea* 7. 6. *They have made ready their Heart like an Oven,* &c. *their Baker ſleepeth all the Night, in the Morning it burneth as a flaming Fire.* You go quietly to Bed, and in all appearance free of ſuch or ſuch a Luſt and ſinful Diſpoſition ſtirring; but you wake in the Morning with ſome baſe Luſt or other, that hath overgrown the Heart in the Night: like *Jonah*'s Gourd, it grows up in a Night, nay in a Moment, upon occaſion of Temptation.

6. This Womb brings forth continually. It was the Excellency of the Tree of Life of the New *Jeruſalem,* Rev. 22. that it brings forth Fruit every Month; but this is a conceiving and hatching of Evil every Moment, and never hath any interruption of conceiving one Sin or another: *Gen.* 6. 5. *God ſaw that the Wickedneſs of Man was great in the Earth, and that every Imagination of the Thoughts of the Heart was evil continually:* It cannot ceaſe from Sin. How oft is this ſpoken of wicked Men in the Scriptures!

And ſhall not theſe things deeply humble us for this ſinning Sin, that is ſuch a Mother, and the Mother of all Sin, and which hath a far nearer and more intimate Cauſation, and deeper Hand in all ſinnings than the Devil has? that

is, as to us, and as in us Sin is wrought. 'Tis true, the Devil hath the denomination of being that evil One, κατ᾽ ἐξοχὴν, and the Tempter, and the Father of Lies, *John* 8. 44. and ſo of all other Sins; and all Sins of ours are by deſcent from him: And in 1 *John* 3. 8. all Sins are called his Works, *He that committeth Sin, is of the Devil; for the Devil ſinneth from the beginning: For this purpoſe the Son of God was manifeſted, that he might deſtroy the Works of the Devil.* The Devil is thus called the firſt Father of Sin, both becauſe he was the firſt that brought up that curſed Invention of ſinning; the firſt Founder and Original of Sin; and in that reſpect called the Father of Sin: as the firſt Inventers of Muſick and working in Braſs, are termed the Fathers of them that do follow them in thoſe Trades, *Gen.* 4. 20, 21. As alſo further, for that Influence and Hand he hath upon us, in cauſing us to ſin by continual tempting of us. And it is true, that the Guilt which redounds on him perſonally, is far deeper for his tempting us, than what falls to our ſhare, who are the tempted, for acting what he tempts us to: But the Sin of him therein is proper to himſelf, and he ſhall anſwer for it all at the laſt Day; when the Angels ſhall be judged, he muſt bear the Load of it. And it is moreover true, that there is a Guilt lies on us, both on the Father's ſide, and on the Mother's ſide; and we are to humble our ſelves for both; on the Father's ſide, for our entertaining his Temptations, and thereby eſpouſing his Intereſt, (as Sin is his more than ours) and thereby *making* our ſelves *Children of the Devil,* as Chriſt ſpeaks;
John 8. 44. and again, *You are of your Father the Devil, and his Luſts you will do*; though we little diſcern it, and mind it not. But yet there is this difference between what Guilt deſcends upon us on the Mother's ſide, from what on the Father's, That this Mother is the inward, immediate, natural Cauſe of all Sin in us; Satan is to us but the outward Cauſe and mediate, and cannot tempt us, and perſwade our Wills but by and from the native Corruption that is indwelling: and the deſcent of Sin from him to us, is accordingly but outward, not as from a natural Father; his Fatherhood is but political, and by a Metonymy, and we as it were but his adopted Children only, not natural. Yea, that Guilt of our yielding unto him in his Temptations, muſt be laid upon that very indwelling Sin that is in us; that Mother inwardly falls in Love, and cloſeth with the outward Temptation of this curſed Father; ſo as the great blame of all will lie upon this Mother, without whoſe being allured and inticed, this Father would not allure or perſwade us: 'Tis the Mother, the Mother, our corrupt Wills that betray us, and yield us to this Father: And therefore Chriſt lays the blame on Us, and our Luſts, that *we are of our Father the Devil.* And
James 1. 14. the Apoſtle devolves our Guilt in being tempted upon our own Luſts; When ye are tempted, ye are tempted of your own Luſt: that's the Tempter far greater than the Devil. This Sin of your Mother is naturally yours; and all the curſed Children ſhe brings forth in you, are her natural Children: and ſhe is your very Nature and intrinſick Conſtitution.——And when you ſin by her Temptations, you may be ſaid to ſin of your own, as well as the Devil doth of his own malicious Propenſion, as Chriſt ſpeaks of him. It is in and by the Womb of this Mother, that Sin is conceived within you; in that Womb it is foſtered, and by the ſtrength of it 'tis brought forth: and the Sinfulneſs therefore hereof is properly yours, in that the Mother of it is in you, even as the Devil's Guilt in your Sins is properly his. O therefore above all humble your ſelves for this, that you carry ſuch a Mother, or Womb of Sin within your ſelves. You read of *Rome*, (whoſe Guilt is next the Devil's) what a heavy Puniſhment in *Rev.* 18. lies threatned againſt her, when ſhe is to be deſtroyed; *ver.* 5. *Her Sins have reached up to Heaven, and God hath remembred her Iniquities: reward her double according to her Works.* And what is the reaſon of all this? What is it puts God upon this? Look *chap.* 17. 5. you ſee the Title of her Accuſation to be *Babylon* the Great, *the Mother of Harlots, and Abominations of the Earth*; the Mother of all; they came from her by Genealogy, and Deſcent, and are maintained by her to this day: All Nations were made drunk with her Cup; and in her are found the Souls of Men as there: and *chap.* 18. *ult.* *In her was found the Blood of the Prophets, and of Saints, and of all that were ſlain upon the Earth.* And for this her being the Mother of all, the Mother of Abominations,

ons, you ſee what a Doom ſhe is adjudged unto. If we ſhould remain in our natural Condition, and be found therein, then ſhall a Bill and Indictment of all the actual Sins be read: Yea, but where is the Mother of them all? and what Sin will God judg and reward moſt? Even your Original In-dwelling Sin: This, this is the Mother of Abominations; the great Beldame, the great Witch and Whore, in whom will be found all the Sins that ever thou haſt done.

And that you may enlarge, and make the Meditation hereof more pungent and impreſſive, by another parallel-Contemplation, though utterly contrary; look, as Chriſt at the latter Day when he comes to judg, What will be his Glory then? Even this, He ſhall preſent himſelf, and all Saints about him, and ſay to his Father, *Lo here am I, and the Children which thou haſt given me:* And then again, *All their Fruit is found in me, and all their Graces, and all their Righteouſneſs.* So if thou be found unregenerate, then to thy everlaſting Confuſion, ſhall all thy Sins be ſet in order before God and thine own Conſcience, as in *Pſal.* 50. 20. and this great Beldame ſhall be brought forth with all her Brood. Lo, here are all the Children which this great Mother, and my curſed Will have brought forth together; and they will judg this great Whore as ſhe ſtands in relation to her Children; and it ſhall be ſaid, Curſed be the Womb that bare you, and the Paps that gave you ſuck: and becauſe God will paſs this Judgment as concerning us then, let us therefore accordingly judg our ſelves in this manner before-hand, that we be not condemned with the World.

There be other weighty Conſiderations might be added and enlarged upon, to exaggerate the ſinfulneſs of this Sin, in the like way of compariſon as hitherto hath been uſed.

As firſt, that thou art not only to make the Compariſon with all thy Sins actually paſt and done hitherto, and to make that the ſole meaſure of thy Humiliation for the Iniquity of it; but further, both from what actual Sins this thy corrupt Nature might have brought forth, but hath not; as alſo from what it ſelf (if left to it ſelf) may and would bring forth for the future. This hath two Branches,

1. What it might have brought forth, but hath not.
2. What it may, and would of it ſelf for the future.

Theſe, although they admit diſtinct Conſiderations, yet they have this common to both; that God meaſures not the ſinfulneſs of this Sin only by the Acts it hath produced, but by the Potentiality of it, or the Power it hath to produce, if left to it ſelf. Will you take but an Inſtance from God? We don't meaſure God's Power by what he hath done, or will do; but by all he can do, we conſider *entia poſſibilia*, things poſſible to be done by him; we ſay, though God doth not will, or do all things, yet he is Omnipotent, and accordingly do adore him for it. And here Divines rightly ſay, that there is *ſcientia ſimplicis intelligentia* in God, a Knowledg whereby he views thouſands, and thouſands of millions of Worlds, and Creatures, he never did nor will bring forth; and that there is *ſcientia viſionis*, a fore-knowledg of what he purpoſes to do; *Known to God are all his Works from the beginning*, Acts 15. 18. Thus alſo there are a World of Sins thy Heart did never bring forth; which yet it might, and would have done, if left to it ſelf: in this Sin they are as in the Seed; and God knowing this, reckons accordingly, as the Inſtance of the Men of *Keilah* ſhews, 1 *Sam.* 23. 11, 12. where God, upon *David*'s enquiry, telleth him what the Men of *Keilah* would have done, even delivered him into *Saul*'s hands, though they never did.

This premiſed, I come to the two Branches mentioned.

1. Thou art to meaſure the Iniquity of this Sin, by what thou mighteſt have committed, if thou hadſt been left to the ſwinge of thy ſinful Nature and Inclinations: And for a right eſtimate of this, caſt thine Eye upon all the ſorts and kinds of Sins committed in the World by any other of the Sons of Men, and not only upon what thy ſelf hath hitherto acted. In *Rom.* 1.

you have a black Catalogue of Sins, which read over, it is but a Comment on this Text, the Sin in thine own Heart: And why? All Sin in the World is through Luſt; 2 *Pet.* 1. 4. *Having eſcaped the Corruptions which are in the World through Luſt.* All the Corruptions in the World are through this original and inherent Luſt; and thou haſt the ſame that are in the Hearts of any in the World, and therefore wouldſt perpetrate the ſame: there went but a Pair of Shears between thy Nature and others, thy Heart is made of the ſame Stuff; it wrought all Concupiſcence in *Paul,* indeed not outward Acts, for in thoſe reſpects he profeſſeth a Blameleſsneſs; but by the ſame reaſon it brought forth Concupiſcence towards any acting, it would have brought forth the outward Act it ſelf in him. It is a great thing to be conſidered, that the Stoicks ſhould diſcern this, and that *Seneca* ſhould thus utter it, *Omnia in omnibus inſunt vitia,* all Vices are in all; *Sed omnia in omnibus non extant,* but all are not extant in all: *Et cupidi omnes, & maligni omnes, & ambitioſi omnes, & vitioſi;* We are all covetous, ambitious, malitious, vitious, *&c.*

Lib. 4. de Benef. pag. 320.

Again conſider, That though thou canſt act but one Sin at once *ſenſu diviſo,* yet in the Nature of this Corruption there is an aptneſs to act a multitude of Sins *ſenſu compoſito*; nay, contrary Sins would thy Heart (thy Root) carry thee to, and any other Sin as well as what thou didſt commit: Conſider moreover, what it hath been that kept thee, and that it is from God's reſtraining of thee, that thou haſt not committed infinitely greater and more grievous Sins; —as the Caſe of *Abimelech* ſhews, *Gen.* 29. 7, 9. and the laſt Verſes compared: God acknowledgeth a kind of Integrity, in that he did not know *Sarah* was another Man's Wife; yet adds, *For I kept thee, or reſtrained thee*: and in that God puniſhed him for what he had done, *ver.* 20. it argues, that God's meaning was, *Had I not reſtrained thee, thou wouldſt have done it,* although thou hadſt known her to have been another Man's Wife. Beſides, take any Act of Sin that ever thou didſt commit, yet ſtill there is more evil in that Sin in thy Nature, than ever thou didſt draw forth into Act: *Out of the abundance of the Heart the Mouth ſpeaks,* Matth. 12. 34. There's more in the Heart than the Mouth utters: Alſo *ver.* 35. it is ſtiled the *Treaſure* of the Heart: Now there is far more Treaſure in the Warehouſe than is vended in the Shop; and ſo no Man ever pours forth all his Sin.

2. The ſecond Branch reſpects Sins for time to come. Thou art at preſent to humble thy ſelf for this Sin, as which hath that Sinfulneſs in it, as will be the productive concurrent Cauſe (with thine own Will) of all the Sins thou ſhalt yet commit; yea, and take this Sin, in the propenſe Inclinations of it, to be ſuch as would produce far greater and more grievous Sins, than as yet thou haſt committed.

My Brethren, there is to be this Difference between our Humiliation for actual Sins, barely conſidered as ſuch, and for this indwelling Sin as it relates to our actual, that we are not obliged to humble our ſelves for any ſuppoſed actual Sins, (conſidered abſtractly as *actual*) until they have been actually committed by us; and ſo in that reſpect a Man is only to view what Sins are already paſt: for as ſimply conſidered actual, they are not in themſelves actually hitherto exiſtent, and ſo are as if they were not. Nor do I know but God may out of reſtraining Grace keep me from committing ſuch or ſuch Sins; but that is God's doing, and merciful Prevention, and not mine. But the Caſe will prove otherwiſe, if I will look upon this Root-Sin within me, as it ſtands in my Heart in a readineſs to commit any Sin in this reſpect: I may ſay of it, that an Infinity of Sins to come are potentially exiſtent in it as in *the Root*: as we ſay of Flowers in Winter-time, that although there be not a Roſe-bud growing on the Roſe-tree, yet we ſay that in *the Root* there are many Roſe-buds that will come into Exiſtence in Summer. And thus as God in his Heart, through the infinite Fore-knowledg which is therein, ſees Thoughts afar off, and ſo views what that Root will produce: thus we may ſee, in the Principles of our own ſinful Hearts, though not what individual Sins they ſhall be which our Wills will commit, yet that an Infinity of Sins will one way or another ſprout forth from out of our Hearts, (if not cut off by Death, or otherwiſe reſtrained and prevented.) And as they are there *at preſent,* as in their Root; ſo we are to humble our ſelves *at preſent* for the Sinfulneſs of that Root, as that which will bear them and bring them forth: I ſay, *at preſent* we are to do this, for it is that indwelling Corruption at preſent remaining in thee, which will be the cauſe of them; and therefore humble thy ſelf at preſent in the fore-thought of this: And God that ſees our Thoughts afar off, and things to come as if *they were*, he ſays of thee at preſent, the Root of all theſe is there in thee at the preſent, and he loaths thee for it: and therefore do thou at preſent humble thy ſelf before that God who thus ſees and judges. And like as we adore God's *Power*, not only for what Creatures he hath actually produced, or Works of Providence we ſee he hath brought forth, but for his Power that can bring into Being infinite Worlds which he never means to make; and we meaſure and eſteem him Omnipotent, in reſpect unto thoſe that poſſibly he could produce, as well as for what actually he hath made or doth make. In like manner are we to humble our ſelves, not only for the *Potentiality* of this Sin in ſinning, in reſpect unto what Sins we have already acted, but what we ſhall; yea, even for new Worlds of ſinnings our Nature would put forth and exert. Nor art thou to meaſure the Sinfulneſs hereof, by what in probability (according to thy Courſe hitherto held) thou art likely or are ſubject to commit, but by Sins thou didſt never ſo much as dream of, or imagine thou wouldſt commit: It would be a deceiving Rule to go by, if thou judg of this only by what hitherto this Sin hath brought forth: no, this *Womb* breeds Monſters, and extraordinary Births of Sinnings, which thou thoughteſt impoſſible to have been in thy Nature to produce. Did *Hazael* think his Nature would turn ſo barbarous, ſo cruel as it did? *Am I a Dog to do this*, ſaid he unto the Prophet, ſo inhumane? Little thought *Peter* that *that* Heart of his ſo reſolved to ſtand by Chriſt, as he judged it to be, when he ſaid, *If all forſake thee, I will not*; he could not have imagined that ever it would have been ſo profanely vile and unchriſtian, as to deny his endeared Lord and Saviour thrice, and at one of thoſe times with ſuch horrid Oaths and Execrations, whilſt his Lord was in the Room, and preſent, and over-heard him, as he was Man. Did *David* ever think he ſhould perpetrate Adultery, and add Murder thereunto? that *that* Heart that was once in ſuch an holy Frame, and ſo magnified God for his *Covenant* and Promiſe made, 2 *Sam.* 7. ſhould hatch and contrive within it ſelf ſuch high Abominations?

I might here yet further add, That thou art not to judg of the *Potentiality* of this Sin, and what for the future it might produce, by what thou wouldſt or mightſt in *this Life* only commit, but by what *unto Eternity* thou wouldſt commit, if we could ſuppoſe thy Life extended thereunto: this Womb would never ceaſe teeming, but grow ſtill more and more wicked unto everlaſting Ages without end.

If all theſe be not Perſpectives clear enough to diſcover to thee this expanſe or *extenſive Sinfulneſs* of this Sin in the propenſe Inclinations of it, as either by what thine own individual Sins have been, or in the ſeveral ſorts or ſpecies and kinds of Sins that have been found in their Varieties in the Hearts and Lives of Mankind from the beginning of the World to this Day; *then go down to Hell*, and compare thine own Nature with what is the Genius of the Devils themſelves; thy Nature is but the Image of theirs in a ſmaller Letter: All the difference, and that but in this Life, is, that we are *tame Devils* through God's mere Reſtraint, but they *wild* outragious *Devils*, Wildfire and Gunpowder, left to the full ſwinge, and the utmoſt carreer, which the violence of their Luſts do carry them to. Now 'tis certain we have the *Seeds* and *Capacities* of ſinning all the Sins they headlong run into: This in reſpect of our *Souls*. And we are beſides inclined to many more ſorts of Sins than they are addicted to, as all the *Luſts of the Fleſh*, ſeated in the *Body* and *outward Man*, which in the Body the Soul is ſubjected unto, beſides thoſe other proper to the Soul it ſelf together with thoſe Spirits. Satan hath in his Nature no Luſt of *Vncleanneſs*, *Adultery*, *Drunkenneſs*, &c. ſo as thy *Nature* hath all manner of Sins the Devils have, and a multitude of other Sins beſides, to outvie them on that Account.

And all this heavy Charge I have laid unto *this Sin*, the Mother of Sins, is not to be underſtood as ſpoken of a *Matter* or *Thing diſtinct from your ſelves*, which is the caſe of all *actual* Sins; your *Selves* are one thing, and your *Acti-*

ons another: Yea, but this Sin I have aggravated all this while, is no other than *your very ſelves*; and ſo all that hath been ſaid of it, is all one as to ſay, That *your ſelves are thus ſinful*, and are in verity *this very Sin*:——Indeed the Subſtance of you differs from this Sin inherent as *ſubject* and *adjunct*: and thus *logically* you may (if you pleaſe) diſtinguiſh your ſelf from this Sin; but know that *theologically*, or (which is more) in God's holy ſight and eſteem, this Sin is *thy ſelf*, as I ſaid at the firſt entrance: it is in Scripture-language (which is God's) the very Definition of a Man's Nature, *That which is born of the Fleſh, IS FLESH.* 'Tis a regenerate Man only is able to ſay, It is [*not I*] *but Sin that dwells in me*, and ſo diſtinguiſh himſelf from it, for he hath a Divine Nature which is *himſelf*. An unregenerate Man muſt take it wholly upon him, that it is [*he*] himſelf, and ſay of it, It is [*I*], as the ſeventh of the *Romans* hath diſtinguiſh'd them.

AN
Unregenerate Man's Guiltineſs
BEFORE
GOD
In Reſpect of SIN and PUNISHMENT.

BOOK X.

That this State of Guilt and natural Corruption, is the Condition of all Men unregenerate, though they make an external Profeſſion of Chriſtianity. A Diſcovery of the ſeveral Sorts of ſuch Men, both the Ignorant, the Prophane, and the Civil and Formal Chriſtian: And an Anſwer to all thoſe Pleas by which they excuſe, juſtify, or flatter themſelves.

2 Cor. 10. 4, 5. *For the Weapons of our Warfare are not carnal, but mighty through God to the pulling down of ſtrong Holds; caſting down Imaginations, and every high thing that exalteth it ſelf againſt the knowledg of God, and bringing into captivity every Thought to the Obedience of Chriſt.*

CHAP. I.

As the Strength of a Kingdom conſiſts in having Places of Defence, or Forts built to keep out an Enemy from conquering it; ſo the Strength of the Kingdom of Sin in unregenerate Men conſiſts in thoſe Arguments, with which they defend their Minds and Hearts againſt all the Forces which are brought out of the Word to convince them of the Miſery of their Condition.

HAving thus diſcovered how great the Sinfulneſs of Man is, both on the account of *Adam*'s firſt Sin imputed, and of the Corruption of Nature, and how both theſe are Matter of Humiliation and Repentance; that which next lies in order before me, is to prove that this Guilt and Sinfulneſs abides upon Men, and that it is a ſad wretched Condition, in which all the Unregenerate (as long as they are ſuch) continue. And to prove this, it will be ſufficient to ſhew how vain and frivolous are all thoſe Pretences and Pleas by which Men would endeavour to ſhift off this Condemnation from themſelves, and to make out (if they could) their Caſe to be good and ſafe, though it is extreamly miſerable and dangerous.

For this end I have choſen this Text: and indeed if we can but caſt down thoſe ſtrong Holds, wherein Men fortify and defend themſelves againſt all convictions of their Sin and Danger, they will then eaſily be conquer'd; for the Strength of the Kingdom of Sin conſiſts mainly in that Aſſiſtance, which the corrupt Reaſon of Man draws up for its defence. The Strength of all Kingdoms lies in two things:

1. In a wiſe and able Council, to adviſe, direct and project its Affairs.

2. In ſtrong and potent Preparations for War, and Defence againſt all foreign Enemies, without which no Kingdom can ſubſiſt.

Book VII. The Kingdom of Sin anſwerably hath both its Council, as hath been ſhewn; and alſo it hath within it ſelf great Strength, and many Forces for War, both offenſive and defenſive. The Strength of other Kingdoms for War lies in two things:

1. In moveable Armies, which are led out into the Field, whereby they make Excurſions on their Enemies Dominions, carry the People away captive, waſte and ſpoil their Territories by open Force and Violence: And anſwerably ſuch kind of Forces hath alſo the Kingdom of Sin againſt the Kingdom of Grace, *viz.* Luſts, which do war in the Members; inordinate Affections, which do carry us captive to Sin, and which do make Inroads upon that Grace that is in us, uſing our Members as Weapons of Unrighteouſneſs, and winning ground upon the Spirit: and theſe the Apoſtle ſpeaks of in the ſixth and ſeventh Chapters of his Epiſtle to the *Romans*.

2. The Strength of other Kingdoms lies alſo in Places of Defence, as Fortifications and Caſtles, *&c.* And ſuch alſo hath this Kingdom of Sin, ſtrong Holds, and Forts, and Caſtles built and caſt up, and fortified with much Ammunition, and that of a double uſe. They are both as Places of Refuge for their Fleets and Field-Armies to retire to, and find ſhelter in; and alſo for Defence againſt a foreign Invaſion: ſo that if an Army comes in, they are able to hold out a Siege. Till all theſe be taken, a Kingdom is not overcome, and they ſtand and hold out laſt.

Now of theſe this Text you ſee ſpeaks, and tells us, that the Kingdom of Sin in us hath great and ſtrong Holds, which are indeed carnal Reaſonings and proud high Thoughts: The word is λόγισμοι, *Ratiocinia*, Reaſonings; and ſo it is in the Margin of your Bibles: which Reaſonings he alſo tells you are built on purpoſe for Defence in a time of War, to be uſed againſt the Weapons of our Warfare, who are Miniſters of the Goſpel: And in theſe Reaſonings and high Thoughts, the Strength of Sin, and of all ſinful Courſes and Practices, in themſelves weak and indefenſible, do eſpecially lie. As Rabbits, though a weak Generation of Animals, yet are ſtrong in their Holes which they make in the Rocks. Theſe ſtrong Holds of Sin, I ſay, are Reaſonings in the Underſtanding, for they eſpecially oppoſe the knowledg of God; and therefore the Ammunition within theſe Holds muſt needs be Reaſonings, and Acts of Knowledg. Theſe Adverſaries are match'd and fitted with the ſame kind of Weapons, as thoſe who come againſt them are provided with: For as *the Weapons of our Warfare are ſpiritual*, ſpiritual Wiſdom out of the Word of God, and the Knowledg of God; ſo the Inhabiters and Poſſeſſors of theſe ſtrong Holds are Reaſonings of carnal Wiſdom and Knowledg oppoſite thereunto.

Theſe Holds have high Towers alſo of Pride; for Self-love being King in unregenerate Hearts, will not yield, or bend in the leaſt; and therefore it is not ſtrength of Reaſon only makes them hold out, but a proud Spirit alſo.

If you pleaſe we will give another Exemplification to clear this to you. As the Kingdom of Popery, and the Doctrine of it, which is the Devil's Goſpel, by which to advance Antichriſt, and to bring all into ſubjection to him, (as ours is God's Goſpel, the Wiſdom of God in a Myſtery to ſet forth Chriſt, and to bring all in obedience to him;) I ſay, as in this Syſtem of Popery there is an exact Model of all the carnal Reaſon which Sin and the Devil hath, and contains the Quinteſſence of it; ſo there doth appear a double Uſe and Specimen of carnal Reaſon in it.

1. In that all the Opinions of that Kingdom of Darkneſs, and all the Parts of the Man of Sin are ſo contriv'd, as they all ſerve as Maintainers of wicked Ends and Luſts, and to the advancement and profit of the Pope and his Clergy, there being no one Point wherein they differ from us, but is ſome way ſerviceable to ſuch Ends: So as carnal Reaſon hath firſt ſhewed its Depth in inventing, framing and raiſing ſuch a Frame of Religion; and therefore it is called a Myſtery of Iniquity, 2 *Theſſ.* 2. 7. *For the Myſtery of Iniquity doth already work.* But,

2. Carnal Reaſon hath not ſhewed its Strength only in the inventing and finding out ſuch an Image of Religion, but it hath as fully played its part in inventing ſhews of Reaſon to uphold all theſe Opinions, whereby this Kingdom is fortified with ſtrong Arguments out of Scripture wreſted, and Philoſophy abuſed, and is defended with ſtrong Pleas of Univerſality, Antiquity, and the like; ſo as a Man rooted in the Truth, would wonder ſo much could be ſaid for ſuch groſs Opinions: Yea, and they do deceive many ſtrong Underſtandings amongſt them, ſo as to believe *that great Lie*, 2 Theſſ. 2. 11.

Thus likewiſe is it in the Myſtery of Iniquity in Man's Heart, which advanceth Sin and Luſts againſt God, as Popery doth the Pope and his Clergy againſt Chriſt. There is a like double demonſtration and diſcovery of the Strength of carnal Reaſon in this Matter.

1. In adviſing for, and plotting ſo many ways to attain our corrupt Ends and Deſires; ſo as there is no Conſultation, no Deſire of the Heart, but what tends to this End.

2. That wherein it ſhews it ſelf moſt witty, and draws out its Depths, is in finding out ſtrong Reaſons to it ſelf and others, to defend theſe ſinful Courſes and Ways in inventing carnal Pleas to juſtify its State, Excuſes to extenuate Sins, and thoſe ſeemingly ſtrong too, and ſpecious Exceptions, and Calumnies againſt the Ways and the People of God, ſo as a Man would wonder. Theſe Reaſonings are the ſtrong Holds, that the Text mentions, with which we are to encounter.

CHAP. II.

The great Hindrance of the Work of Converſion is the Pleas whereby Men juſtify themſelves in an unregenerate State. How quick-witted Men are to invent ſuch carnal Reaſonings. Whence it is that they are ſo. How obſtinately they adhere to ſuch ſinful Pleadings for themſelves, and the Cauſes of being ſo. That theſe Reaſonings are various in Men, according to their different Underſtanding, Temper or State. That they are in ſome ſtrong, in others more weak.

THE firſt ſort of Men in whom we are to beat down theſe ſtrong Holds, are the Ignorant and Prophane; and if we come to ſuch to convince them of the Danger of their natural Condition, we ſhall find them to ſet on work all the Wit and Reaſon which they have, to evade or reſiſt the Conviction. If we deal with them about their Ways and States, and examine what Hopes they have for Heaven, we ſhall ſtill find they will have ſomething to ſay for themſelves, with which to put us off, and to ſalve the ſad and deplorable Circumſtances of their own Condition, notwithſtanding all that we can ſay to the contrary: Shoot the Word at them, and they have ſome Ammunition with which they will ſhoot again againſt what is ſaid: and the loweſt and pooreſt Men will have ſomething to oppoſe herein. The meaneſt Cottage hath ſome of theſe ſtrong Holds, as well as walled Towns; ignorant and prophane Men, as well as Men of Knowledg and civil Behaviour: They will tell us, though they know little or nothing of Religion, that yet they have a good Meaning; that there are none but ſin as well as they; that their Hearts are good, and they hope well. Thus Publicans and the moſt profligate Sinners, will have ſomething to ſay for themſelves as well as proud Phariſees.

And if we conſider the Difficulty of the Work of Converſion; what is the great Hindrance of it, but theſe falſe deluding Pleas in Mens Hearts? Whereat doth Converſion ſtick moſt, that notwithſtanding all the Motives, Exhortations or Threatnings which we uſe, yet the Wills of Men are not turned; and for all our trying ſuch Variety of Keys, yet the Bolts of their Wills ſhoot not? Why, there are falſe Reaſonings in their Hearts, which as wrong Wards hinder the Key from turning; and though the Key be fitted to many of the Wards in them, and we bring Anſwers to many Objections, yet if the Key ſtick at ſome one that we light not on, the Man is not converted. Ask any Man that is converted to God, what it was hindred him a long while from ſeeing his miſerable Condition, and from being humbled and parting with his Sins; and he will tell you, that either he had ſome carnal Objection ſtuck in his Mind againſt the Ways of God, and the People of God, which were long a-beating down, or elſe he thought his Eſtate to be good enough, or not ſo bad as it was repreſented to him; that his Sins were not ſo great in his Eyes as they were magnified to him by Miniſters, and that he imagined his Evidences for a better Life and Heaven to be fair enough; and that he ſtill had Pleas and Excuſes to avoid the Force of all that could be ſaid againſt him: and if as to ſome Inſtances he was convinced, yet the Conviction was not thorow, but his Heart had ſtill ſome ſtrong Hold which made him ſtand it out; or that 'ere he yielded, his Fleſh debated things fully, and brought many Objections, many Pleas for it ſelf; and that he thought not that Sin had had ſuch Strength on its ſide, as he found it had when the Forts were yielded up. What is the Reaſon alſo why civil Men who are in themſelves in a nearer Proximity to the Kingdom of Heaven, than thoſe who are openly prophane, (as Chriſt ſaid to him in *Mark* 12. 34. *Thou art not far from the Kingdom of God*) yet are hardlieſt of all convinced, converted and brought home to God? What is the Reaſon of this? It is becauſe carnal Reaſon hath more Strength in them than in others; the ſtrong Holds are better fortified in them than in prophane Men, and they have ſtronger and more ſpecious Arguments to plead, why their State is good and ſafe.

If we conſider the Forces which the Word of God prepares, they are fitted to invalidate ſuch Pleas and Pretences of carnal Men: It doth not ſpeak Daggers and Swords only; it doth not only ſhoot off Cannon, and diſcharge Vollies of Threatnings againſt Sin and Sinners, to conquer the Kingdom of Sin by mere down-right Blows, but it hath Weapons ſuited to repel and beat down carnal Reaſonings, Pleas and Excuſes: And a great part of the Ammunition of the Sanctuary conſiſts of ſuch Weapons wherewith to convince wicked Men, to confute their Pleas, to reaſon it out with them; Engines to countermine their ſecreteſt Deceits, and to batter down their ſtrongeſt Objections. Now if the Word hath ſo much Preparation of this kind, as it hath, then ſurely much of the Oppoſition in Mens Hearts againſt Converſion to God, lies in ſuch Reaſonings, Pleas or Excuſes; for otherwiſe theſe Weapons of the Word would be altogether needneſs. If you ſaw a King preparing not Swords, but Engines of Battery, and Inſtruments for Mining; you would ſay, ſurely he means to ſit down before ſome Fort or fenced Town, for his Preparations are not for a Field-Battel, but for a Siege: So here in this Caſe it is likewiſe.

Now the true Grounds and Reaſons how and why the Heart of Man comes to ingender and harbour, to cleave and ſtick unto ſuch carnal Pleas and Reaſons; are,

1. From the Vaſtneſs and Largeneſs of Reaſon, which is ſo large a Faculty as it is able to invent ſome fair Gloſs and Cover for the fouleſt and moſt groſs Enormities, and to make Good to appear to be Evil, and Evil Good. We ſee this by Experience: for let a Man have never ſo bad and unjuſt a Cauſe, yet ſome Colours and Pleas will be invented for it, and ſomething the Man will find in which to wrap it up cleanly; as *Micah* ſpeaks, *Micah* 7. 3. *That they may do Evil with both Hands earneſtly, the Prince asketh, and the Judg asketh for a Reward: and the great Man he uttereth his miſchievous Deſire: ſo they wrap it up.* The moſt foul and groſs Opinions diſſonant to the Light of Nature, as killing of Kings, breaking Faith with Hereticks, Equivocation, *&c.* are defended, and Reaſon is able to invent much for them, and whole Books have been written to make them good. Though the Actions of Kings and great Men are never ſo enormous, yet their Flatterers and Abettors have Tongues to file and ſmooth them, as the Prophet's Compariſon is, *Iſa.* 30. 10. As Preſſing-Irons can ſmooth the greateſt Wrinkles in Cloth, ſo can their Tongues do as to the moſt deformed Actions: And therefore it is hard if the profaneſt Liver, who is in the worſt Eſtate before God, cannot find ſomething to ſpeak in his Defence; it is hard if his Reaſon, quicken'd in his own Cauſe by Self-love, and whetted and ſharpen'd ſo much the more, cannot find ſomething to plead for himſelf. If a corrupt Lawyer's Reaſon can find out Shifts and Quirks for another's Cauſe when naught, much more will he do it if the Cauſe is his own; for here in this Caſe Self-love will be active to ſharpen Invention, and to make the Power of Reaſon more intenſe.

2. If the Heart is thus able to invent ſpecious Arguments to juſtify or excuſe it ſelf, it is as apt to adhere and cleave to ſuch Pleas which it frames, and to take them for good Reaſons, and to hold to them, rather than unto what the Word brings to convince on the contrary; for ſuch Self-love and Self-flattery will incline the Mind, and ſway and bend it that way. For the Stream of the Heart being in the Current of it for evil Courſes only, unto them it would run whether it had any thing to plead for them or no; and therefore when it ſhall hear or think of any thing that may be ſaid to juſtify ſuch Courſes, or to extenuate Sin, or to free them from Obligation to ſtrict Holineſs, and to give a Licence to Sin, or to diſparage the Ways of Grace and Godlineſs; the Heart willingly aſſents to ſuch ſpecious Shews of Argument, as if they were real

and ſolid Truths, becauſe they all make for it, and for its great Deſign of continuing in Sin. Accordingly the Reaſon which is given, why ſo many under Popery imbraced that Doctrine as Truth, is this, *That they had Pleaſure in Vnrighteouſneſs*, and therefore imbraced ſuch Opinions which ſuited to their Luſts, and eaſily aſſented to ſuch Doctrine; 2 *Theſſ.* 2. 9, 10, 11, 12. *Even him whoſe coming is after the working of Satan, with all Power, and Signs, and lying Wonders, and with all Deceiveableneſs of Vnrighteouſneſs in them that periſh: becauſe they received not the Love of the Truth, that they might be ſaved. And for this Cauſe God ſhall ſend them ſtrong Deluſion, that they ſhould believe a Lie: That they all might be damned who believed not the Truth, but had Pleaſure in Vnrighteouſneſs.*

3. For any Man to think that his Eſtate is naught and damnable, and that his Courſes are ſuch as cannot ſtand with a State of Grace, is the harſheſt Opinion that any Man can entertain of himſelf; and as a Man would preſerve a good Opinion of himſelf with others, ſo with himſelf alſo, and would alſo keep up a Hope of the future Happineſs of his Condition, for otherwiſe the Thought and Opinion of the contrary would not only hinder his Comfort, but ſink him into Diſcomfort, which is the Death of the Soul: and therefore the Apoſtle *Paul*, when he ſpeaks of his being convinced of his ſinful wretched State, he ſays, that he died, *Rom.* 7. 9, 10, 11. *For I was alive without the Law once; but when the Commandment came, Sin revived, and I died. And the Commandment which was ordained to Life, I found to be unto Death: For Sin taking occaſion by the Commandment, deceived me, and by it ſlew me.* Now as dying Men catch hold on any thing to help them, or as a Man ſinking ſnatcheth at any thing that may keep him up above Water; ſo do carnal Men, whoſe Souls would otherwiſe ſink into and under a deſperate Opinion of themſelves, and therefore they are glad of any the ſlighteſt Reaſons or Pleas that can but ſpeak Peace to them. And,

4. Upon this Motive the corrupt Heart keeps Reaſon off from examining into theſe ſhallow and empty Grounds of its Hopes, and wicked Men hate the Light which would diſcover things to them; *John* 3. 19, 20. *And this is the Condemnation, that Light is come into the World, and Men loved Darkneſs rather than Light; becauſe their Deeds were evil. For every one that doeth Evil, hateth the Light, neither cometh to the Light, leſt his Deeds ſhould be reproved.* And on the contrary, they are glad of any Shew, Pretence or Plea, which may make for them.

5. There is a Pride of Heart which reſolves not to yield or to be ſubject unto the Word, but is obſtinate to maintain its Cauſe, be it right or wrong, and to hold out the Siege to the laſt: And accordingly the Man ſets all his Wits on work, to find out Reaſons to maintain it ſelf with, and to fetch the Suit about again and again, and to put in new Anſwers and new Replies. The Man reſolves never to be *non-pluſt*, or to lay down his Cauſe, whilſt any thing may be pleaded.

Now concerning theſe Reaſonings, I would have two things to be conſidered in the general.

Firſt; That they are in ſeveral Men many and divers, ſo as it is an endleſs Work to ſpeak of, and unto them all; the Heart of one Man engenders ſtill upon occaſion, and finds out Millions of them, and we ſee that there is no end of multiplying them, as there is not of writing Books. Corrupt Reaſon will ſtill find ſomething to ſay; and when one Hold is batter'd down, it ſeeks for and builds new ones: as Rabbits, if let alone and not catch'd, dig new Burroughs when their old ones are ſtop'd; ſo do carnal Men alſo in this Caſe, if God's Spirit doth not catch them, and ſubdue and convert them. Now if one Man's Heart will find out many of theſe Shifts and Devices, what Variety muſt needs be hatch'd, hammer'd and ſought out in the Hearts of divers Men? As Reaſon it ſelf is a vaſt Faculty in every Man, ſo it is of a different Mold and Faſhion in ſeveral Men, and that is a Reaſon to one Man which is not to another, and that ſhall be a Plea and a Shift which one Man will ſtick to, for the putting off the Conviction of his Sinfulneſs and miſerable State, that another ſees nothing in, and will not make uſe of it. If Mens Fancies and Luſts are

are divers, then their Reaſonings are ſo too. And beſides, as the Condition of their States, as their Opinions which they have drunk in are divers, accordingly are their carnal Pleas various. The Phariſees in their times had Excuſes which are not now currant in the Light of the Goſpel, no not among carnal Men. Prophane Men have Pleas which civil Men ſlight, and civil Men have Pleas which temporary Believers build not on; and ignorant Men have Pleas which Men of Light and Underſtanding ſee through.

Secondly; It is to be conſidered that the carnal Pleas and Reaſonings in ſome are more ſlight and eaſily refuted, but in others they are ſtronger. The Pleas which ſome have, which by Reaſon of their Ignorance and willingneſs to be deceived they yet ſtick unto, as moſt true, are exceeding weak and ſilly, and ſcarce worth the naming, much leſs the Pains to confute them. For Inſtance, the Jews therefore thought God their Father, becauſe they were lawfully begotten, and not of Fornication, *John* 8. 41. but in others theſe wicked Arguings are ſtronger. For,

1. As Reaſon it ſelf is ſtronger in ſome Men than others; ſo corrupt Reaſon alſo is abler to invent ſtronger Reaſons and Pleas for it ſelf; and ſtrong Deluſions are in ſtronger Underſtandings, and much ſtronger Holds are built by able Men than by others who are rude and unlearned. And,

2. As the Light of the Word wins Ground upon a Man's Reaſon, and batters down ſlight Works, and makes a Man deſert them, ſo much the ſtronger Fortifications will the Man's Heart be ſtill building up againſt the Word; for to a Man of much Light weak Pleas will not ſerve any longer: Therefore the ſtrongeſt carnal Reaſonings, though the feweſt, are in thoſe who are enlightned and have Knowledg. For as in a Kingdom they uſe not to build Forts at all, till they hear of ſome Enemy which may invade them; and the more Ground the Enemy wins, the more they will be ſure to fortify the Forts which are left, and to build them up ſtronger, as the more weak ones are taken from them: So it is here in this Caſe, for the Heart begins not to build up any Fort till the Word or ſome Light comes to make an Invaſion. Therefore the Gentiles who wanted the Light of the Word, had but weak Excuſes and Pleas, and none, or very little Fortification was in them, though ſome ſuch Excuſes were found among them, as ſome Light they had; *Rom.* 2. 15. *Which ſhew the Work of the Law written in their Hearts, their Conſcience alſo bearing witneſs, and their Thoughts the mean while accuſing, or elſe excuſing one another.* They made ſome Apologies for themſelves, as the Word ἀπολογουμένων implies. But now till the Word comes to urge Objections againſt a Man's State, he hath no need to make an Apology for himſelf; but as Light increaſeth, the more need there is of ſtrong Holds, whereby the Heart may ſtand out againſt it, and accordingly the Heart builds them, and therefore the more Men are inlightned, with the ſtronger Deluſions will they ſtrive to deceive themſelves.

3. The more common Graces Men have, wanting true Grace, the ſtronger carnal Reaſons will they have to juſtify their States; and accordingly the Holds of a civil and moral Man are better fortified than thoſe of one that is prophane: And therefore the Apoſtle in *Rom.* 1. dealing with the Gentiles, mentions none of their carnal Pleas, but when he comes to the Jews in *Chap.* 2. he ſpends it in taking away their Cavillings. And further; One who hath a common Work of the Spirit on his Heart, by the Preaching of the Goſpel, (as the ſecond and third Ground in the Parable of the Sower, *Matth.* 13. had) hath ſtronger Pleas, Reaſonings and Deceits in him, than a civil Man: A civil Man hath had the Pleas, Excuſes and Grounds of the Deceit of a prophane Man diſcovered to him to be weak; and one enlightned by the Goſpel, and who hath good Motions in him, diſcerns the civil Man's Reaſonings for himſelf to be weak, and ſees how he is deceived, and therefore he will invent ſtronger wherewith to defend himſelf; ſo as it is harder to convince a Man who is in a civil Condition, than one who is prophane, for he hath more Ammunition with which to make Reſiſtance, than the other hath; and for the ſame Reaſon it is harder to convince a temporary Believer than a civil Man, becauſe their Pleas are ſtronger, which the common Work of the Spirit occaſioneth in them.

CHAP. III.

What are the general Heads of Arguments from which Men draw Reaſons for the ſafety and welfare of their State, though they continue in their natural Condition. The Pleas which the Ignorant and Prophane make for themſelves conſider'd, and anſwer'd.

Since the Pleas and Apologies which unregenerate Men make either to excuſe or juſtify themſelves, are ſo many and various, and ſome are more weak, and others ſtronger, and it would be too large a Work to treat of all the Particulars, I will therefore reduce them to ſome general Heads, and inſtance but in ſome of the ſtrongeſt of them, as a taſte of the reſt, and which are common among us, to whom the Word is preached ſo clearly. And firſt, I will ſhew you in general, the Topicks or Heads of Argument, from whence falſe Reaſon argues, and whence it fetcheth its Strength: I will lay open the ſeveral Shops and Forges where it ſharpens its Weapons.

1. The firſt Head or Topick whence Men fetch Pleas to juſtify their Ways and Eſtates, *&c.* is common proverbial Speeches, which having been minted out of the evil Treaſure of Mens Hearts, and ſtamp'd with common Authority, paſs for currant among Men, and which they uſe in defence of themſelves on all occaſions. Thus Men will defend their Covetouſneſs, or excuſe their deſerting of a publick good Cauſe, when it is difficult or dangerous; they will juſtify themſelves in doing ſo with this ordinary Saying, *Every Man for himſelf, and God for us all.* So they will vindicate their Careleſneſs or Licentiouſneſs in the conduct of their Lives, with that other known common Saying, *If I be predeſtinated, I ſhall be ſaved; if not, do what I can, I ſhall be damned:* And ſo they will cry too, *Thoughts are free*, that they may freely indulge themſelves in vain Thoughts, or unclean Fancies. Or when the caſe is ſuch that they muſt either ſin or ſuffer, or if they perform their Duty, they ſhall run the hazard of ſome Evil or Loſs, they will very readily have it in their Mouths, *Of two Evils chooſe the leaſt.* Many ſuch Sayings as theſe of the Devil's minting, paſs among Men, and ſtrengthen them in Evil. As the Papiſts have their Traditions beſides Scripture, on which they ground their corrupt Tenets and and Practices; ſo hath the World ſuch wicked Maxims as theſe with which to defend it ſelf. The danger of ſuch common Sayings and Inſtances of them, we have out of Scripture; 1 *Cor.* 15. 32. The Apoſtle there brings in an ordinary Atheiſtical Speech which was uſed among the Jews, *Iſa.* 22. 13. *Let us eat and drink, for to morrow we ſhall die*; by this to encourage themſelves to take out their fill of Pleaſure here. The Apoſtle brings it in 1 *Cor.* 15. as a proverbial Speech; If there be no Reſurrection, then, ſays he, according to the common Saying of wicked Men, *Let us even eat and drink indeed, for to morrow we die.* But to ſhew the danger of ſuch naughty Speeches, when once made common, and ſo authentical, he adds, *Be not deceived*, i. e. with ſuch Speeches, as many are, *for evil Words corrupt good Manners*; i. e. ſuch evil common proverbial Speeches as theſe do much hurt, and have much influence to corrupt our Lives, and are often uſed as Means by Men to ſtrengthen and defend themſelves in Ill; he uſing a contrary proverbial Speech, then uſed, to countercheck the other with. The Jews alſo had got an accurſed Proverb, whereby they did put off all from themſelves to their Fathers Sins, as the cauſe of their Puniſhment, and ſo were not humbled, nor got any Good by it; *Ezek.* 18. 2. *What mean ye, that ye uſe this Proverb concerning the Land of* Iſrael, *ſaying, The Fathers have eaten ſowr Grapes, and the Childrens Teeth are ſet on edge?* Thereby laying the blame on God and their Fathers. This Proverb carnal Reaſon got by the end, and they uſed it upon all occaſions, and by it put off all

the Prophet's Sermon, whereby he convinc'd them, that it was for their own Sins that they were led into Captivity. And becauſe this was a ſtrong Hold, which carnal Reaſon had recourſe to, he therefore ſpends a whole Chapter to refute it, with many Reaſons and Anſwers to it. So they had another common Saying too, whereby their Hearts were ſecur'd and ſtrengthned to do evil; Ezek. 12. 22, 23. *Son of Man, what is that Proverb, that ye have in the Land of* Iſrael, *ſaying, The Days are prolonged, and every Viſion faileth? Tell them therefore, Thus ſaith the Lord, I will make this Proverb to ceaſe, and they ſhall no more uſe it as a Proverb in* Iſrael: *but ſay unto them, The Days are at hand, and the effect of every Viſion.* Becauſe Threatnings were not ſpeedily executed, and they had heard many, and ſeen nothing done, therefore they ſlighted all: this did prevail, and was commonly uſed, and did much hurt. That in *Job* alſo which Satan brings in, was a common Proverb by which Men were guided, *viz.* that a Man would do any thing to ſave his Life; *Job* 2. 4, 5. *And Satan anſwered the Lord, and ſaid, Skin for Skin, yea, all that a Man hath will he give for his Life,* &c. The Devil thought that *Job* would have acted herein like other Men; and therefore *touch but his Life,* (ſays Satan to God) *and he will curſe thee.* And thus Men will excuſe a ſinful Action, by ſaying, *that Life is ſweet, and that it was done to ſave that, or their Eſtate: and who would not have done it beſides me?* Thus *Job*'s Wife argues with him too from a common Saying which wicked Men had among them, *Curſe God, and die:* As if ſhe ſhould have ſaid, Seeing God deals thus with thee, after all thy perfect walking, and this is the reward of all, Let it now go, and leave it. She uſed it as, it ſeems, the ſenſe of a carnal Proverb then in uſe, and proportioned to carnal Reaſon, that ſince *bleſſing God will do no good, thou hadſt as good curſe him; for die thou muſt however, and it cannot be worſe with thee.* And therefore *Job* adds, *Thou ſpeakeſt as one of the fooliſh Women:* As if he had ſaid, *Doſt thou ſpeak as* Job's *Wife, and one brought up in the knowledg of God?* No, this is the Speech of an unregenerate Woman, an Heatheniſh Speech, fit for none but the Prophane to uſe: And he confutes it by a ſuitable Anſwer and Reaſon, *Job* 2. 10. *But he ſaid unto her, Thou ſpeakeſt as one of the fooliſh Women ſpeaketh: what? ſhall we receive Good at the Hand of God, and ſhall we not receive Evil?* Now all ſuch kind of common Speeches, which are or have been uſed, carnal Reaſon is glad of, and employs them to ſtrengthen it ſelf with them upon occaſion, as inartificial Arguments drawn from common Teſtimony.

2. Unregenerate Men will argue, and juſtify themſelves and their Practices from the common Opinions which the World hath of Things. As Tradition, ſo Univerſality is another Head or Topick, which not Papiſts only, but all wicked Men uſe, to defend ill Doctrines or Actions. As Faith looks to what the Word of God judgeth of Things; ſo carnal Reaſon to what the World thinks, and from that draws Reaſons to juſtify it ſelf, and is glad to entertain all ſuch Opinions as make for its wicked Ways and Courſes. And therefore the Apoſtle bids us not to be conformed to the World in this, *Rom.* 12. 2. *And be not conformed to this World: but be ye transformed by the renewing of your Mind, that ye may prove what is that good, and acceptable, and perfect Will of God.* He means eſpecially, that we ſhould not be *conform'd to the World* in our Opinions of Things; for ſo the Oppoſition implies, *Be transformed by the renewing of your Minds, to prove what is the good Will of God.* If the World commonly thinks ſuch a Practice lawful, accordingly *the moſt* praiſe it, and carnal Reaſon will have Arguments to perſwade to it, and to defend the Practice. *I do as the moſt do,* (will an unregenerate Man ſay) *and am but in the ſame condition with the generality of Mankind; Do any of the Rulers believe? Or, are they ſo preciſely godly, as you preach?* Thus if common Cuſtom, which paſſeth for a Law, ſeems to countenance any Practice, it is Warrant enough for it; nay, if but a Book hath been writ for a vile Opinion, and to defend a wicked Action, (as what Sin is there almoſt which hath not had ſome Abettors?) Men will thereby be encouraged, and make a Defence for themſelves: and wicked Men, who are not ſo knowing, will embrace the Errors of thoſe who are learned, with which to bear themſelves out; and their Minds being corrupt, are preſently apt to think ſuch erroneous Opinions, and in appearance ſo well defended, to

be the Truth. If the Morality of the Sabbath, and the Strictneſs of its Obſervation be queſtioned and diſputed, prophane Men have enough wherewith to juſtify either their neglects of attendance on the Worſhip of God, or their unlawful Recreations on that Day; and they are preſently of the ſame Opinion with thoſe who uſe their Wits to diſannul the fourth Command. So look what pitch or height in Religion the moſt of the World applaud, (as Men generally judg Civility, and moral Honeſty, and a formal way of ſerving God, to be Religion enough, and thoſe who do ſo are the World's Saints) ſuch a pitch in Religion is the Standard by which they will meaſure themſelves, and think it ſufficient: And what Religion and Piety above this, and more than this, is preſs'd on them, (ſince it is by the World generally ſpoken againſt and condemn'd) ſhall by the carnal Reaſon of Man be ſcorn'd and neglected: *Acts* 28. 22. *But we deſire to hear of thee what thou thinkeſt: for as concerning this Sect, we know that every-where it is ſpoken againſt.* So that as the Papiſts uſe Univerſality as an Argument, (which is on their ſide, *Rev.* 13. 3.) wherewith to defend themſelves; ſo Men unregenerate urge it, for their Eſtates, that they they are in the ſame condition with the moſt of other Men; and for their Practices, that they do but live according to the common Judgment and Cuſtom of the World.

3. Prophane Men, who mind little or nothing of Religion, will draw Arguments to juſtify themſelves from the Obſervations of God's outward Dealings, and of the Diſpenſations of his common Providence among Men, which ſhines on the Unjuſt as well as the Juſt. As Faith looks to what God ſays in his Word, ſo carnal Reaſon interprets his Mind by what is done in his Works. Thus the Papiſts plead Proſperity as an Argument for the Truth of their Church, and paſs the Judgment from the outward carriage of Divine Providence toward them. In the ſame manner thoſe in the Prophet argued for Idolatry, and worſhipping the Queen of Heaven, and juſtified themſelves; *Jer.* 44. 17. *But we will certainly do whatſoever thing goeth forth out of our own Mouth, to burn Incenſe unto the Queen of Heaven, and to pour out Drink-offerings unto her, as we have done, we and our Fathers, our Kings and our Princes, in the Cities of* Judah, *and in the Streets of* Jeruſalem: *for then had we plenty of Victuals, and were well, and ſaw no Evil.* When we burnt Incenſe to the Queen of Heaven, (ſay they) we had plenty of all things, and our Fathers and our Kings did ſo. There are two Reaſons couched in it: 1. The Univerſality and Antiquity of this their idolatrous Worſhip: Will you condemn (ſay they) the Practice of all our Fathers and Kings? And 2. their Proſperity and Succeſs in ſuch a wicked Courſe; We have had Plenty (ſay they) ever ſince, and we find this way of Religion bleſs'd, whereas we had Scarcity when we ſerved the Lord God. But *Jeremy* in anſwer tells them, that the ground of their Scarcity then, was their former Idolatry, God thus afterward puniſhing it. So ſome among us have argued for the Popiſh Religion; We then had Plenty, and all things well, &c. So the Hearts of carnal Men will reaſon about their Actions too: look what Actions are ſucceſsful, them they will judg to be good; but if they are unproſperous, though they have never ſo ſure a warrant out of the Word for them, yet they will be apt to ſuſpect them. Thus did that King argue for Idolatry, 2 *Chron.* 28. 23. *For he ſacrificed unto the Gods of* Damaſcus, *which ſmote him: and he ſaid, Becauſe the Gods of the Kings of* Syria *help them, therefore will I ſacrifice unto them, that they may help me.* He ſacrific'd to the Gods of *Damaſcus* for this very reaſon, that becauſe the Gods of *Syria* helped them, therefore he hop'd they would help him alſo, if adored by him. And after the ſame rate prophane Men will reaſon againſt pure Godlineſs, and for a careleſs Worſhip and Religion: Look (ſay they) *thoſe who are ſtricteſt, have moſt Croſſes and Troubles; and ſince they began to be ſo religious, and to follow Sermons, they have not thriven as they did before; but thoſe who live as we do, God uſeth moſt kindly, and therefore ſurely they are moſt happy.* Thus they bleſs thoſe whom the Lord abhors. Theſe are the Ungodly who proſper, look big upon it, and ſpeak confidently, inſomuch as through carnal Reaſon, it is a Tentation to God's own People, who ſometimes are ſtumbled at it, and half perſwaded that the proſpering Side is the better; As *David* ſaith of himſelf, that his

Foot had well-nigh ſlipp'd herein, *Pſal.* 73. 2, 3. *But as for me, my Feet were almoſt gone; my Steps had well-nigh ſlipp'd: For I was envious at the Fooliſh, when I ſaw the Proſperity of the Wicked.* So on the other ſide, when they at *Malta* ſaw a great Danger befal the Apoſtle *Paul* by a Viper's coming on his Hand, Acts 28. 3, 4. *It is no doubt* (ſay they) *but this Man was a Murderer, whom* (tho he hath eſcap'd the Sea) *Vengeance ſuffers not to live.* As many judg their Eſtates to be good, becauſe they proſper in the World; ſo many are encouraged too to go on in their evil Ways, becauſe they have ſinned again and again, and no Evil hath come of it; and therefore they think they may do ſo ſtill ſafely. As Faith argues God hath delivered, therefore he will deliver; ſo carnal Reaſon argues, as God hath ſpared, ſo he will ſpare; and the Heart of Man upon this is fully ſet to do Evil: *Eccleſ.* 8. 11. *Becauſe Sentence againſt an evil Work is not executed ſpeedily, therefore the Heart of the Sons of Men is fully ſet in them to do Evil.* And on the contrary, the People of God have many Jealouſies caſt up in their Hearts by carnal Reaſon againſt their Eſtates, and their being in the Favour of God, from the outward Carriage of God to them; as *Gideon* ſaid, Judg. 6. 13. *And* Gideon *ſaid unto him, O my Lord, if the Lord be with us, why then is all this befallen us? and where be all his Miracles which our Fathers told us of, ſaying, Did not the Lord bring us up from* Egypt? *But now the Lord hath forſaken us, and delivered us into the Hands of the* Midianites. Thus many a poor Soul is ready to ſay, *If God had loved me, he would never have let me fall into ſo groſs and ſcandalous a Sin, or he would never have afflicted me, nor ſuffer'd me to be tempted, as I have been.*

4. Unregenerate Men will fetch Arguments to juſtify their State from outward ſpiritual Priviledges, which God has beſtowed on them: So thoſe in *Luke* 13.26. *We have eaten and drunk in thy Preſence, and thou haſt taught in our Streets.* They thought becauſe they had eaten and drunk with Chriſt, therefore they ſhould certainly be ſaved. Thus the common Profeſſors of Chriſtianity think that becauſe they have been baptized, and live in the Church, and have the Word preached, and the Sacrament adminiſtred to them, that therefore they are very good Chriſtians, and ſhall go to Heaven without any more ado. In this manner they in *Jer.* 7. 4. upheld themſelves; *The Temple of the Lord,* (ſay they) *the Temple of the Lord are we.* And when our Lord Chriſt preach'd to convince the Jews of the danger of their State wherein they were, to ſilence their Fears, they had their Relation to *Abraham* ready to plead; *John* 8. 33. *They anſwered him, We be* Abraham'*s Seed, and were never in bondage to any Man.* Becauſe they were *Abraham*'s Children, they thought they muſt neceſſarily be ſaved. After this rate *Micah* argued alſo, who thought that God would ſurely bleſs him, becauſe he had a Prieſt in his Houſe to be his Chaplain; *Judg.* 17. 13. *Then ſaid* Micah, *Now know I that the Lord will do me good, becauſe I have a* Levite *to my Prieſt.* Upon ſuch outward Priviledges as theſe do carnal Men reſt, and judg themſelves to be in God's Favour, becauſe of them. The Apoſtle cuts off all theſe Pleas at once; *Rom.* 2. 25, 26, 27, 28, 29. *For Circumciſion verily profiteth, if thou keep the Law: but if thou be a breaker of the Law, thy Circumciſion is made Uncircumciſion. Therefore, if the Uncircumciſion keep the Righteouſneſs of the Law, ſhall not his Uncircumciſion be counted for Circumciſion? And ſhall not Uncircumciſion which is by Nature, if it fulfil the Law, judg thee who by the Letter and Circumciſion doſt tranſgreſs the Law? For he is not a Jew, which is one outwardly; neither is that Circumciſion, which is outward in the Fleſh: But he is a Jew, which is one inwardly; and Circumciſion is that of the Heart, in the Spirit, and not in the Letter, whoſe Praiſe is not of Men but of God.* Gal. 5. 6. *For in Jeſus Chriſt neither Circumciſion availeth any thing, nor Uncircumciſion, but Faith which worketh by Love.* Gal. 6. 15. *For in Chriſt Jeſus neither Circumciſion availeth any thing, nor Uncircumciſion, but a new Creature.*

5. Another Topick from which carnal Men draw Arguments to give a Reaſon why they do not embrace the Ways of true Religion and Godlineſs, is the outward appearance of things in this World. The Profeſſion of Chriſt and his Goſpel in the Purity and Strictneſs of it, is in external Shew to a carnal Eye, poor and low, and attended with mean Circumſtances; and therefore they think they have juſt reaſon to deſpiſe and neglect it. What kept the Jews

from acknowledging Chriſt to be the Meſſiah? It was the poverty and meanneſs of his outward Condition, the lowneſs of his Education, being bred up in an ordinary mechanical Trade, and not at the Feet of their *Gamaliels,* and great Doctors of the Law. From this they furniſhed themſelves with many Arguments, which they objected as Reaſons why they would not believe on him; *Mark* 6. 3, 4. *Is not this the Carpenter, the Son of* Mary, *the Brother of* James *and* Joſes, *and of* Juda *and* Simon? *And are not his Siſters here with us? And they were offended at him. But Jeſus ſaid unto them, A Prophet is not without Honour, but in his own Country, and among his own Kin, and in his own Houſe.* This was the matter of Offence to them; whereas, if rightly conſidered, it was one of the ſtrongeſt Reaſons which might have convinc'd them, for it argued his Wiſdom to be not from Men but God, and that he was the great Prophet foretold which ſhould come into the World: and therefore he marvelled at their Unbelief, more than of all other, as expecting that among them (who knew him before by the Prophecies concerning him, and who now ſaw ſuch great things done by him) he ſhould have been readily acknowledg'd, that they of all others ſhould have fallen down, and ſaid, that God is in him, and that he was more than a Man. And therefore he takes occaſion to aſſert and vindicate his Divinity from that which the Jews objected againſt it; *John* 7. 15. *And the Jews marvelled, ſaying, How knoweth this Man Letters, having never learned?* They there object, that he was never brought up to Learning; and thence he takes occaſion to prove that his Doctrine was from God; *Ver.* 16. *Jeſus anſwered them, and ſaid, My Doctrine is not mine, but his that ſent me.* So the Barrenneſs of the Place, both for Religion and Knowledg, where he was brought up, ſtumbled *Nathaniel,* and had like to have kept him from Chriſt; *John* 1.46. *And* Nathaniel *ſaid unto him, Can there any good thing come out of* Nazareth? It was it ſeems a rude, and a wicked ignorant Place. So the meanneſs of his Condition, that he was poor, and had not a Hole to hide his Head in, and that none but poor People followed him, this ſtumbled many; and therefore, ſays Chriſt, *Bleſſed is he who is not offended in me,* becauſe of this. For before he had ſaid, *The Poor receive the Goſpel*; and this he knew that many would be ſcandaliz'd at, and that it would prove an invincible Obſtacle to their believing; Luke 7. 22, 23. *Then Jeſus anſwering, ſaid unto them, Go your way, and tell* John *what things ye have ſeen and heard, how that the Blind ſee, the Lame walk, the Lepers are cleanſed, the Deaf hear, the Dead are raiſed, to the Poor the Goſpel is preached. And bleſſed is he who ſhall not be offended in me.* Though he doth there reckon up many Miracles which he did, yet that the Poor received the Goſpel, he knew would ſtumble them more, than all his wonderful Works would perſwade them. And this indeed did offend the Phariſees, and they reaſoned from it againſt him; *John* 7. 49. *But this People who knoweth not the Law are curſed.* And are not now in theſe days many of thoſe ſharp Arrows, which are ſhot againſt God's People, fetch'd out of this Quiver? And are *they* not ſpited, malign'd and deſpiſed, becauſe of the meanneſs of their Condition, and low appearance in the World?

6. Unregenerate Men, to defend their State, will argue from Scriptures themſelves either miſunderſtood or miſapplied. As there is no Hereſy ſo foul, but in ſhew produceth ſome Scripture for it ſelf; ſo there is no Eſtate ſo bad, but will have ſomething out of the Word of God wherewith to juſtify it ſelf. The Phariſees who were moſt wicked, and deadly Enemies to Chriſt, yet thought from ſome Scriptures that they ſhould be ſaved, and that without Chriſt, miſunderſtanding the Scope of *Moſes* his Miniſtry: Therefore ſays Chriſt, *John* 5. 39. *Search the Scriptures, for in them ye think ye have eternal Life, and they are they which teſtify of me:* i. e. They thought their Evidence for Heaven lay there; and as they by their Gloſſes had corrupted them, they fancied that they ſpoke plainly, that by their doing they ſhould live, being ignorant of the Righteouſneſs of Faith: *Rom.* 10. 3. *For they being ignorant of God's Righteouſneſs, and going about to eſtabliſh their own Righteouſneſs, have not ſubmitted themſelves unto the Righteouſneſs of God.* And they were *Abraham's* Seed, as they thought, to whom the Promiſe was made, and on that account imagined themſelves ſafe enough. *But* (ſays Chriſt) *theſe Scriptures you have not*

Chap. 3.

not ſearched, and compared one thing with another; for if you had, you would find that they write of me. And [*that* Moſes] *in whom you truſt,* John 5. 45. (as they built all their mighty Confidence upon Sayings of his) *He, if you rightly underſtand him, makes againſt you.* Ver. 46. *And I deſire no other Judg than him, to whom you appeal.* Yea, to ſuch a Degree of Confidence were they grown, that they bring Scripture againſt Chriſt himſelf, *John* 7. 52. *They anſwered, and ſaid unto him, Art thou alſo of* Galilee? *Search and look: for out of* Galilee *ariſeth no Prophet.* They urge this, that out of *Galilee,* from whence Chriſt came, there ariſeth no Prophet, for that in all the Scripture there was no mention of that Country to be the Place of any Prophet, which yet was the Place of Chriſt's Abode: But ſay they, *ver.* 42. the Scripture ſaith, *That the Chriſt ſhall be of the Seed of* David, *and out of the Town of* Bethlehem; which had they ſearched into, as indeed they ought, they might have found to be the Place of Chriſt's Birth; but they were loth to make Inquiry, but took Advantage from the Place of his Education, as if it were his Country where he was born. And ſo they argue againſt Chriſt from Scripture, in *John* 7. 27. *Howbeit, we know this Man whence he is: but when Chriſt cometh, no Man knoweth whence he is.* They herein had reference (as it ſhould ſeem) to *Iſa.* 53. 8. *Who can tell his Generation?* which being ſpoken of his Godhead, they apply to his Manhood; *and as for this Man* (ſay they) *we know whence he is;* which yet if they had known, they would not have ſaid what follows, *John* 7. 42. *Hath not the Scripture ſaid, that Chriſt cometh of the Seed of* David, *and out of the Town of* Bethlehem, *where* David *was?* So to this Day, how many Scriptures are alledged to juſtify Mens Sins and ſinful States. Men to cloak their Covetouſneſs will preſently have that Scripture in their Mouths, *He is worſe than an Infidel who provides not for his Family,* 1 Tim. 5. 8. To quiet their Hearts in delaying Repentance, they will often repeat that Scripture to themſelves, *That at whatſoever time a Man turns to God, he will abundantly pardon,* Iſa. 55. 7. And therefore *James* ſays, *chap.* 1. 22. that many Hearers of the Word make παραλογισμοὺς, falſe Syllogiſms out of the Word it ſelf. And thus Men fancy too, that their lazy good Purpoſes and Deſires ſhall be accepted, becauſe ſay they, God accepts the Will for the Deed. Thus they alſo will flatter themſelves, that if their Conſciences do but check them when they ſin, it is well enough, for they will abuſe that Place in *Rom.* 7. 17. and ſay, *It is not I, but Sin that dwelleth in me.* And thus the Phariſees, becauſe it was ſaid in *Moſes*'s Law, *A Tooth for a Tooth,* therefore thought it lawful to revenge themſelves, *Matth.* 5. 43. *Ye have heard that it hath been ſaid, Thou ſhalt love thy Neighbour, and hate thy Enemy:* And becauſe they are bidden *to love their Neighbours, Lev.* 19. 18. they underſtanding *Neighbour* for only a *Friend,* or one who is not an Enemy, thought they might lawfully hate their Enemies.

7. Carnal Men will argue for their Practices and State, from common Principles agreeable to Self-love, and from thoſe proud flattering Conceits which they have of themſelves, making Self-love their Judg: For Example, *Cain* he reaſons with God, *Am I my Brother's Keeper,* Gen. 4. 9. Self-love thinks that it is bound to look only to it ſelf: and thus Men will commonly ſay, *Every Man for himſelf, and God for us all; we are to look only to our ſelves, and every Man to take care of one.* And Self-love thinks this but reaſonable. So Men think it equal too, to cheat him who hath cheated them; and ſo though to wrong an Innocent was eſteem'd a Sin among the Heathen, yet *Cicero* himſelf thought Revenge to be laudable: ſuch as theſe Chriſt confutes, *Matth.* 5. 38. *Ye have heard that it hath been ſaid, An Eye for an Eye, and a Tooth for a Tooth.* They thought it lawful to revenge upon Grounds of Self-love, and that it was a Duty to hate their Enemies, *ver.* 45. ſo *Simeon* and *Levi* thought it juſt to take ſuch a cruel Revenge on the Sichemites, becauſe of the high Abuſe offered to their Siſter, *Gen.* 34. 31. *And they ſaid, Should he deal with our Siſter, as with an Harlot?* and they thought it a good Reaſon. Thus out of thoſe high Conceits which Men have of themſelves and their own Cauſe, will they argue, making themſelves their own Rule and Reaſon. Thus the Phariſees ſtood upon their Defence, *John* 9. 40. *And ſome of the Phariſees which were with him, heard theſe Words, and ſaid unto him, Are we blind alſo?* What, are we blind

alſo? what we? And this they did out of the high Conceits which they had of their own Knowledg. And ſo they thought it was Reaſon enough to perſwade the Apoſtles to ceaſe preaching of Chriſt, that they would thereby bring innocent Blood on their Heads, *Acts* 5. 28. —*Did not we ſtraitly command you that you ſhould not teach in this Name? And behold, ye have filled* Jeruſalem *with your Doctrine, and intend to bring this Man's Blood upon us.* As if they had ſaid, What, will you accuſe a whole State of Murder? Now all this, the Apoſtle calls comparing themſelves with themſelves, not with the Rule; 2 Cor. 10. 12. *For we dare not make our ſelves of the Number, or compare our ſelves with ſome that commend themſelves: but they meaſuring themſelves by themſelves, and comparing themſelves among themſelves, are not wiſe.* And yet by this way of judging, will unregenerate Men take the Meaſure of themſelves; and therefore they think what is beyond that which they have, muſt needs be Hypocriſy, and cenſure thoſe who are more ſtrictly Holy than themſelves, to be cloſe and ſly Hypocrites.

8. Others there are who do not deceive themſelves ſo groſly, but have ſomething of Shew and Pretence, who will argue for the Goodneſs of their Condition from ſome religious Duties and Performances, or from ſome inferiour common Works of God's Spirit upon their Hearts: This the young Man inſiſted on, *Luke* 18. 21. Thus *Jehu* bears himſelf up, 2 *Kings* 10. 16. *And he ſaid, Come with me, and ſee my Zeal for the Lord: ſo they made him ride in his Chariot.* And thus are thoſe Hearers of the Word whom the Apoſtle *James* deſcribes, *chap.* 1. 23, 24, *&c.* who by the Hearing of the Word had got ſome Stamp and Form of Religion upon their Hearts, though but an inferiour Work; and deceived themſelves by reaſoning from it, that their State therefore was good: *If any Man ſeem to be religious* (ſays he) *i. e.* to be hot and forward in Duties, *and refrains not his Tongue, he deceives his own Heart*; for he thinks his Religion ſuch as will ſave him when it will not, where a known Sin is thus nouriſh'd with it; and he deceives not others only, but his own Heart. And it is from the external Performances of Duties that they plead unto Chriſt; *Matth.* 7. 22. They urge Chriſt much with what they had done, how they had prayed and preached in his Name: Their own Duties deceived them; and in that they are brought in pleading them then, it argues that they were not groſs Hypocrites, who had deceived Men only, but who had deceived themſelves, and thought they had ſuch Pleas as would be of Force before God's Tribunal, and therefore are brought in pleading them, which if they had not judged them good and valid, they would not dared to have done.

CHAP. IV.

The Pleas which Men who have only Morality make for themſelves. They urge, that they do not live in vicious Courſes; that they refrain from great and notorious Sins; That they are honeſt; That they have ſome Knowledg of the Truths of the Chriſtian Religion, as well as make a Profeſſion of it. What are the Reaſons that Men are ſo ready to account any moral Righteouſneſs which they have, to be Grace.

WE are laying Siege and Battery to all thoſe falſe Pleas and carnal Reaſonings (which the Apoſtle calls *ſtrong Holds*) which all ſorts of unregenerate Men build up for themſelves, to maintain a good Opinion of their Eſtates. We having demoliſhed thoſe of the *prophane* and *ignorant* Sort (whoſe Strength and Force are but weak and ſmall) have already ſet down before the Holds and Forts of civil and formal Chriſtians, whoſe Number as it is greater, ſo their Fortifications are of more Strength, and will hold out a longer Siege. Their Out-works, ſuch *Pleas* as are drawn from *external Priviledges*, which are more common to them and all other unregenerate Men, we have already ſcaled and taken; we will therefore now advance and ſet forwards towards the main Strength and Caſtle of Defence which is in View, and for the out-ſide of it towards Men, a fair and goodly one, conſiſting of much Righteouſneſs of their own, founded and fortified much of it by Nature, and then repaired and much inlarged by their Education in the Church: and 'ere we begin to lay Battery againſt it, let us take a general View of it altogether, and go round about it, and *tell all the Towers thereof*, and deſcry wherein the great Strength of it doth lie.

1. The greateſt and eminenteſt Tower belonging to it, is a negative Righteouſneſs, and outward Abſtinence from groſs Sins, ſo that they cannot be charged with the groſs Defilements of the World; ſo ſaid the Phariſee, *I am no Drunkard, no Adulterer:* they wallow not in the common Mire, and ſo think themſelves pure in their own Eyes. *There is a Generation that are pure in their own Eyes, though they be not waſhed from their inward Filthineſs*, as *Agur* ſaith, *Prov.* 30. (which Imputation, though theſe Men would faſten and apply to others better than themſelves, who are truly holy, yet it will be found that they themſelves are the Men the Holy Ghoſt there meant and aimed at) Yea, they further ſay, that they not only abſtain from ſuch Sins, but find no great Inclination thereunto; yea, they utterly abominate ſuch Courſes themſelves, and are zealous againſt them to puniſh and reform them in others.

2. The ſecond is much Good both in their Natures and Diſpoſitions, many Vertues, which are likewiſe expreſſed in their Lives in many Actions that are good; as Sweetneſs, Candor, Goodneſs, and Ingenuity of Nature, Meekneſs, Kindneſs and Love to thoſe they live with, Pity to others in Diſtreſs, Honeſty and Integrity of Heart in their Dealings with Men, Uprightneſs in a good and juſt Cauſe. And,

3. Theſe joined with keeping a good Conſcience, and doing out of Conſcience that which they do in ſecret: They ſay they would not wrong a Man that truſts them, no not in ſecret; they ſay they are diligent in their Callings, provide for their Families, and careful in the Places they live in, aim at the publick Good, and will be miſs'd when they are gone. And though theſe be the moſt conſpicuous Parts of their Righteouſneſs, and which they moſt truſt to, and therefore are denominated *civil Men*, the Denomination being from that which is moſt eminent in them; yet to countenance this their Honeſty the

more, and to ſet it forth and varniſh it for Grace, they plead they are not devoid of Religion neither. Therefore they further plead and ſay;

4. We know the Truth profeſſed and taught amongſt us, and we do aſſent to it, and do hate and renounce Popery, and in our Practice we conform to all Holy Duties publickly profeſſed, and conſtantly we come to Church, as all Chriſtians ought to do, and are converſant in thoſe Holy Duties with Reverence, Attention and Devotion, (and if they have been more ſtrictly educated, they do ſometimes ſay Prayers privately) and unto all this we add Faith in Jeſus Chriſt, looking to be ſaved alone by him.

5. Unto all which Goodneſs they put in many Excuſes for what they want, into the Ballance to make it weight. 'Tis true, ſaith ſuch an one, I am not ſo ſcrupulous in every ſmall thing as ſome are, as in petty Oaths and vain Speeches; and what need I ſtand troubling my ſelf with my Thoughts, which are ſo various and infinite? Nor do I much ſtick to take ſome Liberty in ſome particular Sin; yet it is but my Infirmity, and all have their Imperfections; and God will not be ſtrict to mark all that is done amiſs, nor therefore need I be ſo.

6. And again; What though I have not found ſuch a Work in me, as ſome talk of, to ſee my ſelf in a damnable Eſtate, to have ſuch Heart-breakings for my Sins, and have not had ſuch Longings after Chriſt, and contempt of and parting with the World, nor ſuch a Reliſh of or running after Sermons, and delight in Duties; I thank God I know no cauſe I have to be troubled, I never knew my ſelf in a bad Eſtate, I have been thus well diſpoſed from my Youth; I believe in Chriſt as well as they do, though I do not keep ſuch a-do about him, in talking or thinking of him; I do not remember that ever I wanted him, for I believed in him ever ſince I can remember; I am ſorry when I offend and ſin, and do heartily ask God Mercy, as that Publican did, *God be merciful to me a Sinner.* And what though I am not ſo zealous nor ſo forward in many Duties, as in talking of Scripture-Matters every-where where I come, or in teaching and praying, and repeating the Word with my Family, or confeſſing my Sins, and mourning for them; I have not ſuch Gifts as others have, but my Heart is good, though I make not ſuch a Shew; and though I ſpend the chief of my Time and Thoughts upon the World, and that all my Care and Deſires, and chief Delights, are taken up in getting Wealth and Honours, and Learning, *&c.* yet I follow but my Calling, and I take no unlawful Courſes to get Wealth, and he is worſe than an Infidel that provides not for his Family; nor do I ſpend time in unlawful Pleaſures, forbidden in the Word. Unto which and the like Excuſes I ſhall hereafter ſpeak.

This is in brief, the Model of that Goodneſs, which like another *Babel* they themſelves have built, to climb up to Heaven with; and are bold, to ſet in Competition with the Truth of Holineſs in the moſt Regenerate. And indeed it is no wonder, if Nature having any Righteouſneſs of its own, ſtands upon it, and takes it for Grace, without examining of it. For ſurely if outward Favours from God lead them into ſuch an Opinion, and their Priviledges, as living in the Church (as was ſhown) which are things external and without them; *Et quæ non fecimus ipſi*; If theſe, I ſay, do yet fluſh Men in a good Opinion of themſelves, how much more any Righteouſneſs which is their own, and in and from themſelves? And therefore *Paul*, beſides his outward Priviledges of being circumciſed, reckons up as the chief thing he made account of, that *Righteouſneſs* which was his *own*, Phil. 3. 6,--9. And if they eſteem and magnify adherent, relative and ſacramental Righteouſneſs ſo much, then inherent perſonal Righteouſneſs muſt needs be much more extolled by them. A Man's own Righteouſneſs in his own Eyes, O it muſt needs be Grace, be it never ſo little; any Abſtinence from Sin, any vertuous Diſpoſition, any religious devout Performances; *All a Man's Ways are clean in his own Eyes*, ſaith *Solomon*, Prov. 16. 2. Which intimates two Reaſons;

1*ſt*. *In his own Eyes*, that is, himſelf being Judg. And therefore till a Man hath new Eyes given him from the holy Word of God, and be enlightned by a ſupernatural Light accompanying it, which might repreſent Men themſelves to them and their Condition, as it is ſet forth in the Word; no wonder if they think well of themſelves. Now theſe kind of Men are never put out of Conceit with themſelves by the Light of the holy Word, revealing their ſpiritual Sinfulneſs in their natural Condition to them, to humble them: Though they hear it, and underſtand many things in a general manner, ſo far as natural Underſtanding reaches; yet they have not had ſuch a Light as to underſtand themſelves by it, to ſee their own Faces in it, as *James* ſpeaks; and therefore are but of the firſt ſort of Hearers, who did not underſtand the Word, that is, not with an applying or affecting Light as the other, the ſtony and thorny Ground did; and therefore having but their own Eyes, no wonder if their Ways be clean in their own Judgments and Opinions.

2dly. And again, Becauſe they look but with their own Eyes, their natural Light, ſo becauſe *they be their own Ways*, yea, even [*all their Ways*] as *Solomon* ſpeaks, ſo as even for the moſt of their wicked Ways, they have ſome Excuſes and fair Pretences to colour them, but much more their moral Vertues, and righteous Dealings, and good Diſpoſitions, their *own Righteouſneſs*, theſe muſt needs be high in their own eſteem. Every Man is apt to magnify what is his own above the worth of it; and by how much the worth of it is greater, by ſo much the more a Man uſeth to magnify it. If Men have Children which are the Fruit of their Bodies, they dote on them; as the Ape in the Fable, that preſented its miſhapen Birth to *Jupiter*. If Men have Parts or Wit, which are the more noble and fair Births of their Brain, they much more admire them in themſelves than in others. But above all, if corrupt Nature comes to have any Righteouſneſs beſtowed upon it, which is the nobleſt Endowment of all other, O then out of queſtion it may be *Grace:* and by how much more Men had rather think well of themſelves for Righteouſneſs and Goodneſs, than for any other Endowment whatſoever, by ſo much are they yet made more prone to think well of their own Vertues and Performances, rather than of any other Excellency. And therefore *Paul*, in that Inventory he gives in of what was gain to him, and of moſt worth, we find no mention made by him of his Learning, which in other regards he ſtood upon; but he ſtands chiefly upon his Righteouſneſs and Vertues, and conformity to the Law. And therefore the Philoſopher alſo made the practice of Vertue to be Man's chiefeſt Good, ſo high an Opinion hath Nature of its own Righteouſneſs.

3dly. And add to this; That to Men fallen into ſuch a State of general Corruption, (as they hear all Men are fallen into) any ſeeming Righteouſneſs and Goodneſs muſt needs ſeem the more to them, to prize it in that reſpect, that they hear how corrupt Mankind is. Beggars we ſee how proud they are if they get an old Sute to cover their Nakedneſs, a little Money, to ſhew that they have ſome; and this becauſe they are Beggars: So we the Sons of Men, that are Bankrupts, and of whom the Word ſays, That by Nature we are *altogether unrighteous*, and that we are but *Fleſh*, wherein dwells no good thing; that we ſhould have any thing like Goodneſs, it makes us the more conceited, and we think preſently ſurely it muſt be Grace. So the Church of *Laodicea* ſays, *Rev.* 3. 17. *That ſhe was rich and encreaſed with Goods, and had need of nothing*; *yet ſhe was poor, and blind, and miſerable, and wretched:* She had got ſome old Rags of Righteouſneſs, ſome braſs Shillings, and counterfeit Pieces of good Works and Performances; and how proud was ſhe? Therefore no wonder if Men go about to *eſtabliſh their own Righteouſneſs*, (as the Jews did, *Rom.* 10. 2.) if they advance it and ſet it up, if it paſſes and gets out for Grace, and be thought worthy of that degree in their own Thoughts.

CHAP. V.

That all this mere Morality in corrupt Nature falls ſhort of Grace, prov'd from the Inſtances of thoſe brave Spirits among the Heathen, in whom thoſe Vertues ſhin'd, and yet they had nothing of the Grace of God in them: Prov'd alſo from the Jews, who made their boaſt of the Law, and its Righteouſneſs, and who yet, as inveterate Enemies, oppos'd the Grace of the Goſpel.

THUS you have a Deſcription and general Scheme of their ſtrongeſt Holds, conſiſting of natural and acquired Righteouſneſs, with Reaſons why Men are apt to reſt in it as true Grace. We will now fall to Battery; and 'ere we aſſault each Particular apart, we will firſt anſwerably make a general Aſſault on the whole, as thus viewed, and ſet together.

The State of the Controverſy is, Whether corrupt Nature, remaining ſtill corrupt, be not capable of all this kind of Goodneſs? and, Whether it falls not ſhort of Grace? which if proved and detected once, convinces them of their Eſtates. This I will demonſtrate both in the ὅτι and διότι of it, ſhewing the Grounds of it, and what Principles there are in corrupt Nature which do make it capable of all this; it ſtill remains corrupt as towards God.

And firſt, for the ὅτι, *That it is ſo*; I will clear it by Inſtances of thoſe in whom all theſe have been found, whom yet we will acknowledg that they all wanted Grace, which is a way of Conviction Chriſt uſeth in the like caſe to convince the Jews of their falſe Righteouſneſs wherein they reſted, telling them that the *Gentiles* did the *like*, and that ſo do even *Publicans and Sinners*; Mat. 5. 46, 47. *For if ye love them which love you, what reward have ye? Do not even the Publicans the ſame? And if ye ſalute your Brethren only, what do you more than others? Do not even the Publicans ſo?* Luke 6. 32, 33. *For if ye love them which love you, what thank have ye? for Sinners alſo love thoſe that love them. And if ye do good to them which do good to you, what thank have ye? for Sinners alſo do even the ſame.*

And firſt for moral Vertues.

1. Conſider, that even in Beaſts the impreſſion of many of thoſe moral Vertues, thus taken for Grace, are to be found; I ſay, the impreſſion of them: For as in ſome Beaſts we uſe to ſay, there are *umbræ rationis*, Shadows of Reaſon, as in Apes, *&c.* Beaſts which have quick fair Eyes; ſo in others there are *quædam umbræ tum vitiorum cum virtutum*; Shadows as of *Vices*, ſo of *Vertues*, are to be ſeen in them: As in Horſes, of Pride and Revenge; and in Spaniels of Vertues, of Love and Kindneſs to their Maſters: And the *Ox* (ſays God) *knows his Owner*: So of *Diligence* too in the *Ant*, to whom God ſends the Sluggard: So of *Faithfulneſs* to their Mates, in *Doves*; of *Chaſtity* and *Modeſty*, in *Elephants*, who will not couple in the ſight of others; of requital of Kindneſſes as in Elephants too. So likewiſe in that Lion who fawned on the Slave who was caſt to him to be devoured, remembring how that Slave had pulled a Thorn out of his Foot formerly in the Wilderneſs, as *Gellius* reports. Now as God ſends the Sluggard to the Ant, and the unthankful Iſraelites to the Ox, to learn Diligence and Thankfulneſs; ſo I may ſend thoſe that reſt in ſuch moral Vertues, to theſe Beaſts, to teach them not to boaſt of them, or reſt in them. But it will be ſaid, That theſe want Reaſon, and therefore theſe are no *Vertues* as in them.

Gellius Noctes Att. Lib. 5. cap. 14.

2. Therefore conſider, that in Heathen Men devoid of Grace, all thoſe Vertues were found in as eminent a manner as in thy ſelf: What, ſhould I ſpeak of *Socrates*, *Cato*, &c. and the reſt of thoſe Philoſophers, I could bring as large

a Catalogue of ſuch, for Examples of moral Vertues of all ſorts, as *Paul* doth of the Worthies in the old Teſtament, as Patterns of Faith, *Heb.* 11. but that (as he ſaith there) *the time would fail me*: Only do but in general conſider what the Apoſtle ſaith of them, *Rom.* 2. 14. *For when the Gentiles which have not the Law, do by Nature the things contained in the Law, theſe having not the Law, are a Law unto themſelves.*

3. Conſider, That in Mens ſinning againſt the Holy Ghoſt, all theſe moral Vertues were eminently found, as in *Julian* the Apoſtate, who lived (after he had ſo ſinned) as exactly according to the beſt Rules of Morality, as ever any Man did, and was naturally juſt, ſober, temperate, patient, *&c.* And though he ſinned ſo highly in breaking forth into Revenge againſt Chriſt, yet that his ſinning did not extinguiſh theſe Vertues in him, but he continued zealous againſt Drunkenneſs and Stage-Players, *&c.* thinking indeed by that his exact Life and Zeal againſt ſuch Abuſes, to have countenanced Heatheniſm, and ſet it up as a Perfection in oppoſition unto Chriſtianity and Godlineſs, by ſhewing that even without Chriſt Men might live unblameably, and therefore to prove, if he could, that there was no need of Chriſt to promote a good Life. But you will ſay, I find I live thus out of Conſcience, and do follow the Guidance of it in theſe Practices.

4. Conſider therefore, that ſo did alſo theſe Heathen: for the Principle from whence (as was mentioned) they did thoſe things of the Law, *Paul* ſaith, was the Law written in their Hearts; *Rom.* 2. 15. *Which ſhew the Work of the Law written in their Hearts, their Conſcience alſo bearing witneſs, and their Thoughts the mean while accuſing, or elſe excuſing one another.* And this is evident alſo in *Abimelech*, who pleaded to God *Integrity of Heart*, and God acknowledged it. Now Integrity is a Conformity with ſome Rule, ſo as that Integrity of his was his following the Rule of his Conſcience in the Light thereof: And ſo *Paul* ſays of himſelf when unregenerate, that what he did, *he verily thought he ought to do it*, Acts 26. 9. And ſo he did all out of ſuch a conſcientious Reſpect. Yea, but you will ſay, Though they might do things out of Conſcience dictating, yet not out of a Diſpoſition, abominating the Evil they ſhunned, as I do, for I abominate ſuch Courſes.

5. Therefore conſider, that even the Gentiles alſo did avoid many Sins with ſuch a Spirit of Deteſtation againſt them, 1 *Cor.* 5. 1. That Inceſt, or Fornication, of that Corinthian with his Father's Wife, was ſuch a Crime (*Paul* ſays) *as was not once named among the Gentiles*: They loathed and abominated that and ſuch Vices, ſo that they would not ſo much as name them; the Speech and Hear-ſay of ſuch Courſes was odious to them.

But you will ſay, That theſe are Heathens, but I join holy Duties of God's Worſhip to theſe, and I know God, and profeſs him and his Worſhip, *&c.*

6. So did the Jews, who had a Form of the Law, and made their Boaſt of God; *Rom.* 2. 17, 18, 19, 20. *Behold, thou art called a Jew, and reſteſt in the Law, and makeſt thy boaſt of God; and knoweſt his Will, and approveſt the things that are more excellent, being inſtructed out of the Law, and art confident that thou thy ſelf art a Guide of the Blind, a Light of them which are in Darkneſs, an Inſtructer of the fooliſh, a Teacher of Babes, which haſt the Form of Knowledg and of the Truth in the Law.* They had the whole Syſtem of it in their Heads, and not only ſo, but performed Holy Duties. So the Phariſees made Profeſſion of God, and came to the Temple to the Ordinances, and this whilſt they were in force, and owned by God as his publick ſtanding Worſhip: None abounded more than they in ſuch Duties, both publick and private. A Phariſee ('tis ſaid) went up to pray, *&c. Luke* 18. 10. and yet they, many of them, ſinned againſt the Holy Ghoſt, *Luke* 20. 19. That young Man which Chriſt ſent away ſo ſorrowful and mournful, ſays, *He had kept all the Commandments from his Youth*, Matth. 19. 20. Yea, one of the Scribes, *Mark* 12. 32, 33. (of whom Chriſt yet ſaid, that he had not attained to the Kingdom of God, *ver.* 34.) went yet further, for he diſcerned that a further thing was required than the outward Performance of all ſuch Duties of God's Worſhip, namely, *An inward Love to God with all the Soul*, and all *a Man's Strength*, which ſays he, *is more than all whole Burnt-Offerings and Sacrifices*; ſo his Speech is, *Mark* 12. 33.

And Chriſt hath ſaid too, *Except your Righteouſneſs exceed the Righteouſneſs of the Scribes and Phariſees, ye cannot be ſaved,* Matth. 5. 20. Ay, but you will ſay, We profeſs Chriſt alſo, but the Phariſees did not profeſs Chriſt, nor believe in him. For Anſwer to which conſider;

1*ſt*. That thoſe Profeſſors whom the Apoſtle *James* ſpeaks of, were negligent Hearers, and ſuch as ſaid, *they had Faith*, and that Faith ſuch as was joined with the Practice of many things in the Law; yet ſtill they neglected the main thing of the Law, or ſome Duties of it which they knew, as appears by that Speech, *If a Man keep the whole Law, and be guilty in one Point, his Faith profits him not:* as alſo by that other in the ſame Epiſtle, *He that reſtrains not his Tongue, his Religion is in vain*; ſo as they were obedient to the Law in all other things, and were religious alſo, and devout, as thoſe Words imply.

And 2*dly*. Though it be hard to give an Inſtance of civil Chriſtians in thoſe primitive Times, becauſe Perſecution then kept out ſuch as had no further Work upon their Hearts, or Ground of Profeſſion, more than Education; yet now in an eſtabliſhed Church, wherein Religion is commanded by the Laws of the Land, there are and may be many which have no more but Civility added to their Profeſſion of Chriſt. The Name of *Infidel* now is as odious as that of *Chriſtian* was in the Primitive Times, and God working the ſame Effects in the Church as out of it, he civilizeth Men therein, as well as among the Heathens, and yet often works no further. Theſe civilized Perſons only add the Profeſſion of Chriſt unto their Civility, becauſe they live in the Church, as the Phariſees did, and ſo profeſſed God and *Moſes*, yet in oppoſition to Chriſt, as indeed theſe too ſet up an outward Owning of Chriſtianity and Civility, in oppoſition to Chriſt, and the Power of Regeneration by Chriſt, and an outward Form of Religion in oppoſition to the ſpiritual Worſhip of God, as they in *Timothy* did, who ſet up a Form of Godlineſs, that they might deny the Power of it; 2 *Tim*. 3. 5. *Having a Form of Godlineſs, but denying the Power thereof: from ſuch turn away.*

And 3*dly*. Though in the Primitive Times there were no ſuch Inſtances of a meer moral Man's profeſſing Chriſt for the Reaſon aforeſaid; yet we find thoſe, who though they went further than this, and not only *abſtained from the Pollution of the World,* (though a Work from natural Principles) but *eſcaped them through the Knowledg of Chriſt*, yet had not true Grace; for they fell away and apoſtatized, 2 *Pet*. 2. 20, 21, 22. *For if after they have eſcaped the Pollutions of the World through the Knowledg of the Lord and Saviour Jeſus Chriſt, they are again intangled therein, and overcome; the latter end is worſe with them than the beginning. For it had been better for them not to have known the Way of Righteouſneſs, than after they have known it, to turn from the holy Commandment delivered unto them. But it is happened unto them according to the true Proverb, The Dog is turned to his own Vomit again; and the Sow that was waſhed, to her wallowing in the Mire.*

CHAP. VI.

What are the Principles from whence all this Vertue and moral Actions in unregenerate Men do proceed. Natural Conſcience, a common Work of the Spirit in Reſtraining-Grace. Natural Wiſdom, a Principle of Modeſty, and the Fear of Shame. Good Education, a common Knowledg of the Principles of Religion by the Word preached, whereby a natural Devotion is ſtirred in Men.

I Come now to the διοτι, *viz.* to demonſtrate to you thoſe Principles which in corrupt Nature produce all this Righteouſneſs that civil Men build upon; the Diſcovery whereof will diſcover, that all of it falls ſhort of Grace.

1. There is by Nature in Mens Underſtanding and natural Conſcience, which hath many Sparks of moral Light concerning Duties, both towards God and toward Men, raked up in it; *Rom.* 2. 14, 15. *The Gentiles which have not the Law, do by Nature the things contained in the Law, their Conſcience excuſing or accuſing.* The Lord ſeeing Man's Nature to be wholly corrupted, hath put a Viceroy of his [*viz.* Conſcience] into their Hearts, to rule and curb their Spirits; which Conſcience he hath put into the very Heathen. Which Principle (as that Place ſhews) is not only appointed meerly as an Overſeer, or a Witneſs againſt them, to take notice of the Evil of their Actions, but alſo it hath ſome Stroak and Power in Men, to reſtrain and curb them from many Sins, and to make them do many things agreeable to the Law: for it is ſaid, *They are a Law unto themſelves*; that is, Suppoſe there were no Laws of Men to conſtrain or reſtrain them, yet the Principle of Conſcience would and did make them do many things, and had the Power of a Law over them: and that it might be of force to carry them on thus, it hath, as a Law, Power to diſpenſe both Puniſhments and Rewards; for it doth *accuſe* them for Evil, and *excuſe* them for Good, as it is ſaid there; which two Effects of it cauſe Men to do much, as it had ſuch an Influence on the Gentiles; therefore it is ſaid, *They did the things of the Law*: It was not only a Light to diſcover what to do, but ſo ſtrong a convincing Light, as to cauſe them to do what the Law required in many Particulars.

2. To back this Light, and that the Authority of it may be further obeyed, the Lord Chriſt beſides this, hath a Work upon the Wills of Men, though remaining ſtill corrupt, a Work that is ſuitable to this Light of Conſcience, and which makes them alſo in their Wills and Affections ſomewhat more conformable to the Light of their Conſciences, ſtamping ſuch Impreſſions upon them, as it ſhall become more eaſy for them to do what Conſcience dictates to them, to abſtain from groſs Sins, to be temperate, juſt and ſober. And though indeed the Will be left more to its Corruption than the Underſtanding, yet there are Impreſſions from God upon it: and look as Conſcience, in the Light of it, hath a double Effect; ſo ſuitably hath God upon the Will alſo. As,

1*ſt*. Whereas Conſcience doth check and rein a Man in from many Sins; the Lord comes alſo with a reſtraining Work upon the Wills of Men, and takes off their Hearts from being inclined to many Sins; he bridleth up and tameth the wild and head-ſtrong Luſts of Men, by allaying and driving in their Inclinations to ſome Sins, even as in like manner he did promiſe to do to the Heathens about the Iſraelites Land, *Exod.* 34. 24. *For I will caſt out the Nations before thee, and enlarge thy Borders: neither ſhall any Man deſire thy Land, when thou ſhalt go up to appear before the Lord thy God, thrice in the Year.* God promiſeth there, that when the People ſhould all go up to *Jeruſalem* to appear before the Lord thrice in a Year, that then *none ſhould deſire their Land.* Here was a Work of God's Spirit upon the Hearts of the Nations round about, yea, upon their Wills, whereby he did take away their Deſire at ſuch a time, when all the Males were to go up to *Jeruſalem*; when otherwiſe there was a fair Opportunity for them to ſeize upon their Land, for they might know the ſet-time of their going up, and ſo take their Advantage, but God undertook to take away the Deſire after it. So that we ſee there is a reſtraining Work upon the Wills of Men, who yet have not Grace, whereby God doth rebate the Strength of their Inclinations to many Sins: ſuch a Work whereby he doth not only work by ſpeaking Inſtruction, as working upon their Reaſon, or by Terrors, *&c.* and ſo by this work upon their Wills, as he did upon *Balaam*, and *Laban*, and *Abimelech*, warning them by Night: No, that is not all, but he influenceth Men by more real, ſilent, powerful, ſecret Acts upon them, making their Wills liſtleſs unto ſuch an Object, ſo that he reſtrains the Inclinations of corrupt Nature, as when he kept in the Rage of the Fire from hurting of the three Children, *Dan.* 3. 27. The like Work he wrought in *Eſau*, when he came againſt *Jacob*, he turned his Heart to love him. It was not ſuch a Work as was upon *Laban*, for that to *Laban* was by a ſpeaking Act, warning him by Night, which *Laban* was ſenſible of, and therefore ſays, that God appeared to him; but that on *Eſau* was an undiſcerned Act in the working of it, yet efficaciouſly reſtraining his Wrath againſt *Jacob.* And although that Impreſſion upon *Eſau*'s Will was but for that one particular Act, and ſo was tranſient, yet what God did to him and thoſe others in theſe particular Caſes, he may do and doth in ſome others for Continuance, by the ſame kind of Working, in a permanent Gift, reſtraining Sin, which Men call a Vertue: Thus *Paul* calls it *the Gift of Continency*, 1 Cor. 7. 7. Matth. 19. 11, 12. where Chriſt ſays, there were ſome *chaſte* who were *born* ſo. And thus it may ſeem he dealt with *Abimelech*, not only reſtraining him by his Conſcience, and Acts of Reaſon, but by a ſecret Act and Hand upon his Heart, keeping his Luſt from the breaking forth of it upon *Sarah*, though taken into his Power and (as it is thought) into his Bed; *Gen.* 20. 6. *I kept thee*, ſays God, that is, *held in* or *kept back*, as the Word ſignifies, implying the Impetuouſneſs of his Luſt of it ſelf; and *I ſuffered thee not*; and agreeeable to the Hebrew it is, *non dedi*, or *non tradidi te tibi*, that is, *I left thee not unto thy ſelf.* And this was ſuch a Work as *Abimelech* diſcerned not till God told him it, that he might acknowledg it. So it is too in *Pſal.* 76. 10. *Surely the Wrath of Man ſhall praiſe thee, the Remainder of Wrath ſhalt thou reſtrain.* The Meaning is; Take the Enemies of the Church, ſo much of their Wrath as ſhall make for the Good of the Church and the Glory of God, ſo much will he let out, and ſuffer them to manifeſt and vent, and execute it upon his People, but the Dregs of their Wrath, the Remainder of it, ſo much as will be for the Hurt of his Church, and not make for his Glory; that he will curb and reſtrain, and will not ſuffer the Dregs of it to be broached. Now if he reſtrains ſome Degrees of a Luſt, in regard of the working of it, he can and doth reſtrain it altogether in ſome, and works ſo upon their Wills, that the Abſtinence from ſuch a Luſt ſhall be very eaſy; and this he doth without putting in a new Principle of Grace, but by a common Work of the Spirit upon the Hearts and Wills.

2dly. God doth not only cut ſhort their Spirits from deſiring too many Evils, but works in them Deſires to many things morally good, and againſt things morally evil.

1. He touches their Hearts with many Inclinations to what is morally good; there is an Impreſſion made by God's Spirit upon their Wills, which doth incline them to many things morally good, as to Juſtice, Temperance, and Obedience to Superiours, and Piety to Parents, *&c.* 1 *Sam.* 10. 26. When God had anointed *Saul*, one of the ſmalleſt Tribe and Family, to be King over his People, (whereas the Hearts of Men are naturally inclined as much to Rebellion as to any thing elſe, and Men by Nature are impatient to have others rule over them, eſpecially ſuch an one as was raiſed out of ſo mean a Condition from among them) it is ſaid, that there were with him a Band of Men, *whoſe Hearts*

God had touched. The Lord by a common Work of his Spirit did incline their Hearts to be ſubject to *Saul*, he did put into them an habitual Diſpoſition of Obedience to him. As the Loadſtone toucheth the Knife, and there is a Vertue left behind it; ſo God's Spirit doth touch Mens Hearts, and put into them many moral Diſpoſitions, as of Obedience, *&c.* So he did touch the Heart of *Saul* then, when *David* ſpared his Life in the Cave, he was overcome with Kindneſs, the Text ſays he wept, he had an Ingenuity in him, 1 *Sam.* 24. 16. By the like reaſon he toucheth Mens Hearts with a diſpoſition of Heroickneſs, as he did *Saul*'s alſo, which is the meaning of that Scripture, 2 *Sam.* 10. 9. When he was King, he had another Heart, and it was gilded over with Heroical and Kingly Diſpoſitions, which for two Years laſted in publick Aims for the Good of his Country, and often appeared in his following Reign. The like is that put into Children towards their Parents, which the Heathens call'd *Pietatem in Parentes*. So alſo he gave the Iſraelites Favour in the Egyptians Eyes, (a People who otherwiſe hated them) to lend them their Ear-rings, which they might ſuſpect they would carry away from them; What a Work was this! And alike Work is it, when God makes Men friendly to their Neighbours, *&c.* So the Barbarians, when *Paul* and all the Men with him were ſhipwrack'd, they kindled them a Fire, and ſhewed them Kindneſs, as the Text ſays, *Acts* 28. 2.

Exod. 12. 35, 36.

2. So he ſets their Hearts againſt what is morally evil: This we may ſee in *Saul* when he was King; there was *Nahaſh* the Ammonite came, and would have ſubdued the People of *Jabeſh-Gilead*, and would have this baſe Covenant from them, that he might thruſt out all their right Eyes, [a barbarous Cruelty!] Now *Saul* being their King, though a wicked Man, yet the Spirit of God came upon him, and his Anger was kindled greatly: God's Spirit wrought in that Affection ſuch a Diſpoſition, whereby he was exceedingly provoked with indignation of ſo inhumane a Fact. There was an Heroickneſs of Spirit fell upon him, whereby he did deteſt ſuch a Fact, and his Spirit boiled within him to revenge it, which was from God's Spirit. So *Hazael* a Heathen had ſuch Diſpoſitions in him, that he did then deteſt thoſe Cruelties that the Prophet told him of, though they were wrought out afterwards; but he then ſaid, ***What, is thy Servant a Dog, that he ſhould do this great Wickedneſs?*** 2 Kings 8. 13. He accounted him that ſhould do ſo a Dog, a Beaſt, not a Man, the baſeſt and vileſt of Men. Yet concerning this let it be added, that this Diſpoſition is rather a looking at ſuch Courſes as contrary to Principles of Humanity, (as his Speech implies) than as contrary to God. Men ſee a Baſeneſs, an Inhumaneneſs in them, which they are conſcious to be in them, and ſo out of heroick Generoſity rather ſcorn them, than hate them as Sins.

1 Sam. 11. 6.

Now if it be ask'd, How theſe can ſtand and be ſymbolical in Man's Nature, who is nothing but full of Love to himſelf? I anſwer, That though it be granted, that this common Work is a winning of ſome Ground (as I may ſo expreſs it) of *Self-love*, that whereas a Man loves none but himſelf, if corrupt Nature be left to it ſelf; God by ſuch Diſpoſitions elevates corrupt Affections, ſo as Self-love affords to others ſomething of its Love, and takes not all to it ſelf, but lets others have a ſhare in its Affections, Friends and Parents, *&c.* yet ſo as though it ſuffers others as Sojourners to have ſome room in the Heart, yet Self is King ſtill, and hath Cuſtom out of all. But as good Nature is winning Ground from Self-love towards Men; ſo Grace is depoſing it, and ſubjecting it to God. For till it be depoſed, the Kingdom of Sin ſtands, though theſe Vertues enjoy many Boons and Favours under it. So that we ſee there is a common Work of the Holy Ghoſt upon Mens Wills, ſuitable to the Light of their Conſciences, whereby he doth reſtrain Men from much Evil, and whereby he doth put in them ſome heroick Diſpoſitions to what is morally good, all which fall ſhort of Grace.

Now for God's Ends in this Work; it is firſt, for the Elects ſake; and ſecondly, that the World might ſtand.

1*ſt.* For the Elects ſake it is; and therefore we ſhall find, *Gen.* 20. 3. that God reſtrained *Abimelech*, he did put into him an Integrity of Heart, that he did follow his Conſcience; and alſo he reſtrained and kept him from *Sarah* for

Abraham's ſake; for that is the reaſon given, *Pſal.* 105. 14, 15. *He ſuffered no Man to do them wrong, yea, he reproved Kings for their ſakes, ſaying, Touch not mine Anointed,* &c. It hath reference to that Story of *Abimelech*; it was for *Abraham*'s ſake, and ſo for the Seed of *Abraham*'s ſake; becauſe if Men were left to the Villany and Wickedneſs of their Nature, they would leave no Man upon the Earth, much more would they all fall upon the Elect, and encompaſs the holy City. For their ſakes therefore, that they may lead *a peaceable Life in regard of Honeſty and Godlineſs,* God doth put ſuch moral Diſpoſitions in Men. And,

2dly. For the World's ſake; for indeed without this the World could not ſtand; for the Wickedneſs of the World would be ſo great, that Men would devour one another. Therefore as God doth give Gifts to rebellious Men in the Church, to build up the Church, or that it may ſtand to be built up; ſo he gives Men that live in the World, Principles and Vertues that may fit them to live in the World, that it may ſtand; and therefore in this relation Thanks are to be given for all Men, as well as Prayers made for them; 1 *Tim.* 2. 1. *I exhort therefore, that firſt of all, Supplications, Prayers, Interceſſions, and giving of Thanks be made for all Men.* And yet again, while Men are thus reſpected by one another, and mutually by each other, by reaſon of theſe Impreſſions made upon their corrupt Nature; yet leſt he that made the World, ſhould have no reſpect given to himſelf, nor the World be ſenſible of any Duty they did owe to him, and ſo he ſhould be clean ſhut out of the World; therefore he did not leave himſelf without Witneſs; but they ſhould know there was a God, that even his Enemies might have ſome reſpect to him, acknowledg him, and reverence himſelf, and do ſome Offices of Reſpect to him, as well as one towards another; therefore he hath put ſome Sparks of the Knowledg of a Deity into all Mens Hearts, *Rom.* 1. 19, 20. And withal, he hath implanted in their Wills and Affections ſome Impreſſions of Fear and Reverence, as appeared in all the Heathens, of whom ſome were naturally devout, as thoſe Women that yet oppoſed *Paul*; Acts 13. 50. *But the Jews ſtirred up the devout and honourable Women, and the chief Men of the City, and raiſed Perſecution againſt* Paul *and* Barnabas, *and expelled them out of their Coaſts.* They are called devout Perſons; which natural Devotion is a third Principle whereby Self-love doth naturally acknowledg God as King, and hath a motive of doing ſome Homage to him, and to acknowledg it due; yet ſo, as it is but as thoſe Kings, or Free-States, who though they may acknowledg another State their Protector, yet live by their own Laws, and diſpoſe of all by their own Authority, while they thus acknowledg ſome Reſpect to another. And all theſe three Principles of Conſcience, moral Vertue, and Devotion towards God, are internal more or leſs in every Man.

Pſal. 68. 18.

But further; Unto theſe God hath added ſome Aſſiſtants, to ſtrengthen Conſcience in what it dictates, and to help forward the practice of Vertues.

As, 1. Natural Wiſdom, which doth both aſſiſt Conſcience, and help to ſtrengthen theſe moral Diſpoſitions, and aſſiſts againſt many Sins. So *Haman*, though his Revenge began to boil, and was ready to break forth, and he was exceedingly wrath with *Mordecai*; yet notwithſtanding he was kept by his Wiſdom from preſent Revenge, for he thought to take a fitter opportunity for it afterwards; *Eſther* 5. 10. it is ſaid, *he refrained himſelf.* So *Saul*, his natural Wiſdom moved him to Moderation, 1 *Sam.* 10. 27. for though a Band of Men whoſe Hearts God had touched, followed him, yet there was a Company of the Children of *Belial*, who ſaid, *How ſhall this Man ſave us? And they deſpiſed him, and brought him no Preſents; but he held his Peace:* That is, *Saul* winked at this, and did not go about to revenge it, for his natural Wiſdom told him, that it was beſt for him to be ſilent, until he had made his Party good. So as though there was no Conſcience, yet natural Wiſdom makes Men abſtain from many Sins, becauſe it will make for their Credit, and preſervation of their Name amongſt Men, and the like. Fleſhly Wiſdom is a great Principle, by which the World is guided; therefore we ſhall find that when *Paul* would clear himſelf, that his Converſation was ſincere before God, he ſaith, *We have not walked by fleſhly Wiſdom, but we have had our Converſation in the World by the*

Grace of God, 2 Cor. 1. 12. He puts theſe two as contradiſtinct Principles, which guide Men. Some carry themſelves fairly; yet out of fleſhly Wiſdom, which makes them ſubject themſelves to Duties, to conform themſelves to Religion; which makes them juſt, ſober and temperate: but there was another Principle beyond this in *Paul*; *We have had our Converſation not with fleſhly Wiſdom.* Men ſee it is their wiſeſt and beſt way, both for their own Safety, and the Preſervation of the World, to be ſober, *&c.* For all the Laws of the Second Table are made eſpecially for the Good of Men in their ſeveral Relations here in this World, and this makes Men generally ſubject themſelves unto them.

2. The ſecond Aſſiſtance by which natural Conſcience is helped, is Modeſty, whereby Men are aſhamed to do Evil; this reſtrains as well as Conſcience and Wiſdom: God hath left Shame to accompany the Conſciouſneſs of the Baſeneſs of evil Courſes; as in *Hazael*, who bluſhed when the Prophet looked on him, 2 *Kings* 8. 11. It is a ſhame, ſays the Apoſtle, *Epheſ.* 5. 12. *to ſpeak of that which is done of them in ſecret.* Hence ſometimes the Gentiles did not ſo much as name ſuch vile Actions. This Principle is yet left, as we ſee in *Adam* and *Eve* when fallen, who were aſham'd, *Gen.* 3. This *Thamar* urged to *Amnon*, *Thou ſhalt be a Fool in* Iſrael; *and I, whither ſhall my Shame go?* 2 Sam. 13. 12, 13. Modeſty and fear of Shame is Vertue's keeper, and overlooks corrupt Nature, and keeps Men from being notoriouſly bad.

3. Education being added to all theſe, is an help to Civility, and to diſpoſe Men to Religion: For all theſe former Principles Men have by Nature, and out of the Church; and if ſo, we muſt not think God is leſs liberal in beſtowing all theſe upon them who live in the Church, where himſelf is to be worſhipped, and where his Elect live; he giving theſe Gifts to theſe Ends, that he might be acknowledged, and they live peaceable Lives. And Men having been brought up in ſuch Places where Religion is profeſs'd, where ſuch Sins are puniſhed; and ſeeing the daily Example of thoſe amongſt whom they live, to be againſt the practice of ſuch Sins, this doth mould many to the outward practice of Godlineſs. Example hath a great ſtroke and ſway amongſt Men: Therefore ſaith *Solomon*, Prov. 2. 26. *Train up a Child in the Way he ſhould go, and when he is old he will not depart from it.* What made *Paul* a Phariſee ſo ſtrict? He was brought up at the Feet of *Gamaliel*, a Phariſee of the Phariſees; this help'd him exceedingly. Education hath a great ſtroke, to carry us to Evil or Good.

(1.) To Evil. An Example of this we have in *Rehoboam*; What made him ſo wickedly to caſt off the Counſel of the old Men? It is ſaid, 1 *Kings* 12. 8. he conſulted *with thoſe that were grown up with him*: Thoſe that he lived withal, and converſed with, had a great deal of Authority over him, and therefore he took their Counſel.

(2.) To Good. So in good Families, the power of Education works much upon Men: 2 *Kings* 12. 2. there it is ſaid, *That* Jehoaſh *did that which was right in the ſight of the Lord, all the Days that* Jehoiada *inſtructed him.* He having brought him up from eight Years old, moulded him to a good Conformity; ſo that he did that which was right in the ſight of the Lord, all the while that *Jehoiada* lived: But afterwards, as it was the force of Company, and Example, and Education, that carried him on; ſo when the Courtiers came and bowed to him, and flattered him, he was carried away with that Stream to Idolatry. This good Education therefore being added to Light of Conſcience, and thoſe Impreſſions that God makes upon Mens Wills, and unto natural Wiſdom and Modeſty, doth prevail with Men to keep them from groſs Sins, and to carry them on to holy Duties.

4. The Light of the Word being added to all this, muſt needs work more upon the mere natural Light in Men; for they by living in the Church, have the Light of the Word added to the Light of Conſcience and moral Vertues. This muſt have a greater Power upon Men; and though it doth not prevail to convert, yet at leaſt they ſhall ſmell of it. For when Men ſhall find in the Word of God the ſame things commanded and forbidden, that natural Conſcience doth forbid or command, natural Conſcience comes to have more Strength,

and is the more back'd; for the Word gives it a new and double Commiſſion, and furniſheth it with diſtincter and greater Threatnings of Hell, and Promiſes of Heaven, to perſwade Men to Obedience. It furniſheth Conſcience with a new Commiſſion, and enlargeth it; for it not only ſays the ſame to Men that Conſcience ſaid, but inlightneth it further with many Duties, which when known, agree to the Principles of Conſcience; or, as Concluſions further drawn out, do the Principles of Reaſon. So as the Phariſees had a Form of Knowledg of the Law; and anſwerably to that Form of Knowledg, the Vertues in their Wills are enlarged much alſo, and they come to have a Form of Godlineſs. And that this Light of the Word, or living where the Ordinances are adminiſtred, do ſtrengthen and help moral Vertues, appears by the Inſtance of the Kings of *Iſrael*. Why were the Kings of *Iſrael* ſaid to be merciful above all the Kings of the Nations? becauſe they had the Ordinances: Therefore *Ahab*, though wicked, yet was a merciful Man, becauſe he was a King of *Iſrael*.

Rom. 2.

2 Tim. 3.

5. Some particular Ingredients in Education, as the Laws of Men, (which are part of Education) do mightily help forward to civilize Men. The Reſpect to Superiours doth keep Men in awe. So *Eſau* was reſtrained, for he would have kill'd his Brother, but he did put it off till the Days of his Father's Death, and till Mourning for him was paſt: What is the reaſon he did it not then preſently? The Reſpect to his Father whilſt alive, reſtrained him. Accordingly the Apoſtle ſays, *Rom.* 13. 4. That *the Magiſtrate bears not the Sword in vain, but is a Terrour to thoſe that do ill.* So that the Laws of Men being added to the Word, help exceedingly to civilize Men, and are Remedies to corrupt Nature.

6. And in the laſt Place; By living thus in the Church, both Aſſent is wrought to the Truths delivered in the Word, and alſo natural Devotion is ſtirred up towards the true God in the Duties of his own Worſhip.

1*ſt*. To aſſent to the Principles of Religion, is upon that Ground wrought, ſo as to profeſs them. Thus as they in *John* 4. 42. believed in Chriſt at the relation of the Woman; ſo do Men profeſs Religion by a humane Faith. That which the Papiſts ſay of believing as the Church believes, might be brought up much upon the Experience of this, that many, and the moſt, have no further ground of their Faith, than what this amounts to. Thus when *Mordecai* was exalted, many of the Nation became Jews alſo, and profeſſed the ſame Religion, *Eſther* 8. 17. So there went too a mixt Multitude out of *Egypt*, who afterwards fell off and murmured. And thus we ſee that Mens Opinions in all the Churches, are faſhioned by the received Profeſſion among them; as Lutheraniſm among Lutherans; and Popery, where and when Men are educated in it, as we ſee in private Families amongſt us.

2*dly*. And thus is natural Devotion ſtirred up towards the true God, and in his Worſhip: for as there is natural Conſcience in Men, ſo there is natural Devotion in them. The Heathens had Stamps and Impreſſions of the Power of God upon their Hearts; for it is ſaid, *That which may be known of God, is manifeſt in them*, Rom. 1. 19. There was and is a Fear and Reverence of a God in the Heathen. Now if Men live in the Church where the true God is known, that natural Devotion begins to be ſtirred and guided to the true Deity and Worſhip; yet ſo, as it remains, for the Principle it ſelf, but mere Nature only directed to the right Object, as being the God of the Place and Nation they live in. A pertinent Inſtance to this purpoſe, is 2 *Kings* 17. 24 to 41. There the Heathens being removed by the King of *Aſſyria*, from the Cities of the *Medes* to the Land of *Iſrael*, it is ſaid, At the firſt when they dwelt there, they feared not the Lord, therefore he ſent Lions amongſt them, which ſlew ſome of them: upon this they ſend to the King of *Aſſyria*, to ſend them ſome of the Prieſts that might teach them *the Manner of the God of the Land*; and the Prieſts teaching them, they began to fear the Lord, *ver.* 41. Thus it is with Men living in the Church, they begin to fear the God of the Place, and their Devotion is ſtirred up to ſerve the true God, the God of the Nation and Church, and ſo to profeſs Chriſt, yet upon no other ground, than if they lived in *Turkey*, they would profeſs Mahometaniſm. It is natural to Men to profeſs the God and Religion of the Country in which they are; if they lived under Popery, they would profeſs the ſame: and Men living where the true Fear of God is profeſſed, the ſame natural Devotion is ſtirred up towards the true God, but upon no other Ground ſave natural Principles. Thus *Paul, Acts* 22. 3. was zealous towards God: And ſo thoſe Women, who yet oppoſed *Paul, Acts* 13.50. are called devout Women. I yield indeed it is a Work of the Spirit, to cauſe Men to aſſent that Jeſus is the Lord, as 1 *Cor.* 12. 3. *Wherefore I give you to underſtand, that no Man ſpeaking by the Spirit of God, calleth Jeſus accurſed: and that no Man can ſay that Jeſus is the Lord, but by the Holy Ghoſt.* But this is yet a common Work, and reckoned there among thoſe common Gifts of Healing, *&c.* ſuch Gifts as are given to the Rebellious alſo, *Pſal.* 68. 18. It was from Education that *Cain,* though wicked, yet went out and ſacrificed as well as *Abel*; there was a fear of God upon his Heart that carried him to this Duty.

CHAP. VII.

That the moral Righteouſneſs of unregenerate Men proceeds from the forementioned Principles, evinc'd; becauſe they are moſt ſtrict about their Duty to their Neighbour, but neglect what they owe unto God. That they abſtain from ſuch Sins, to which by their natural Diſpoſition they are not inclined; which it is eaſy for them to do, whilſt they indulge themſelves in other Sins. That they are more ſtrict againſt thoſe Sins which are forbidden and puniſhed by humane Laws, and more zealous for thoſe Duties which they enjoin.

NOW let us make Application of this, and examine whether the Actions of civil Men be not from theſe Principles; and that will appear, becauſe they go no further than theſe may work, than the Force of this will carry them; and the Streams not going higher than the Fountain, it may be diſcerned that the Fountain is but from Nature.

1. It appears that that Civility that is in moſt Men, ariſeth but from natural Conſcience, becauſe the chief Things they make moſt conſcience of, are often but Duties of the ſecond Table, and not of the firſt: The Reaſon is, becauſe the chief Stamps left in natural Conſcience, are Duties of the ſecond Table, whenas the Duties of the firſt were blurr'd and dimm'd by the Fall. Though the Heathens had ſome Devotion, yet the main Impreſſion of the Law was ſeen in the Duties of the ſecond Table, as Honeſty towards themſelves and other Men, Juſtice in dealing; and theſe are the freſheſt Stamps which are left. I may compare Civility to an old ruinous Monaſtery, where oftentimes the Hall and the Kitchin ſtand fair, but the Chappel is ruinated, only here and there you may perceive a Pillar or ſome Ruins of it: So in the Caſtle of Civility, that Part which concerns Duties towards Men, ſtands fair, Men are fairly ſober, loving and ingenuous; but that Part that concerns Duties towards God, is ruinous; here and there may be found an old Remainder, an old piece of a Wall, a piece of a Duty, ſomething they will do; but the main Duties, the great Things of the Law, (which if Grace had enlightned thy Conſcience, thou wouldſt make moſt conſcience of) as private Prayer, ſanctifying the Sabbath, *&c.* theſe civil Men regard not. And becauſe they have the chiefeſt Reſpect to good Manners, and a fair Behaviour among Men, and to

live like good Citizens of the Commonwealth, therefore they have the Name of Civil Men.

2. For the Vertues thou haſt, that they proceed from reſtraining Grace, and a common Work of the Spirit, appears by this.

(1.) That thou wanteſt the chiefeſt Vertues and Graces of the Goſpel. Tho Men be temperate, juſt, *&c.* yet they know not how to deny themſelves, to be broken in Spirit for offending God, to be humbled under their natural Condition, to walk in a ſenſe of their Miſery, which are ſome of the chiefeſt Graces of the Goſpel. Civil Men know not what belongs to theſe Goſpel-Vertues: they want that Vertue alſo, to love their Enemies, which Chriſt preſcribes, *Mat.* 5. 44. *But I ſay unto you, Love your Enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you, and perſecute you.* Civil Men want ſuch Evangelical Vertues as theſe: And as one ſaith of Humility, that it is not to be found in all *Ariſtotle's* Ethicks; ſo Zeal towards God, and ſuch Graces as theſe, cannot be found in civil Men; whereas, if they had their Graces from Chriſt, theſe would be moſt abundant in them.

(2.) All thoſe Vertues grow in Men alone ſpontaneouſly, which evidenceth that they proceed from Nature. The Earth brings forth Dazies alone of it ſelf; but if you would have Herbs come up, there muſt be a Seed ſown: So theſe good Diſpoſitions of Meekneſs and honeſt Dealing, *&c.* you will find that you had them from your Youth, as the young Man in *Mat.* 19. 20. who could ſay, *All theſe have I kept from my Youth:* But a Man that hath Graces from Chriſt, ſhall find a Seed ſown in his Heart, and the Work of Converſion wrought by the Word.

(3.) Theſe Vertues grow not up to an Increaſe, which evidenceth they are not Grace, for that is of a growing Nature; but the moral Man is juſt now no more than he was twenty Years ago: but the Graces of the Spirit grow; a Man grows more in Zeal and Love towards God: All Graces coming from Chriſt, are of a growing Nature, whilſt the other are as Limbs in dead Men: as dead Members grow not, or as the Parts of a Picture grow not; ſo their Vertues do not grow: which argues that they come not from Chriſt by the Work of Sanctification, but from a common Work of the Spirit.

(4.) It appears by this, that all their Goodneſs is but from Nature, becauſe all that Abſtinence from Sin and vicious Practices, with which they content themſelves, is only ſuch as they can perform with Eaſe, and what Nature inclines them unto, or moral Vertues facilitate to them; otherwiſe ſuch Sins as are diſcovered to be as great Sins as thoſe they make Conſcience of (if dear to them) they do not indeavour to abſtain from; and thoſe Duties which are above the Sphere of Nature, they inure not themſelves to, though diſcovered to be as neceſſary as any other: Thus they pick and chuſe in the Ways of God, and offer Sacrifices of what coſts them nothing. They ſacrifice the lean Sins, not the fat; they only pair their Nails, but cut not off their right Hands; ſhave the Hair upon their Eye-lids, but pull not out their Eyes. What comes alone and eaſily, they will practiſe, as lazy Apprentices in a Trade; but what is difficult and out of the common Road, they ſet not their Hands unto. Their Goodneſs therefore is not univerſal, as Grace is.

3. That all this moral Goodneſs proceeds moſt from natural Wiſdom, appears by this, that the Conſideration of fleſhly Wiſdom guides them in their Ways, and orders them. The Good they do is fed and nouriſhed with Motives drawn from the World and worldly Wiſdom, and not ſuch as are taken out of the Word; and upon thoſe they exhort their Children to good Courſes, if at any time they give good Counſel.

4. That they have that which is in them by Education and Modeſty, *&c.* appears;

1ſt. Becauſe as to Sins; what Sins the Law is moſt againſt, thoſe they are moſt againſt, and they eſtimate Sins as they are puniſhed by the Judges, as *Job* ſpeaks, *chap.* 31. 11. but for other Sins, as breaking the Sabbath, petty Oaths, and the like, they ſlight and count them nothing, though the Law of God forbids them, if the Laws of Men be remiſs in them. This argues that they have their Religion but from the Laws of Men, becauſe they eſtimate Sins according as the Law eſtimates them.

2dly. The ſame is evident as to their religious Duties, for they are caſt into ſuch a Mould and Pitch for the Practice of them, as the Laws of Men caſt them into: So much Religion as the Law requires, ſo much they profeſs, and no more. They perform publick Duties, as they are Members of a Congregation; but take them in a private perſonal walking with God, thoſe things which the Law of God requires, and not Men, they make no Conſcience of, as meditating on the Law Day and Night, examining their Hearts, *&c.*

3dly. As for their Aſſent to the Principles of Religion, they aſſent to all the Articles of Faith, and that all Men are corrupt by Nature, and that they muſt be juſtified by Faith; but it appears they have it from Education, becauſe they have not experimentally found the Truth of them in their own Hearts. That a Man's Nature is ſo vile, they believe it in groſs, and in the Notion; but to have a Work upon their Hearts, to ſee in themſelves what the Word ſaith of corrupt Nature, ſo as to be humbled by it, this Civil Men want and never ſee, which Godly Men do. So who in all thoſe great Points of Original Sin, Emptineſs of all Righteouſneſs, and Juſtification by Faith, ſee all theſe things in their own Hearts: They do not believe theſe only in general, but ſee all in the Particulars of them, and have fetch'd the Experience of them out of the Fire, as *Luther* ſaid of himſelf, that he thus drew out the Doctrine of Juſtification by Faith. It is ſaid by Chriſt, *John* 7. 25. *He that doth the Will of my Father, ſhall know the Truth.* A Man that lives in the Church, and is truly converted to God, knows all the Truths that the Church profeſſeth, by doing of them; he doth not take them up in groſs as civil Men do, but he finds them experimentally in his own Heart; he knows them by doing, as Chriſt ſaith of regenerate Men, *John* 3. 11. *We ſpeak the things that we have heard, and teſtify the things that we have ſeen.* Godly Men learn over all the Principles of Religion anew by their own Experience; and this civil Men want, and therefore their Aſſent to the Principles of Religion is but humane, and ſuch as they would have given to Mahometaniſm and Popery, if they had been brought up in it.

5. And laſtly; That their Devotion which they have in holy Performances, is but natural, appears by this, that all the Duties they perform, do not any way quicken or build up their Hearts in Grace. If by all the Ordinances they come to, their Souls do not thrive; if they go away as they came, and have no Communion with God, it ſhews all is but natural Devotion, becauſe their Hearts are not eſtabliſhed with Grace. That which the Apoſtle ſays of the Doctrines of Men, may be ſaid of the performance of Duties by theſe Men; Heb. 13. 9. *It is a good thing to have the Heart eſtabliſhed with Grace, and not with Meats, which do not profit them that are exerciſed in them.* Theſe Men do not find their Hearts inflamed with Love towards God; they have indeed been converſant in Duties long, yet they have not found any Communion with God in them, their Hearts have not been eſtabliſhed and built up in Grace; they are like a dead Body, that hath much Earth put to it, and yet grows not; ſo nor do they grow by their Performances, they are but bodily Exerciſes to them. This difference of their Performances from that which is truly gracious, *Paul* expreſſeth, *Rom.* 7. 6. *We do not ſerve God in the oldneſs of the Letter, but in newneſs of Spirit.* He compares his former State, and the Performances thereof, with that which he was now in, and with his preſent Performances; then he ſerved God only in the oldneſs of the Letter, as perhaps when he came to publick Exerciſes, he was attentive to the Letter, but there was not a newneſs of Spirit to accompany the Duties. So civil Men ſerve God in the oldneſs of the Letter; and their Underſtandings go along with our Sermons and Prayers, but without a newneſs of the Spirit. While Men ſerve God thus, it is nothing elſe but a mere outward conformity, by reaſon of the Duties that are performed in the Places where they live; and this being the State of many Men living in the Church, the chiefeſt thing they rely upon, is civil Righteouſneſs; therefore they are called civil Men, for *Denominatio eſt à majore.*

CHAP. VIII.

That theſe moral Actions want the Eſſentials of Goodneſs. That they are defective in the manner of their Performance, and not directed to their right End. That they alſo are done without Faith in Chriſt.

HAving thus ſpoken to the total Model and Compaſs of their Eſtates in general, we will now ſingle out each ſeveral Condition apart, and hear and anſwer the Pleas which they make for themſelves.

The firſt thing that blinds them, and preſerves them in a good opinion of their Eſtates, is the Goodneſs that ſeems to be in many of their Actions: for they hear out of the Word, that unregenerate Men in the Eſtate of Nature, are ſaid to do no good, to be altogether unprofitable, *Rom.* 3. 11, 12. and that an evil Tree cannot bring forth good Fruit, no more than Thorns a Bunch of Grapes; or the Thiſtles, Figs: and that every Thought and Imagination is evil, and only evil continually. Now with me (thinks ſuch a Man) I find it is not ſo; for I do Good, and much Good, Good to the Poor, I give Alms twice a Week; Good to my Family, I provide for them; Good to the Commonwealth, by diligence in my Calling; and I perform many Duties of Religion, that do glorify God: Will any Man ſay, that ſuch Actions as theſe are Sins; or, that I am altogether unprofitable; and that every Imagination in me is continually and only evil? my Actions teſtify the contrary. And can I imagine but that God will accept and regard what Good I do, and conſider it, who accepts the meaneſt Services? And here indeed they ſtick. So the Phariſees did, they could not ſee but what they did was good, and ſo juſtified themſelves; and therefore it is to them Chriſt ſpake thoſe Speeches, *Luke* 6. 44. *That an evil Tree could not bring forth good Fruit.* And Mat. 12. 34. *How can you, being evil, ſpeak good things?* He ſpeaks in oppoſition to their thought of themſelves. This roſe in *Cain*'s Stomach, he brought a Sacrifice to God as well as *Abel, Gen.* 4. 3, 4. and was as forward to do it as he; and it was a Sacrifice for the matter of it, as good as *Abel*'s; for the firſt Fruits of the Earth were commanded to be offered, as well as the Firſtlings of the Flock; and he ſaw no reaſon but that his Sacrifice ſhould be accepted as well as *Abel*'s, and his Countenance fell when he ſaw it rejected. Now what it was that made him think much, you may perceive by God's reaſoning with *Cain*, ver. 7. *If thou do well, ſhalt thou not be accepted? Cain* thought that he had done as well for his part, as *Abel* for his; and God ſpeaks unto that ſecret Reaſoning of his, and tells him, the Fault lay in his Sacrifice as it came from him, that it was not good; for if it had been ſuch, he would have accepted it; *If thou doſt well, ſhalt thou not be accepted?* So they at the latter Day, not only before Man's Tribunal, but Chriſt's, ſeem to argue, and plead what Good they had done, as remaining, as might ſeem; and that there was ſome Good in them, which Chriſt might accept. And that they thus ſpeak then, argues, that this is the great thing they ſtick at for their Eſtates, which they have moſt ſatisfaction in, *Mat.* 7. 22, 23. And the reaſon why Men are not wholly driven out of themſelves, though they cannot deny themſelves to be guilty of great and groſs Sins, is becauſe that yet they cannot ſee but that many things they do are good, which boulſters them out againſt the other: but when they come to ſee not only their evil Ways, but alſo their Doings, which are not good; and that thoſe Doings which they thought to have been good, are indeed void of that Goodneſs which they imagined in them, then it is, and not before, they loath themſelves, *Ezek.* 6. 9.

For Anſwer and Diſcovery of this falſe Goodneſs theſe Men imagine in themſelves

1. If we find in many of them the quantity of this Goodneſs, of which they boaſt, we ſhall yet find there is not ſo much to boaſt of; for uſually the beſt part of Civility lies moſt in Negatives; as that I am no Adulterer, no Drunkard, as that Phariſee ſaid, *&c.* but there is little affirmative Goodneſs. Whereas Grace is an active thing, makes a Man zealous of good Works, *Tit.* 2. 14. *Who gave himſelf for us, that he might redeem us from all Iniquity, and purify unto himſelf a peculiar People, zealous of good Works.* Grace works as ſtrongly in carrying on to Good, as in reſtraining from Evil; for Vivification and Mortification are of equal Extent: and God will judg thee by thy Works, not by thy Abſtinence from Evil; *Ceaſe to do evil, learn to do well,* Iſa. 1. 16, 17. otherwiſe thou keepeſt the Commandments as Beaſts keep the Sabbath, wherein thou art not only to reſt and abſtain from Labour, ſo the Beaſts do, but thou muſt keep it holy. A Man is truly accounted covetous, though he abſtain from unjuſt Practices, if he have his Riches ſhut up, and he doth not lay them out in good Works to himſelf, and the Church, and his Family. And in like manner he is truly wicked, who though he abſtains from Evil, yet is not zealous of holy Duties. Two Negatives make an Affirmative in Grammar, but ten thouſand will not make one in Divinity.

But 2. We will indeavour (through God's Aſſiſtance) to convince ſuch Men, that even thoſe few Actions which in their own Eyes and others ſeem ſo godly and glorious, are for the kind of them corrupt and abominable, and that in Deed and in Truth they do no Good, no none in any thing that ever they did. Their Actions are not only imperfectly good, and in part tainted with Sin (as a regenerate Man's Actions are, being as a good Apple that hath ſome Specks of Rottenneſs in it, yet that being cut out, the Apple is pleaſant, and hath a good Reliſh) but as they come from them, they have no true Goodneſs in them; are not as kindly Apples a little corrupted, but as degenerate Crabs, as wild Grapes, as the Scripture's Expreſſion is, which are no way acceptable to God, or are for his Palate. It is true, that if thou were't to be judged by Man's Day, many things which thou doſt, would paſs for currant, and they could not but approve thee and reward thee for them: For what thou doſt is good in the Appearance and out-ſide of it, and alſo good and profitable to Men, and do applaud thee; ſo *Rom.* 13. 3, 4. Mens Works are called good in a civil Reſpect, when they are outwardly ſo; Do that which is good, though but externally ſo, and thou ſhalt have Praiſe of Magiſtrates and Rulers, ſays he, *who are not a Terror to good Works, but to the Evil.* He calls them good Works, when for Subſtance they are ſuch, and though they have by-ends, the Magiſtrate meddleth not with them; but he that judgeth thee is the Lord, and *God ſees not as Man ſees,* 1 Sam. 16. 7. for Man doth not nor can look any further than the outward Appearance, but the Lord looks on the Heart. The Phariſees, becauſe Men thought and ſpake well of them, (who ſaw no more but their outward Actions) therefore they out of the Flattery of their Hearts, thought well of themſelves alſo; ſo ſays Chriſt, *Luke* 16. 15. *And he ſaid unto them, Ye are they which juſtify your ſelves before Men; but God knoweth your Hearts; for that which is highly eſteemed amongſt Men, is abominable in the Sight of God.* You juſtify your ſelves before Men (ſays he) and they had Goodneſs enough to challenge Man's Judgment; but God knows your Hearts, whence all the Good you do proceeds; and conſider (ſays he) that that which is in *high Eſteem with Men, is often an Abomination to God*; and ſo ſays Chriſt are all your good Works you boaſt of. But you will ſay, It is not only becauſe Men approve what I do as good, but my own Conſcience alſo, which is God's Witneſs, and which knoweth the Heart and things of a Man, tells me ſo, and excuſeth me.

Therefore conſider, *2dly*, That many of thy Actions may be good in the Eyes of thine own Conſcience, when yet they are abominable before God. The Heathens Conſciences did excuſe them, *Rom.* 2. 14. *For when the Gentiles which have not the Law, do by Nature the things contained in the Law, theſe having not the Law, are a Law unto themſelves.* Had they had no other Jury, they had been acquitted in many Particulars. *Titus* the Emperor when he died, flung open the Curtains when he was to die, (when Conſcience uſeth to be moſt

Suetonius in vitâ Titi Veſpaſ. c. 10.

awake) and complained, that he had not deſerved to die; ſo fair and good were his Actions in his own Eyes. But God is greater than thy Conſcience, and thy Actions may be good in thine own Eyes, when abominable in his. *There is a Generation,* (Prov. 30. 12.) *that are pure in their own Eyes, who are not yet waſhed from their Filthineſs*; nay, Conſcience it ſelf in thee, is defiled, (*Tit.*1.15.) and blind. But thou wilt ſay, my Conſcience looks into the Law which I muſt be judged by, and finds my Actions agreeable to the Law in many things, and are they not good then?

Therefore conſider, *3dly,* That there are two Parts of the Law, inward and outward, the Letter and the Spirit: Whereof the one requires the Precepts to be done, the other requires a right manner of doing them. This we find, Deut. 6. 25. *This is your Righteouſneſs, if you obſerve all theſe Commandments, as he hath commanded us.* Mark it, not only to do the things commanded, but to do them as he hath commanded you; not only to hear, but to heed, ſays Chriſt, how you hear; not only to give, but to give in Simplicity; if to ſhew Mercy, to do it with chearfulneſs, *Rom.* 12. 8. So Servants are to obey their Maſters with good will, as to the Lord, *Eph.* 6. 6, 7. And Miniſters are to feed the Flock not for filthy Lucre, but of a ready Mind, 1 *Pet.* 5. 2.

Now whilſt thou regardeſt not the manner of doing what the Law requires, as well as the thing it ſelf the Law requires, thou leaveſt out the Soul of that Goodneſs which ſhould inſpire the Action, and make it truly good. The Gentiles are ſaid, *Rom.* 2. 14. only to do the things of the Law, τὰ τȣ͂ νόμȣ, not the Law it ſelf. But the Law is then ſaid to be fulfilled, 1 Tim.1.15. *when love out of a pure Heart, a good Conſcience, and Faith unfeigned,* can run to it, otherwiſe the work is but a dead work, from which the Conſcience muſt be purged as defiling it, *Heb.* 9. 14. as dead Carcaſſes did the Jews. There is the Corps of Goodneſs in ſuch an Action, but the Soul is wanting; there is bodily Exerciſe, but the Power is wanting. But to give a more direct Conviction that all their good Works God reckons Sins; this appeareth from *Iſa.* 66. 3. *He that killeth an Ox, is as if he ſlew a Man: he that ſacrificeth a Lamb, as if he cut off a Dog's Neck: he that offereth an Oblation, as if he offered Swines blood: he that burneth Incenſe, as if he bleſſed an Idol: yea, they have choſen their own ways, and their Soul delighteth in their Abominations.* Where he parallels their Sacrifices to the cutting of a Dog's Neck, or the killing of a Man.

But you will ſay, How can this be? ſeeing the things we perform, are good for the Subſtance of them, how came they to be Sin? I anſwer, tho they be good, yet they are turned into Sin, and become Sin as coming from ſuch Perſons. Thus *David* ſpeaks, Pſal. 109. 7. *Let his Prayer become Sin*; or, as the Apoſtle ſays in another caſe, James 4.17. *To them it is Sin.* If you ask how that comes to paſs? I anſwer, Firſt in general, they receive both an external Defilement from the eſtate of the Perſon; And Secondly, an internal from the corruption of the Soul, they come as proceeding from Hearts corrupted; both theſe are intimated, Titus 1.15. *To the defiled and unbelievers all things are defiled*; there is noted out, 1. That their ſtate doth defile all; and, 2. That the Pollution of their Minds alſo, whence all their Actions proceed, do infect them; for it is added, *Their Minds and Conſciences are defiled.* They receive an external Defilement from the eſtate their Perſons ſtand in, which being an eſtate of Wrath and Enmity, *Eph.* 2. 2. in regard thereof their Perſons are abominable, and therefore their Works: for as *Abel's* Perſon was firſt accepted, then his Sacrifices, *Heb.* 11. 4. ſo our Perſons muſt be accepted, before our Works come to be accepted. Natural Men fall a doing, and think their Works ſhould bring them into favour, but that will never be till they get into Chriſt by believing, and till by this the State of the Perſon is altered. If a Traitor is condemned, all he doth is void in Law; as whether he ſeal a Covenant, make a Will, take an Oath, or give in a Teſtimony, it is all invalid, for his Perſon is not good in Law. Now they that believe, not are condemned already, ſays Chriſt, *John* 3. 18. And indeed ſuch being Enemies to God, their Gifts are no Gifts, δῶρα ἐχθρῶν ἄδωρα. They ſay of ſome precious Stones, that being put into a dead Man's Mouth, they loſe their Virtue; ſo all the Prayers of an unregenerate Man, though in themſelves good, yet in his Mouth become Sins; and to the ſame purpoſe *Solomon* ſays, Prov. 21.4. *The plowing of the wicked is Sin.* Neither have they only an extrinſical adjacent relative Defilement from the Perſons and their State, and their ſinful other Courſes, who perform them; but there is alſo an intrinſical inherent Defilement in the Works themſelves, as they come from them, in regard of the Principles themſelves whence they flow, and which are the root of them. Thus in *Tit.* 1. 15. All things are not ſaid only to be defiled to them, becauſe their Perſons are defiled, and their ſtate a ſtate of Unbelief, that they are defiled and Unbelievers, but alſo becauſe the very beſt Principles whence theſe Works ſhould proceed, even their Minds, and the higheſt and nobleſt acts of Reaſon, and their Conſciences, which retain the pureſt and nobleſt Principles moving Men to good Works, all theſe are defiled and corrupted, becauſe the Nature of Man, whence they proceed, is not yet purified and renewed by Grace and Holineſs. For all the Vertues they have do but gild and hide ſome Corruption, they do not change and alter their Natures. Now unleſs the Heart be purified, wherein all our Thoughts, and Projects, and Ends, and Purpoſes, and Motions (whence outward Acts do flow) are moulded, unleſs this be purified, all that proceedeth thence, muſt needs want all true Goodneſs; for the Effect cannot be better than the Cauſe, nor the Fruit better than the Root. As Chriſt ſays, Mat. 7.16, 17. *Do men gather Grapes of Thorns, or Figs of Thiſtles? A corrupt Tree cannot bring forth good Fruit,* no not one; not only, not ordinarily, or not many, but not one. For he argues from Nature, as a Thorn cannot bring forth one Grape, but all that grows out of it are Briars and Prickles, unprofitable things, and fit to be burnt; ſo nor can corrupt Nature bring forth any Good unto God. And he inſtanceth in Words, Mat. 12. 34. *How can ye being evil, ſpeak good things?* Why, there is nothing more eaſy than to ſpeak well; to think well, or to do well, is ſomething difficult. Well, but Chriſt ſays, that they being evil, know not how to ſpeak a good Word. Yet the Phariſees were often ſpeaking godlily (as Chriſt ſays, *do as they ſay*) but though the Words are good for the matter of them, yet their Speeches, as they are theirs, are never good, for themſelves are evil; they may ſay good Things, but they cannot ſpeak good Things. Every bite of a Serpent is poiſonous, becauſe his Nature is envenomed, not only when he bites to hurt, but he poiſons the very Meat he takes. Now *the poiſon of Aſps is under wicked Mens Tongues,* Rom. 3. 13. And though the Words they take into their Mouths may be good, as Pſal.50.16. *Why takeſt thou my Words into thy Mouth?* Yet that Poiſon in their Hearts and under their Tongues infects them, as they are theirs, and to them they become poiſoned and ſinful. For as *Job* ſays, chap. 14.4. *Who can bring a clean thing out of an unclean? not one.* So the Apoſtle ſpeaks too, *Rom.* 8.8. *he that is in the Fleſh, cannot pleaſe God*; as not his Perſon, ſo none of his Actions, though Vertues morally good, and Sparks of Light may be added to that Fleſh and Corruption that is in him, to abate the Venom in the working of it, yet becauſe the Man himſelf is in that Fleſh, ſo that he is overcome with it, and it is the main predominate Principle in every Action, therefore they all are poiſoned by it.

But ſuppoſe them without this poſitive Defilement, yet theſe thy beſt Actions in a privative Relation are Sins; though coming from Vertues and Conſcience, yet they are Sins, becauſe thoſe good Principles which muſt concur to make an Action good, are wanting in them. For Sin being a Privation, the very want of thoſe good Principles that ſhould have influence into the Actions, leaves them ſinful. For there is no Medium between evil Actions and good, as not between the Eſtate of Nature and Grace: Therefore ſays *Solomon, The Prayer of the Wicked is abominable,* Prov. 21. 27. *much more when he offers it with an evil Mind*; tho he ſhould put no bad end in, yet it would be abominable, becauſe his Mind wants thoſe good Principles which ſhould make good the Prayer. Now what ſays *Paul?* 1 Tim. 1.15. *Love is the fulfilling of the Law, out of a pure Heart, and of a good Conſcience, and Faith unfeigned*; all theſe muſt joyn to make up an Action good.

1. If thou wanteſt Love to God, and aiming at his Glory as the chiefeſt End in thy Heart, all thou doſt is not accepted: 1 Cor. 13. 3. *If I give my Body to be burnt, and have not Love, it profiteth me nothing.* Faith muſt ſet Love a-work,

and

and Love muſt ſet thee a-work, as it did ſet *Mary* and *Paul*, and all the Saints a-work. Love to Men may ſet thee a-work, or to thy Children, Parents, *&c.* but if Love to God did not, it is nothing.

2. Thy good Actions muſt flow alſo from a pure Heart. The chiefeſt thing wherein Grace exerciſes it ſelf, and hath the moſt Work to buſy it ſelf with, is within doors in the Heart; perfect Holineſs cleanſeth the Spirit, the ſpiritual Faculties as well as the Fleſh, which is the Body, 2 *Cor.* 7. 1. But the civil Man looks to outward Actions only, and to keep them ſquare and fair is his chief Buſineſs. If he cleanſeth himſelf from Luſts of the Fleſh, that is, the Body, yet he hath no great ado nor care of the Luſts of his Mind; and the reaſon is, becauſe the Eye of the Conſcience looks chiefly to the outward Act, to ſuch Luſts as tend to groſs Acts, but not to ſpiritual Luſts: Thus *Rom.* 2. 14. they are ſaid to *do the things of the Law*, that is, the outward part. And alſo natural Wiſdom and the Laws of Men, which they are guided by, look but to outward Acts, and require no more: But now Grace having moſt to do with God, contents not it ſelf with bodily Exerciſe, but frames the Heart to inward Purity and Godlineſs, and there begins its Work. A Limner that makes a Picture, ſhadows out the outward parts only; but Nature in making a living Man, begins firſt to ſhape and form the moſt inward Parts, the Heart, the Liver, *&c.* and ſo doth true Godlineſs begin; *Epheſ.* 4. 22. *He that knows the Truth as it is to be known in Jeſus Chriſt, hath put off not the Converſation only, but the Luſts.* A godly Man he looks to God, and of all elſe deſires to approve his Heart to him, and above all keeping keeps his Heart, *Prov.* 4. 23.

3. Thy good Actions muſt proceed alſo from a good Conſcience, void of baſe Ends, for the End is the Form of the Action, *Quod forma in naturalibus, id finis in moralibus.* Now then when God is not chiefly aimed at, the Form of Goodneſs is wanting. But thou wilt ſay, Are not ſuch Ends as do reſpect Men good, and therefore will they not make the Action good, though God be not principally aimed at? I anſwer, No: for theſe Ends, though in themſelves good when ſubordinate, yet are evil when they are the chief, becauſe then they are unto thee in God's ſtead, and uſurp his Place. All Ends have their Goodneſs; becauſe they tend to God, they hold their Goodneſs of him, for *God is only good*, as Chriſt ſays: Therefore now when God is left out, they become evil; as Noble-men, though when they are ſubject to the King, they retain their Nobility, yet if they go about to uſurp his Place, they loſe it, and become Traitors. Now as Kings are the Fountain of Nobility, ſo God is of Goodneſs; and as Uſurpers may do many good things in the Common-wealth, make good Laws, *&c.* as our *Richard* the Third did, but yet becauſe he did it as King, it was evil: Had he done all as Protector under that young King *Edward* the Fifth, it had been Praiſe-worthy. Now the Reaſon why in theſe very Actions, wherein we do good to Men, we ſhould principally aim at God, is, becauſe though God made thoſe Commandments of the ſecond Table for the Good of Men, yet principally that in the Obedience of them, his Soveraignty might be acknowledged; and ſo as in breaking of thoſe we are chiefly ſaid to ſin againſt him, (as *David* confeſſeth in the matter of Murder, upon the Perſon of *Uriah*, Pſal. 51. 4. *Againſt thee, againſt thee only have I ſinned*) ſo alſo in obſerving them we muſt look higher than Men, or elſe it is a Sin: Thus *Epheſ.* 6. 6, 7. Servants are to obey their Maſters, doing all as to God, not Men.

But you will ſay, I aim at God alſo, and have a Reſpect to him; and ſo indeed Heathens had ſome Reſpect to God alſo; *Cicero monet rem publicam adminiſtrandam, quo nihil gratius eſt Deo.* So thoſe wicked Men too, *Iſa.* 66. 5. who caſt out their Brethren for God's Name-ſake, and ſaid, *Let God be glorified.*

I anſwer, That 'tis true they may have God in their Eye alſo; as when we do any other thing, we may take many Conſiderations in by the by that are not the Mark we fully looked at: As the Eye looks directly but at one thing, yet it doth look about and take in many things at once. Self-love may have and hath often ſuch a Reſpect to God, that it may be glad that God is like to be gratified and pleaſed by any thing it doth; as there is no Enemy, (unleſs one that doth all out of Revenge againſt his Enemy) but will be glad if he pleaſures himſelf, to inlarge it as a Kindneſs to his Enemy alſo, and make the moſt of it, and be glad that he hath pleaſured him, and that he can ſay, I did this for you. But God is not mocked, but hath a curious Eye, and he will be look'd at directly, and not aſquint.

4. Laſt of all, All thy good Actions muſt be out of Faith, which ingrafts a Man into Chriſt. If thou art an Unbeliever, let thy Works be what they will, they are defiled to thee, *Tit.* 1. 15. To Unbelievers to do things out of Strength of Vertue and Conſcience, ſignifies nothing, becauſe it is not out of Faith; *Heb.* 11. 6. *Without Faith it is impoſſible to pleaſe God.* Now to be a Believer, is a great Work, for it is that great Work, the Work of all Works, the Work of God, *John* 6. 44. When a Man doth an Action out of Faith, he muſt renounce his own Strength; a Man being humbled in the Diſcovery of his former unregenerate Eſtate, and ſo cut off from the wild ſtock he did grow in, from which Root all his Actions ſprung, muſt be a-new ingrafted into Chriſt, and then his Actions will be good and acceptable, elſe not. The Apoſtle in *Rom.* 7. from the 1*ſt* to the 5*th*, ſhews how that in many unregenerate Men, the Law to which they are married, and which hath Power over their Conſciences, may beget many Children, which outwardly are like the Parent, conformable to the Law in the Letter, ſerving God in the Letter, but all ſuch God reckons not as Fruit to him; *ver.* 5. therefore he ſays, a Man muſt be divorced from the Law as a Husband, and that is done by a Work of Humiliation, and he muſt be married a-new to Chriſt, and then Chriſt by Faith begets an holy and new Offspring of holy Duties, which are Fruit to God indeed, that is, which he accounteth Fruit, reliſhing nothing but what comes from ſuch a Believer; and this *Paul* inſtanceth in by himſelf when a Phariſee, acknowledging, that though the Law begat many good Actions in him then, yet becauſe he was not married to Chriſt, they were illegitimate. A Man muſt alſo by Faith fetch the Strength of what he doth from Chriſt in the doing of it; *John* 5. 4, 5. *Without me ye can do nothing:* All is nothing if the Strength we do it by be not fetch'd from Chriſt; if from Conſcience, or the Law alone, it is nothing; and by Faith thou muſt fetch Acceptance through Chriſt's Blood; therefore we are bidden to do all in the Name of Chriſt.

5. But laſt of all, If Men would but narrowly obſerve and examine their beſt Actions, and pry into the Principles of them, as they are growing and budding forth, thence they might eaſily be convinced that they are evil. For,

1*ſt.* When the Good a Man doth, he doth out of ſome corrupt Luſt directly, (as much of the Good many doth ariſeth thence) then there needs little Queſtion of it: As when the Devil confeſſed Chriſt, that his Confeſſion might diſcredit all other Teſtimony of him. When the Phariſees made long Prayers to devour Widows Houſes, when they preach'd out of Envy, *Phil.* 1. 15. when ſuch a Luſt wholly ſets them a-work, and they chooſe doing good, as a means to accompliſh it; as when *Jezabel* proclaimed a Faſt to colour *Naboth*'s Death; of ſuch Actions there is no queſtion but that they are evil.

But 2*dly.* When the Incitation of Conſcience and the Inclination of Vertues carry Men, as then doing this it may be doubted whether they be corrupt or no; For nothing ſays *Bellarmine* (and ſo may others think too) is corrupt, but what proceeds from corrupt Nature as ſuch. To clear that even then ſuch Actions are corrupt, take theſe Conſiderations.

1. We grant that corrupt Nature left to it ſelf, and if not aſſiſted by theſe Principles, would not have performed that Good which it doth. Yet,

2. That though it performs it from the Bias of theſe Principles, and left to its proper Motion, it would not do any Good without them, yet it may be ſaid, that ſtill as it is corrupt, ſo it hath the chief Stroak in them: and ſo all the Actions of Men in an unregenerate Eſtate are truly call'd Fruits of the Fleſh, becauſe that is the predominant ſwaying Principle, even as Reaſon, or the Will is the predominant Principles of a Man, and have the great Hand and Stroak, and Sway in all humane Actions. I illuſtrate and expreſs it by this Similitude: Self-love, which is corrupt Nature, is (as I have told you) now ſince the Fall, as the King, ſet up in all the Faculties, (as Love to God was before) ſo as it commands all, and hath all the Strength of them, and all is at its

Command and Beck. Now this Self-love if it had been let looſe alone to it ſelf, would trade in nothing but what was directly evil, and what made wholly for it ſelf, and would do nothing that is good, either in Order to God or Men. But God hath mingled with it the Light of Conſcience, and ſome moral Diſpoſitions to aſſiſt it: ſo that they all are as a Company ſetting up a Factory or Trade, (as Strangers uſe to do in another Dominion) whereof Conſcience is the Governor for the Good of the common Intereſt, that Self might not in Mens Actions wholly ingroſs all, and ſo Men be very Devils here in this Life: And yet theſe Vertues and Principles of Conſcience do ſtill trade but as Strangers in ſubordination to this King, Self-love, who is not depoſed from his Regency a-whit by them: They attempt not to undermine his Soveraignty, and to ſubject this Self to God, but trade with the leave, and for the Profit only of Self-love: For in all their Trading they hire and uſe its Ships and Veſſels to traffick with, that is, thoſe Faculties whereof it is King, which it never lets to ſtir but for its own Ends: They apply themſelves unto, and ſtill urge ſuch Conſiderations as ſuit one way or other with the Reaſon of this State and Self-love's Ends. And though indeed they divert and hinder its Trading with many groſs Evils, and obſtruct its fetching Pleaſure thence; and on the contrary, put it upon a Trade with ſuch things that are of ſome Alliance to God, and which belong to the Kingdom of Grace, yet ſo as they apply themſelves therein to the Profit of Self-love another way, and in higher Ends of Pride, Vain-Glory, ambitious Aims, *&c.* They ſuffer this Self-love to take Cuſtom and Toll out of all, otherwiſe it would never ſuffer them to trade, nor a Ship to ſtir. I may illuſtrate this farther by the State-Maxim of *Haman* againſt the Jews, who would not harbour them, nor ſuffer them any farther than they were for the King's Profit; ſo that if they lived and thrived in his Dominions, he muſt have a Fee out of all their Wares, and all Returns. Thus natural Wiſdom, that is the Counſellor of Self-love, which is the great King in Man, ſeeing this King's Profit advanced, and the Coffers of many Self-Ends, and Reſpects, and Luſts, filled by ſuch external Morality, ſtrikes in with Conſcience and theſe Vertues, and forbids trafficking with many groſs Evils that are directly Rebels to God, and makes uſe of theſe good Commodities to fetch Gain out of them, for his Prince Self-love. And ſo the Man being debarred from injoying other Luſts, (for he cannot trade with all) ſtrikes in with Conſcience and theſe Vertues, and makes uſe of them to pleaſe Luſts of a higher Nature, more State-politick Luſts, (as I may ſo call them) by following what they direct unto. Thus though he ſuffers ſuch Vertues as good Wares to be brought in, yet ſtill for his own Advantage: So that all the Actions that are done,

1ſt, Are ſtill principally the Acts of Corruption, becauſe Self-love remains ſtill King, and only ſuffers them to be done, but it is his Strength and Stock they traffick with. And ſo,

2dly, Are poſitively corrupted, both becauſe Self-love never gives his Warrant to have any good done, but to pleaſe a Luſt or an End ſome way for himſelf, which is corrupt: He muſt have a Bribe and Conſideration out of all; and e're a Ship ſtirs, he conſiders, what Advantage will it be for me? then ſome Luſt, Pride, or Fear of Hell ſteps out, and ſays, it is for me, and then he yields, elſe he would forbid the Trade. So that a Man doth look upon all the Good he doth, as ſuitable to ſome Luſt, and ſo it becomes Sin unto him; for it is under that Notion and Conſideration of being pleaſing to ſome Luſt he doth it, or elſe not. And therefore *Paul*, whoſe Trade of Life was outwardly within the Dominions of the Law, and he was one of the Subjects of it, and was according to the Law blameleſs, yet he ſays, *Epheſ.* 2. 3. that his Converſation was ſpent as well as any other, in fullfilling the Luſts of the Fleſh and Mind; and therefore that humbled him when he ſaw ſuch Luſt in him, tho he was moral and vertuous. If corrupt Nature had no Luſts but Luſts of the Fleſh, then by Abſtinence from groſs Sins, *&c.* it ſhould be a Loſer: but it hath Luſts of the Mind, which pleaſe carnal Wiſdom and Reaſon, ſuch as Hypocriſy, the Credit of Goodneſs, and a thouſand the like. Thus a Man ſees he may very well and profitably, and for the enriching of himſelf, uſe things that are good to pleaſe other Luſts in things evil and forbidden. Now that Self-Love ſhould abuſe theſe Vertues, and theſe Checks of Conſcience, which are the good Gifts of God; and ſhould pervert their Uſe for its own Ends only, and ſo corrupt the Vertues themſelves to ſerve its turn, this makes the Action exceeding ſinful. As when it makes uſe of the Vertue of juſt Dealing, to grow into Credit by it, and to get the Name of being an honeſt Man, and ſo by that means to climb into a Place of Preferment and Truſt. So when by their Pity and Liberality Men purchaſe to themſelves a good Name, *Verily ye have your Reward*, ſays Chriſt (*Matth.* 6. 2.) of the Phariſees. *If they pray, they pray amiſs*, ſays *James*; why, becauſe they pray for ſomething to ſpend on their Luſts, *James* 4. 2. And in this Reſpect that Fact of *Jehu*, though done at God's Command, and with Aſſiſtance from God, of Zeal and Elevation of Spirit, above what elſe he could or would have done, is yet made and interpreted a Sin of Murder, *Hoſea* 1. 4.

Laſt of all, If we conſider not only the Principles from which theſe Actions proceed, but the Event to which they all tend, it will appear, that all the little Good they do, and the Duties they perform, do but make them take the more Liberty in ſome Sin, *Jer.* 7. 9, 10. *Will ye ſteal, murder, and commit Adultery, and ſwear falſly, and burn Incenſe unto* Baal, *and walk after other Gods whom ye know not; and come and ſtand before me in this Houſe, which is called by my Name, and ſay, We are delivered to do all theſe Abominations?* They came to God's Houſe, and the Performance of thoſe Duties emboldned them to ſin, ſo as they did but *compenſare vitia virtutibus*, make ſome Amends for their Vices, by ſome Vertues which they practiſed. The Harlot paid her Vows, in *Prov.* 7. 14. and ſo thought ſhe might commit Abomination. Thus as Meat feeds but a ſick Man's Diſeaſe, ſo their good Actions do but nouriſh their Luſts: They leave one Sin to take it out in another, thinking God is not ſo ſtrict. So *Iſa.* 58. they were ſaid to faſt for Strife and Debate, and to ſmite with the Fiſt of Wickedneſs. Theſe Performances incouraged their Hearts to do all evil, ſo as they ſinned under the protection of ſome Duty; as the Phariſees did, who devoured Widows Houſes under the pretence of long Prayers.

CHAP. IX.

Some Objections anſwered.

I Shall now conſider an Objection or two which muſt be anſwered.

Object. *If all theſe Vertues in us, and all we have done by the Strength of them, be Sins; then we had as good have been prophane for the time paſt, and have omitted the* Good *we have done, for all comes to one; and ſo we had as good do for the time to come.*

I. *Anſw.* 1. For the time to come. It is true that a Man unregenerate ſins whether he does it, or omits it; *Abſtinendo, quia non propter Deum; & faciendo, quia contra legem:* For if he abſtains from ſinning, it is not for God's ſake; and if he commits the Sin, he apparently offends againſt the Law.

2. But yet the Sin is leſs, in doing the Good thou doſt, though in a wrong manner, than to omit it.

For 1*ſt*. To omit it, is *peccatum per ſe*, in its own Nature evil; but to do the good in a wrong manner, is but *peccatum per accidens*, accidentally ſo: The one is abſolutely and fully againſt the Law, and both the Spirit and the Letter of it alſo; but thy Performance of it in a wrong manner, is but by Conſequence ſinful, and is evil but as againſt the ſpiritual part of the Law, which concerns the Heart, and the manner of Performance: and God's Law requires both matter and manner to be good; *Deut.* 6. 25. *And it ſhall be our Righteouſneſs, if we obſerve to do all theſe Commandments, before the Lord our God, as he hath commanded us.*

2*dly*. The Sin in the wrong Performance lies not in the Action primarily, but in the Agent originally; ſo that *actio non eſt omittenda, ſed tu corrigendus es*;

the Action is not to be omitted, but thy ſinful Heart is to be amended. The Fault is not in the matter which thou writeſt, but in thy Pen and Hand, mend that, and get true Skill of guiding thy Heart according to thy Copy, and all will be well.

And 3*dly*. The Sinfulneſs of an Action in it ſelf materially good, proceeding thus from this Corruption of Man's Nature, cannot looſen thee from Subjection to that Duty, which God's peremptory and indiſpenſable Command requires: Becauſe thou haſt loſt Grace and Power to do things rightly, muſt God's Command be of none Effect? If thou faileſt in the manner, thou art to be humbled for thy ſwerving from his Law, and acknowledg thine Inability to do otherwiſe, yet ſtill thou art bound to do thy Duty. We ſay, Where nothing is to be had, the King muſt loſe his Right, but it is not ſo as to God; if there were no more in it but to acknowledg what is thy Duty, thou art to ſubject thy ſelf as far as thou art able, as unto the outward Performance thou art in ſome meaſure able.

4*thly*. Again to perform it wrong is out of Weakneſs, *Rom.* 8. 3. he ſays, *The Law was weak through the Fleſh:* Through the Weakneſs of corrupt Nature the Law, though performed, could not juſtify, becauſe that ſpoiled all Man's Actions by Defects: but to omit the Law altogether, is Wickedneſs ſuperadded to the Weakneſs of Nature: the one comes chiefly from privative Sinfulneſs, but the other from poſitive; the one comes from a Defect in the Will, but the other from a wilful Neglect.

And 3. It is not all one to be prophane, as to live in the external Obſervances of Religion: for in omitting theſe altogether, and running into Vices, inſtead of the Good thou doſt, 1*ſt*, Thou makeſt thy Sin of a treble Guilt: for to omit the Duty wholly, is worſe than to perform Good in a wrong manner; and to be doing Evil inſtead of both, is yet much worſe; for the Soul being never idle but working, if thou ceaſeſt to do good, it is certain thy Soul is buſy about Miſchief: As the Sea cannot reſt, but it will caſt up Mire and Dirt. In doing good therefore, though in a wrong manner, thou wert leſs ill occupied, becauſe that doing good kept out doing worſe. And 2*dly*, Though thou ſinneſt in abſtaining from Sin, as well as in doing it, yet in the one only, *quia non propter Deum*, becauſe thou doſt not refrain Sin out of Love to God, but in the other, becauſe therein thou art a Rebel againſt him. Now to be againſt God, is worſe than ſimply not to be for him: As though it be Treaſon in a Subject not to take up Arms for his Prince, yet to fight againſt him is much worſe. And thus though Chriſt bad his Diſciples to let them alone who caſt out Devils in his Name, and he would have them go on ſtill rather, *For he that is not againſt me, is with me*, ſays he, Mark 9. 40. that he meant this only comparatively; for otherwiſe Chriſt ſays, *he that is not with him, is againſt him*, Matth. 12. 30. that is, he is in Deed and in Truth ſo.

II. And then again for the time paſt; Whereas thou imagineſt thou hadſt as good have done no Good.

I anſwer, No, it is not all one. For,

1. Thou ſhalt be puniſhed leſs in Hell, if thou ſhouldſt die 'ere thou didſt get out of this Eſtate, which is *Auguſtin*'s Anſwer, though hereafter thou ſhalt have no Reward for that imperfect Good which thou haſt done in thy regenerate State (as Chriſt told the Phariſees, *You have your Reward*, namely, all here, *Matth.* 2. 2.) yet this will moderate and abate thy Puniſhment.

2. They are rewarded here. The Phariſees you ſee by that Speech of Chriſt were rewarded by Men, who feeling the Profit and Benefit of much Good which they do, reward them with Love and Praiſe again for ſo doing: They are alſo rewarded by Magiſtrates, God's Vice-gerents, who bear not the Sword in vain, but are a Terror to thoſe that do evil, and a Praiſe to them that do well; Rom. 13. 3, 4. *For Rulers are not a Terror to good Works, but to the evil. Wilt thou then not be afraid of the Power? do that which is good, and thou ſhalt have Praiſe of the ſame: For he is the Miniſter of God to thee for good. But if thou do that which is evil, be afraid, for he beareth not the Sword in vain: for he is the Miniſter of God, a Revenger to execute Wrath upon him that doth evil.*

And 1 *Pet.* 2. 14, 15. *Or unto Governors, as unto them that are ſent by him for the Puniſhment of Evil-doers, and for the Praiſe of them that do well. For ſo is the Will of God, that with well-doing ye may put to Silence the Ignorance of fooliſh Men.* They are alſo rewarded by their own Conſciences, which ſo far excuſe them; *Rom.* 2. 15. *Whith ſhew the Work of the Law written in their Hearts, their Conſtience alſo bearing witneſs, and their Thoughts the mean while accuſing, or elſe excuſing one another.* Yea, they are rewarded by God; ſo *Ahab* was for humbling himſelf, 1 *Kings* 21. 29. *Seeſt thou how* Ahab *humbleth himſelf before me? Becauſe he humbleth himſelf before me, I will not bring the Evil in his Days: but in his Sons Days will I bring the Evil upon his Houſe.* So thoſe Flatterers were rewarded alſo, *Pſal.* 78. 36, 38. *Nevertheleſs, they did flatter him with their Mouth, and they lied unto him with their Tongues. But he being full of Compaſſion, forgave their Iniquity, and deſtroyed them not; yea, many a time turned he his Anger away, and did not ſtir up all his Wrath.* For their flattering ſeeking of God, God omitted their Puniſhment temporal, and in that ſenſe he forgave their Sin. And thus God dealt with *Jehu*, 2 Kings 10. 30. *And the Lord ſaid unto* Jehu, *Becauſe thou haſt done well in executing that which is right in mine Eyes, and haſt done unto the Houſe of* Ahab *according to all that was in mine Heart, thy Children of the fourth Generation ſhall ſit on the Throne of* Iſrael. Now thus God doth, becauſe he will reward his own Gifts; for it is his Gift to be chaſte, as he told *Abimelech* he kept him, *Gen.* 20. 6. and ſo it is from God's Gift, that Men are otherwiſe vertuous, and God loves to crown his own Gifts in every kind of what ſort ſoever. And theſe Vertues *Auguſtine* often calls *Dei munera*; and ſo *Paul* ſays of Continency, that it was a Gift, 1 *Cor.* 7. 9. And indeed God who uſeth to overcome with Mercies as well as Judgments, and to be before-hand with all ſorts of Men, will ſurely at leaſt be as forward, and go as far in doing Good to wicked Men, as they ſhall be to do any Good that may be ſerviceable to him or others; yet therein alſo obſerving a Proportion. For,

1ſt. As God thereby hath an outward Honour in an outward Acknowledgment and Subjection, as the Action alſo an outward Goodneſs, ſo God caſts upon them outward Rewards, as Riches, Honours, *&c.* So God had Honour by *Nebuchadnezzar*'s Acknowledgment, *Dan.* 4. 36, 37. And God caſt Honour upon him again, in raiſing him up to his Kingdom. They have outward Kindneſs from God, for the outward Kindneſs which they ſhewed him, and God deals with them as Men deal with Flatterers.

But yet *2dly.* As he hath not their Hearts, ſo they have not his, and therefore he receives them not to himſelf: He deals not with them as Friends, but Flatterers; but yet as he deals with his own People here in this Life, ſo he deals with theſe in a fit Proportion; that look as if his own People ſin, yet becauſe their Hearts are ſtill for God, though an Act of Sin paſs from them, and ſo an Act of Puniſhment paſſeth from God; yet ſtill his Heart is with them, becauſe their Hearts are with him. So on the contrary, God deals with the wicked, and he rewards them outwardly for their external Acts of Goodneſs, but yet he doth not love them, becauſe they love not him.

3dly. As all their outward Performances are ſanctified, *i. e.* good for the matter, but unſanctified for the manner; ſo the outward things which God beſtows are like thereunto, good in themſelves, as the Actions of theſe Men are: but as their proud Courſes ſhew their Actions to be evil in the Iſſue, and in the Event; ſo in the Effect theſe outward Mercies appear to be given in Wrath, as *Saul* was to the People of *Iſrael.* And ſo *David* ſaith of wicked Men, that *their Table is made a Snare*, Pſal. 69. 22. It is a Snare to their Intemperance, *and their Bleſſings Curſes*, as it is in the Prophet *Malachy*, *chap.* 2. 2. I will only put in here a Caution or two.

(1.) That godly Men who are in Covenant with God, muſt not expect this, that for their dead Performances they ſhould be rewarded here as the other are. So God would not releaſe *David*, though he mourned and prayed, *Pſal.* 32. 5. till he was inwardly humbled, and did confeſs his Sin unto God. For,

1ſt. Since more is to be had from the Godly, God will not take Braſs when he may have Gold; he will have meet Fruits, meet for them to perform, *Heb.* 6. 7. and in their kind: but he looks for no better of the other than mere outward Duties, and therefore rewards them accordingly, becauſe they can do no better.

And 2*dly*. The outward Mercies which God diſpenſes to his own Children, are given in pure everlaſting Love; therefore that which draws out that Love in rewarding them, muſt be outward Good done in Love from them. Till therefore they are kindly humbled, he will not deliver them, or leave a Bleſſing behind, *Joel* 2. and ſo 2 *Cor*. 7. 14. for if he ſhould, it might prove a Curſe. Yea,

3*dly*. Seeing he may have better, he will rather puniſh them for doing no better.

The (2.) Caution is, That God only rewards wicked Men thus, when their Performances are ſerious, and done in a natural kind of Integrity, as *Abimelech*'s was, and as *Ahab*'s humbling himſelf was; but if they be out of a wicked poſitively bad end done, as when *Jezabel* faſted to colour the taking away *Naboth*'s Vineyard, then they are not rewarded, but, as *Ahab* in his Poſterity, they are threatned and accurſed: And ſuch perverſe Ends do heinouſly aggravate the Sinfulneſs of ſuch Actions, which in outward appearance are good. *Prov*.21.27. *The Sacrifice of the Wicked is abominable: how much more, when he bringeth it with a wicked Mind?*

CHAP. X.

That all theſe Vertues, and Moral Righteouſneſs, are but ſome dark remains of the Image of God in Adam, *which is not wholly defaced. What a poor and deſpicable thing it is when compared with Grace, demonſtrated in ſeveral Inſtances of a Compariſon between them.*

TO conclude; This pitch of Honeſty and Religion, which the moſt reſt in for Grace, is but from thoſe Principles which Divines call *Reliquiæ prioris Imaginis*, the Reliques of the firſt Image defaced; which God hath put into corrupt Nature, leſt Men ſhould be Devils upon Earth. It is but a Blaze kindled out of the Embers raked up in the Aſhes of corrupt Nature blown up, and continued by Education; which Men think to pleaſe God with, as *Nadab* and *Abihu* did with ſtrange Fire: Which Reliques and imperfect pieces of the Law, written by Nature in Mens Hearts, they ſet together, and ſet it up and adore it as God's Image: ſo as indeed they err the ſame Error in the Opinion about their own Eſtate, which *Pelagius* in his Doctrine did; for the ground of his Error was a miſtaking this moral Goodneſs, and Abilities of Nature to underſtand and aſſent to the Word, for true Grace; as appeareth in *Auguſtine*'s Diſputes againſt the *Pelagians*; and ſo do theſe Men in their Opinions concerning their own Eſtate; and ſo do as dangerouſly err againſt their own Souls, as he did againſt the Truth. And in this is the deep Deceit of Mens Hearts ſeen, that all Errors of Doctrine, abſtractly conſidered, which they in their Speculative Judgments often deteſt, they yet aſſume and take up in their Practical Judgments to judg of themſelves or others by. So Men that deny Juſtification by Works, in the Doctrine of it, do yet ſecretly truſt to their own Works: And indeed *Popery* is natural to Men, and ſo is *Pelagianiſm* too, namely, to take that in themſelves for Grace, which *Pelagius* went about to eſtabliſh in his Heretical Doctrine to be Grace. And let me add this Conſideration here, that if much of ſuch Moral Goodneſs, and theſe Principles mentioned, had not been in Nature, *Pelagius* could have had no ground at all for his Opinions, nor would they have ſpread ſo as they did, nor have been ſo generally entertained.

And ſo I come to a third ſort of Demonſtrations; by comparing this Glow-worm with the true and glorious Image of God in whomſoever it is to be found, and ſo by bringing it to the true Light, it will appear to be counterfeit.

As, 1. Let us view this true Holineſs, as it ſhines in the Holy and Spiritual Law of God; for *Adam* being now fall'n, and ſo that Image extinguiſh'd, and never a Pattern left by which to ſee what this Image was, God therefore ſet forth a Copy of it in his Word, which now is the means of ſanctifying of us; and Sanctification it ſelf is but a writing of that Law in the Heart, and a Confirmation of the Heart thereunto. And if civil Men will but bring their pitch of Obedience to this Law, and compare themſelves with the Spiritualneſs of it, they will find that not only there is a defect in degrees, but of eſſential parts; and that there are wanting the chiefeſt and eminenteſt parts of God's Image: which are to the reſt, as the Face is to the reſt of the Members in the Body of a Man, in which Face there is more Beauty, and more of a Man than in all the reſt; and they picture often the Face for the whole Man. Theſe great and principal parts of Holineſs are wanting in unregenerate Men, for that is Holineſs, which is a Conformity to the firſt Table; the Duties whereof are called the *Great Things of the Law*, Hoſ. 8. 12. and which indeed are eſpecially called Holineſs, as being made immediately for God, when the other are for Man: and the Duties of the Second Table, are called *Righteouſneſs*, of the Firſt *Holineſs*, *Eph.* 4. 24. and ſo diſtinguiſh'd, *Luke* 1. 75. Theſe great things of the Law which concern God and his Service, are the leaſt in their Hearts, and ſo they have perhaps the Legs and Feet of Holineſs, yet the Face they want. *You tithe Mint and Cummin*, ſays Chriſt, *Luke* 11. 42. and paſs over the Love of God: which Chriſt calls *the Great Commandment*, Mat. 22. 36. You ſhall find theſe Men dead and heartleſs to ſuch Duties; and the more Spiritual the Duty is, and tends to ſet God up in the Heart, and ſo the more holy it is, the more averſe their Hearts are to it; as to meditate in private, to digeſt the Word, to ſearch their Hearts, to ſpeak of God and his Kingdom, *&c.*

If a Man ſhould bring the Broad-Seal to a Patent, and you ſhould find that the Arms of *England* were left out, (which is the chiefeſt of the three Kingdoms) or miſplaced, and thoſe of the other Kingdoms ſet above it, you would ſay ſurely this Seal is Counterfeit, and never had the Impreſſion from the King's true Broad-Seal above. So all you that do boaſt of God's Image, and yet the Duties of the Firſt Table are in a great part left out, or ſlighted by you in compariſon of the Second, you may ſay truly, this Heart never came under the Broad-Seal of Heaven.

2. And where elſe ſhall we find this Image of God? even in Chriſt, who was the *expreſs Image of his Father*, Heb. 1. 2. and into whoſe Image all true Chriſtians are changed. 2 Cor. 3. 12. *Seeing then that we have ſuch hope, we uſe great plainneſs of Speech*; and we receive of him *Grace for Grace*, John 1. 15. that is, all Graces in their meaſure, anſwering to his; even as a Father begets a Child in his own Image, Limb for Limb. Let theſe Men therefore but compare their pitch with the Vertues and Practices of Chriſt, bring we then their counterfeit Copy to this Original, according to which all Believers are renewed; and therefore are called upon, *to ſhew forth the Vertues of him who hath called us, &c.* in 1 Pet. 2. 9. And though no Believer receives this Image in the ſame pitch of degrees that Chriſt had, yet for kind and extent of eſſential parts, for the true Grace and of this breed, all do receive it; and then thoſe parts which were moſt eminent in Chriſt, will be ſo in a Believer alſo: As in the Child begotten by his Father, in his Likeneſs, look what Members are biggeſt in the Father, are in a proportion ſo alſo in the Child.

But dare you that are Civil Men come to this Pattern? Do but read his Story, view his Steps, and what Paths you find moſt in him. Was he a Civil Man only, and reſted there as you? it were Blaſphemy to ſay ſo. It is true he performed all you reſt in, he followed his Calling, and was obedient to his Parents, yet neglected not his *Heavenly Father's Buſineſs*; but above all took care for that, as he told his Mother, *Luke* 2. 49. But this you neglect. He paid alſo Tithes to *Ceſar*, yet that was but a by-buſineſs, and therefore at the ſame time he called for God's Due, Mat. 22. 21. *to give to God the things that are God's, as well as to*

Ceſar the things that are Ceſar's: Becauſe he that ask'd him that Queſtion, as they that ſent him were prov'd Juſticiaries, who whilſt they reſted in paying Men their Dues, and in a formal ſerving of God, neglected to give him that which was due to ſo great and holy a God. He came alſo to the publick Ordinances; in one Evangeliſt it is ſaid, *It was his Cuſtom ſo to do*, Luke 4. 16. it being the publick Worſhip of the place. But was that all? No, he ſpent beſides whole Nights in Prayer alone by himſelf.

So for moral Vertues, they were all to be found in him, but yet all elevated and raiſed, and of a higher ſtrain; ſo that if you would have them go for Signs to your ſelves of a good Eſtate, they muſt flow from Union with him, and then they will be of another kind than mere moral Vertues are, differing as much from thoſe wild Vertues in the Heathens, and that grow in the *Mountains of Prey*, as the Pſalmiſt calls the Gentiles, *Pſal.* 76. 4. even as much as Sweet-Marjoram, or any the like Herb that grows in the Garden, differs from that which grows in the Wilderneſs; the one is a Weed, the other an Herb. And when Men believe on Chriſt, then their Meekneſs will not proceed from a Softneſs of Nature, but from a Heart firſt humbled, tamed, wounded with the Wrongs done to Chriſt, and being overcome with his Love pardoning, they will be meek towards others that wrong them. Thus in the reckoning up thoſe moral Vertues of Kindneſs, Mercy, Meekneſs, *&c.* ſhews the differing Spring and kind in the Elect from what is in others; *Col.* 3. 12, 13. *Put on therefore (as the Elect of God, holy and beloved) Bowels of Mercies, Kindneſs, Humbleneſs of Mind, Meekneſs, Long-ſuffering; forbearing one another*, and *forgiving one another, if any Man have a Quarrel againſt any: even as* Chriſt *forgave you, ſo alſo do ye.* That Speech, [*as the Elect of God*] is both a Note of Diſtinction for another kind of Humility, that becomes the Elect and beloved of God, than is found in others, and alſo is mentioned as that, the Conſideration whereof was to be the Root and Nouriſher of theſe Vertues in their Hearts: That conſidering God's electing peculiar Love to them, out of which he was kind to them when Enemies to him, and out of that Love, Long-ſuffering, forbearing them many Years, bearing their bold and preſumptuous Offences towards him; that they as thoſe whom God had thus dealt with, would anſwerably carry themſelves towards others, and ſo be merciful, not as Men uſe to be
Luke 6. 36. merciful, *but as your Heavenly Father is merciful*; and ſo he goes on, *Col.* 3. 13. *forbearing one another; If any Man have a Quarrel againſt any, even as* Chriſt *forgave you, ſo alſo do ye:* That is the Spring of Chriſtian Meekneſs, and Chriſt he is the Rule and Meaſure of it: ſo do ye therefore, *Matth.* 11. 29. *Take my Yoke upon you, and learn of me, for I am meek and lowly in Heart:* and *ye ſhall find Reſt unto your Souls. Learn of me*, ſays Chriſt, *for I am lowly and meek.* And indeed the meekeſt Moraliſt in the World muſt learn a new kind of Meekneſs from Chriſt; thus too, as to that Love and Sweetneſs, and Ingenuty of Nature to thoſe we live with; this, ſays Chriſt, the Gentiles have towards thoſe that love them. But Chriſt's Love will extend it ſelf further, to the Saints, as in *David*, Pſal. 16. 2, 3. *My Goodneſs*, ſays he, *extendeth to the Saints*, to thoſe that excel in Vertue. Chriſt indeed loved the young Man that was but civil; the Text ſays, *He looked on him, and loved him*, Mark. 10. 21. But how did his Bowels work towards his poor Sheep and Children, and ſhewed his Eſteem of them more than of his Kindred? *He is my Brother*, and *Siſter, and Mother, that doth my Father's Will*, ſays he, *Mark* 3. 35. Alſo that Mercy and Pity thou boaſteſt of, if it were of the right Chriſtian kind, would work and extend it ſelf further than to bodily Miſeries that Men are in. Thus Chriſt was affected for Mens Souls. He was good to the Bodies of Men indeed, he healed their Diſeaſes, and fed their Bodies, *Mark* 9. 37. but it was their Souls he moſt compaſſionated, becauſe they wanted ſpiritual Food, that therefore is expreſly added, *ver.* 36. This drew Tears from him when he wept over *Jeruſalem*, Luke 19. 41. *How oft would I have gather'd thee*, &c. And to do Good to the poor Woman of *Samaria*, was better to him than his Meat, and made him neglect his Dinner, *I have Meat*, ſays he, *you know not of*, John 4. 32. So that Humility in him was not that proud Humility of the World, which is indeed but Courteſy, giving Honour to others, expecting the like from them

again, as Chriſt ſays of the Phariſees, that *they received Honour one of another, John* 5. 44. But his was ſeen eſpecially in not ſeeking Honour but in God's way. So *John* 7. 3, 4, 5. when his Kinsfolks provoked him to do his great Works, and ſhew himſelf to the World, *My time is not yet come,* ſays he. This was ſeen alſo in denying his own Will, and ſubmitting to his Father; *Not my Will, but thine be done,* ſays he, *Matth.* 29. 36. So in emptying himſelf of his Glory, and *becoming of no Reputation,* Phil. 2. 7. To glorify his Father, he ſhewed his Humility in the higheſt Degree. Thus will all your moral Vertues be raiſed, if Chriſt hath but touch'd them with that Vertue that is in him.

3. If we would ſee yet further what is the true Genius and Strain of Holineſs, we muſt alſo ſearch Heaven for it, where it is in its Brightneſs and Perfection in the Angels, and *the Spirits of juſt Men made perfect,* who wear the Parliamentory Robes of Holineſs every Day; to whom we are ſaid, *Heb.* 12. 23. *to be come,* that is, to enjoy in ſome Meaſure the ſame Life, and to be a fitting for the ſame Condition; we now are a making meet to be Partakers of that Inheritance in Light, *Col.* 1. 12. but they there in Heaven have the Spirit, the Quinteſſence of Holineſs, and yet thoſe Vertues which are eminenteſt in civil Men, would have no Uſe nor Exerciſe at all there. Of ſo little account are they in that place where Holineſs dwells and reigns, as there is no Uſe of Chaſtity, (*for they marry not, nor give in Marriage,* Matth. 22. 30.) nor of Temperance, nor juſt Dealing, &c. Theſe Commandments are but for this World, and concern the fleſhly part of Man, as he is to reſide here, which they therefore in Heaven are not capable of, and therefore the Spirit, the Soul, the Power of Holineſs muſt lie in Diſpoſitions and Duties, and Performances of a higher Nature: theſe are but the ſenſitive Part (as I may ſo ſpeak) of Godlineſs, and they are to the Power of Holineſs that which the ſenſitive Faculties are to the rational, which when the Body is laid aſide, the Soul hath no uſe of; ſo neither is there any Exerciſe for ſuch Vertues in Heaven.

Therefore conſider that the Holineſs which thou muſt trade with in Heaven, muſt be begun here, without which no Man ſhall ſee God; and that the Duties of the ſecond Table are but for this World: In which that thou mighteſt be fit in ſome meaſure to live orderly, God hath endued thee with ſuch Vertues, and hath given Principles to fit thee for ſuch a Life; but when thou art to go trade in another World, where Holineſs is only currant, and nothing but what hath God's Image ſtamped upon it will paſs; think with thy ſelf, what haſt thou of Holineſs to carry thither, without which thou canſt not ſee God.

4. I may add unto this in the fourth Place, that we may ſee wherein the Image of God chiefly conſiſts, by conſidering wherein the Spirit and Power of Wickedneſs conſiſts. Now the chiefeſt of the Power of Wickedneſs lies not in Drunkenneſs, Uncleanneſs, and ſuch kind of profane Courſes, for then the Devils ſhould be leſs wicked than Men, becauſe they have not Bodies with which to commit ſuch Sins; and by the ſame Reaſon the Souls in Hell now, and reprobate Men after the Day of Judgment ſhould not be ſo wicked as now: but theſe all are more wicked, and therefore their higheſt Degree of Wickedneſs muſt lie in Sins of a higher Nature, and therefore ſuch Sins are called (*Epheſ.* 6. 12.) *ſpiritual Wickedneſs,* which are ſeen in the Neglect and Contempt of God, and the Hatred of him and his Saints. Now therefore by the Rule of Contraries, it muſt needs follow, that true ſpiritual Holineſs muſt chiefly conſiſt in the contrary to all theſe ſpiritual Wickedneſſes, *i. e.* in loving God, fearing him, and in a fervent Deſire and Indeavour to approve our ſelves to him in all our Ways, and worſhipping him with an holy Worſhip, &c.

CHAP. XI.

Wherein the Nature of true Holineſs conſiſts. In what Senſe it is called the Life of God, and the Glory of God. How far ſhort a mere civil Righteouſneſs falls ſhort. What Excellence and Praiſe may yet be allowed as due to it.

WE have diſcovered by comparative Demonſtration, that civil Righteouſneſs is not Holineſs. I now come to draw the laſt Demonſtration of the ſame Truth, from conſidering what true Holineſs is, and what are the eſſential Properties of it common to it where-ever it is, whereby it will appear Civility falls ſhort of Grace. I will not inſtance in the Spring-tides of Holineſs, but the ordinary Streams and Effects of it in their Hearts, where it is in never ſo ſmall a meaſure.

1. Conſider what Holineſs is. *Peter* tells us it is a Divine Nature; and *Moſes* and *Paul* tells us, that it is the Image of God: and both the Expreſſions come to one and the ſame Senſe and Import, that the Nature of it is to be above all for God. As Humanity is that in a Man which makes him reſpect Man; ſo Godlineſs is that in a Man which enableth him to reſpect God, and glorify him as God. It poſitively fits the Heart to receive Happineſs from God, and actively makes and ſets all in it a-work for him; therefore it is ſet out to us in two Expreſſions fitted to expreſs the Nature of it.

1*ſt*. It is called the Life of God; *Epheſ.* 4. 18. *Having the Underſtanding darkned; being alienated from the Life of God, through the Ignorance that is in them, becauſe of the Blindneſs of their Heart.*

2*dly*. And the Glory of God; *Rom.* 3. 23. *For all have ſinned, and come ſhort of the Glory of God.*

That whereas God is the chiefeſt Good of the Creature, and ought to be his chiefeſt End. This,

(1.) Puts a Principle into the Soul to make it live in God, as his chiefeſt Good, and to make God his Life, and therefore it is called *the Life of God*.

And (2.) To make God his chiefeſt End, and ſo to live to him, and therefore is called *the Glory of God*, or to make the Glory of God the prime End of Life. Of both theſe civil Men fall ſhort, as other natural Men, as thoſe Places ſhew, *Eph.* 4. 18. *Rom.* 3. 23.

1. They are Strangers from the Life of God, and all their Righteouſneſs, or whatever is in them, *falls ſhort of the Glory of God*: It is *Paul*'s Phraſe.

1*ſt*. Civility falls ſhort of the Life of God, and is a Stranger to it. Thereby Men are, 1*ſt*, not fitted to walk with God. Nor, 2*dly*, quickned with Life and Comfort from him.

(1.) Men are not by mere Morality fitted to walk with God. Natural Life fits them to walk with the Creatures, and it takes in from them what Comfort is to be had in them; and moral Vertues fit Men to walk with Men in all the Relations they ſtand in towards Men, as Husbands to Wives, to give them their due of Love; and as they are Servants, to carry themſelves to their Maſters, ſo as to be faithful and obſequious; and ſo as they are Subjects, to give *Ceſar* his due, Honour to whom Honour; and ſo as they are Friends, to requite Love with Love; and ſo as they are Members of a Common-wealth, to be profitable to it in a Calling; and ſo alſo to walk with themſelves, ſo as not to wrong their Bodies or Healths by Intemperance, nor their Eſtates by Riot or prophane Courſes: ſo nor their Credits, neither by a flagitious and profligate way of Living. But what is all this to God, in whoſe Hands are thy Breath and all thy Ways? Enoch *walked with God*, and it is for that Holineſs fits a Man for, and enableth him unto it. Thou art courteous to Men, and walkeſt ſubmiſſively and reſpectively to them, but Grace will make thee *walk humbly with thy God,* Mic. 6. 8. to have an Eye and Reſpect to him in all thy Ways, to vail to him, and ſubmit to him and his Will in the whole Courſe of thy Life. Thou art kind to thy Neighbour, but if unthankful to God, and not ſenſible of the Kindneſſes received, ſo as to render again to him all thou haſt, what availeth it? Thou art juſt to thy Neighbours, and payeſt every Man their due, and at their Day, and in lawful Money; but when God's times of Payment for Worſhip comes, as on the Sabbath, and on Morning and on Evening Times, to pray every Day, thou then neglecteſt to pay thy dues, to humble thy ſelf, and acknowledg God in all thy Ways, and regardeſt not the Duties which he requires at ſuch times; or if thou tendereſt Payment to him, yet thou careſt not in what Coin, but bringeſt any thing, no matter how ſlight, dull, formal the Performances are: Now if thou wert juſt indeed, thou wouldſt give, as *to* Ceſar *the things which are* Ceſar's, ſo *to God the things that are God's.* Thou boaſteſt of thy good Nature, which ſweetneth thy Converſe with Men, and them to thee, and thee to them; but believe it, *Grace is good Nature to God,* a bleſſed divine Nature, which demeaneth it ſelf, and behaveth it ſelf well towards God: Even as good Nature makes thee carry thy ſelf to thy Friend, which is as thy own Soul, or as to thy Wife in thy Boſom; ſo this Divine good Nature makes thee in Love with God, and renders God pleaſant to thee: it makes thee ingenuous to him, to walk upon terms of Friendſhip, to obſerve the Laws of it as exactly as to Men, to grieve when thou haſt offended him, to be glad when he is pleaſed, to go and unboſom thy ſelf to him.

(2.) A Man notwithſtanding Morality and Civility, remains a Stranger to the Life and Comfort is to be had from God. This Advantage indeed a Man hath by it, that he placeth not his Happineſs in groſs Sins, as prophane Men do, in Luſts of Drunkenneſs and Uncleanneſs, which are neither profitable to a Man's ſelf, nor others; but it raiſeth his Mind to place it higher in carnal Excellencies of Learning, Preferment, Riches, *&c.* or the Credit of perſonal Endowments, and the Exerciſe of them for the Good of others, and in ſuch things as are profitable to himſelf and others: but ſtill it raiſeth not the Heart up to God: The Spring of his Happineſs it may be comes from a higher Hill than other Mens, but is ſtill on Earth; he fetcheth it not from Heaven, from that ſame River that runs from Heaven in the Conduit-Pipes of the Ordinances, as the Word, Sacrament, Meditation and Conference about God and Chriſt, which makes glad the City of God; he never taſted of the Water of this Spring, as Chriſt told the Woman of *Samaria,* John 4. 10, 14. His Vertues and natural Wiſdom ſet him a-work to trade in ſuch Wares for the attaining of Happineſs, and the Comfort of his Life, the Return of which do prove profitable to the Common-wealth and Place he lives in, as if he traffick for Credit, (and the Commodities that bring in Credit muſt be things that are good and commendable, for they will never commend him elſe); or if his Buſineſs lies in the Exerciſe of Vertue, ſo far as as there is Sweetneſs in the Excuſings of natural Conſcience, this is the fartheſt ſtep which he makes, but he tradeth not with God for Happineſs and Comfort out of the Word. Civil Men little think that a godly Man's chiefeſt Delight lies here in this Book of God, yet *David* ſaith it doth, and ſo diſtinguiſheth ſuch a Perſon from wicked carnal Men, *That his Delight is in the Law of the Lord, and his Meditation is therein Day and Night,* Pſal. 1. 2. A carnal Man knows not what it is to be quickned by the Word, and to be quickned by Prayer, which is *David*'s Language upon all Occaſions, and therefore he can want the Abſence of God, and not be troubled at it: but what ſays *David, Thou hidſt thy Face, I was troubled: for in thy Favour is Life,* Pſal. 30. 7. A godly Man cannot live without it; *Yea, thy Loving-kindneſs is better than Life,* (ſays he) and as in God's Favour, ſo in God's Buſineſſes his Life lies; to ſee the Church proſper, Men to grow in Grace, this is Life to him, Meat and Drink to him. *If you ſtand faſt now, we live,* 1 Theſſ. 3. 8. That which is God's Life is by a Sympathy his Life. Now God's Life is the injoying of his own Bleſſedneſs, and ſo the injoying of God's Bleſſedneſs in his Life. The Men of the World wonder Men ſhould keep ſuch ado to find Chriſt, and be ſo ſick when they want him; they ſee no more in Chriſt than in another Beloved, *Cant.* 5. 9. and yet they were *the Daughters of Jeruſalem*, ſaid thus, *ver.* 8. ſuch as had heard of him, but ſaw him not as a Believer ſees him; no, they know no greater Croſſes than in the loſs of Things of this World, nor taſte no greater Comforts.

2. Holineſs is called the Glory of God, *Rom.* 3. 23. becauſe it makes God a Man's end, adopts all that is in a Man for God, raiſeth it up to be for him. Civility may ſo far prevail, as to raiſe a Man up to be for common Good, and to have an Eye at it, to put in an Heroickneſs of Mind for the good of Men; and ſo thoſe who live in the Church, may have a Zeal for that Cauſe which is God's Cauſe, as it is a common Cauſe of the Church, and as they profeſs it againſt the Enemies of the Church. Thus *Paul* was zealous for the Religion he then profeſſed; and ſo the Phariſees thought they did God good ſervice when they caſt the Apoſtles out of the Synagogues, *John* 16. 2. but they do not, nor cannot make God their End. For as the Principles of what they do, is but Nature; ſo the Good they do at the beſt, is but *quatenus congruit fini naturali*, as it agrees to a natural End. They may out of pity to their Brother, give Alms to relieve him; or venture their Lives for their Country, and for the Religion of that Party with which they join, as it is a common Cauſe: but to intereſt God in all that a Man doth, this Trial was that which the Phariſees ſhunn'd when Chriſt would have brought them to it, *Joh.* 3. 20, 21. *For every one that doth Evil, hateth the Light, neither cometh to the Light, leſt his Deeds ſhould be reproved: But he that doth truth, cometh to the Light, that his Deeds may be made manifeſt, that they are wrought in God.* But one that is truly godly, is willing to be ſearched, *that it may be manifeſt his Works are wrought in God.* Which implies, both according to God's Mind, and alſo that God is intereſted in them. Now this Trial the Phariſees avoided, for therein their Righteouſneſs fell ſhort.

And that God is not the End, which Men only Moral and Civil aim at, appears by this, that they are not for ſuch Duties, and Truths, and Cauſes, and Perſons, as tend to advance God, and ſet him up in the World. As Duties of the ſecond Table are for the good of Men, for theſe they are very zealous; but thoſe of the firſt, that tend immediately to the ſanctifying of God, theſe their Hearts are leaſt in.

Obj. *There remains an Objection in the general, to be anſwered, which civil Men uſe to make when they hear ſuch Diſcourſes as theſe againſt their Conditions; which is, That we utterly condemn, and cry down all Civility, and diſcourage Men that are honeſt ſo far, that it is enough to make them prophane; for according to this Doctrine, the one is in as good a Condition as the other*, ſay they.

Anſw. I anſwer you; Firſt, That look what Worth is in it, I will, and do acknowledg, and would have you to judg righteous Judgment herein, and give it its full due in what it is good for.

As, 1. That it is a good Gift of God that Men abſtain from Sins, and do any good. So God told *Abimelech*, Gen. 20. 6. *I kept thee*; and ſo civil Men themſelves are to acknowledg; for to that end God told *Abimelech* he kept him; that whereas *Abimelech* began to boaſt of his own Integrity, God put him in mind where he had it. And ſo *Auguſtin* often in his fourth Book againſt *Julian*, doth acknowledg theſe Vertues to be *Dei munera*, God's Gifts: and ſo *Paul* tells us, 1 *Cor.* 12. that Continency is a Gift; but all this is but *Gratia gratis data*, not *Gratia gratum faciens*; it is freely given by God, but it doth not render the Perſon gracious: Grace I confeſs it is in this ſenſe; both that God gives it out of his mere good free gracious Diſpoſition to one Man more than another; for all Mens Natures are alike corrupt: Grace alſo it is in this, that it is a real Favour in many Reſpects unto them, thus to reſtrain them; for by this they eſcape greater Puniſhments hereafter, and have Rewards here; and therefore God told *Abimelech* of this withholding from ſinning, as a Favour he had done him, that he had kept him; for elſe he had been a Man of Death; but yet, that it is Grace unto Salvation, as the Apoſtle ſpeaks, *Heb.* 6. 9. that is it I deny.

And, 2. I grant further, that when a Man hath Grace once, then theſe Gifts help him much in abſtinence from Sin, and to perform Duties with eaſe; they help the Boat to go the further when the Helm is guided right. So as a Man ſhall perform Duties of Liberality to Men, of Piety to Parents, of Meekneſs and Patience, the eaſilier. As ſome Metals will take the Stamp better than others, ſo will ſome Natures take more deep Impreſſions of Grace when the Stamp is ſet on; and ſo a Man that hath a Spirit of Generoſity and Ambition when ſatisfied, will have larger Aims for God, and eaſilier deny himſelf than a baſe and low Spirit; and therefore, next to Grace, they are to be preferred even to Learning, and all other Gifts, even as the Philoſophers alſo did give them the Preheminence.

And, 3. I ſay further, that we are to honour it in them, in whom we ſee it, as Chriſt looked on the young Man and loved him, *Mark* 10. 21. they are to be encouraged, and prophane Men are not; but they are not to be encouraged for reſting therein: and we are to be ready to do them good the rather for this their Moral Goodneſs; and ſo *Abimelech* having been honeſt in the Matter of *Sarah*, *Abraham* was to pray for him, and at his Prayer, God healed *Abimelech*, (by reaſon of his Integrity) and alſo his Family, *Gen.* 20. 17, 18. I grant there is a Goodneſs in this Morality for this World, though none for the World to come. It is good to humane Purpoſes, *in ordine ad homines*, for the benefit of Men; but not *in ordine ad Deum*, to the Glory of God: Whereas Grace, as *Paul* tells us, is good for all things, having the Promiſes, as of this Life, ſo of that which is to come; 1 *Tim.* 4. 8. *For bodily Exerciſe profiteth little, but Godlineſs is profitable unto all things; having promiſe of the Life that now is, and of that which is to come.* If you ſhould bring me a braſs Shilling, that is ſilvered over, or gilt; if indeed, you would put it off for Gold or Silver, I would deny it, and not take it; nay, in ſuch a caſe, I would take it and ſtamp it through, as falſe counterfeit Pieces uſe to be: but if you ask me, if it be not good for ſomething, I will grant you, yes, the Braſs, the Metal of it, is ſerviceable for many profitable Uſes; but if you will ſtamp the King's Image on it, and have it go for Coin, then I arreſt you as Traitors againſt the King's Majeſty: and it is a like Caſe here, when you would have Morality paſs for God's Image.

But yet withal, this I further add, I muſt ſay it, and ſay it again, that a Man truſting in his Morality, and looking no farther, is in the moſt dangerous Condition, to hinder him from Repentance and Faith, that any Man can be in; and ſo by conſequence and accidentally, ſuch a State is the worſt, worſe than Prophaneneſs it ſelf.

1. Becauſe Men that have civil Righteouſneſs of their own, are ready to ſet it up in the room of Chriſt, and ſo diſhonour Chriſt more by their Righteouſneſs, than prophane Men do by their Sins. This was the ſtumbling-Block which all the Phariſees broke their Necks upon, *Rom.* 9. 31, 32. *But* Iſrael *which followed after the Law of Righteouſneſs, hath not attained to the Law of Righteouſneſs. Wherefore? becauſe they ſought it not by Faith, but as it were by the Works of the Law; for they ſtumbled at that ſtumbling-Stone.* Rom. 10. 2, 3. *For I bear them record, that they have a Zeal of God, but not according to Knowledg: For they being ignorant of God's Righteouſneſs, and going about to eſtabliſh their own Righteouſneſs, have not ſubmitted themſelves unto the Righteouſneſs of God.* The Apoſtle calls it a ſtumbling-Block, when they ſetting up their own Righteouſneſs, would not ſubmit to Chriſt; and therefore the Publicans and Sinners did go faſter, and by greater Troops croud into the Kingdom of Heaven, than the Phariſees.

Craſſa illa vitia quæ ſunt contra ſecundam tabulam, adulteria, *&c.* levia tamen ſunt, ſi conferas cum ſapientia & juſtitia, quibus pugnant contra primam tabulam. Candidus Diabolus qui impellit homines ad ſpiritualia peccata, quæ ſeſe venditant pro juſtitia, longe nocentior eſt Nigro, qui tantum ad carnalia impellit. *Lutherus Com. in Epiſt. ad Gal.*

And, 2. Becauſe theſe Men out of love to their own Righteouſneſs, are the deadlieſt Enemies to the Power of Godlineſs, as thoſe devout Women in *Acts* 13. 50. were to *Paul*; and *Paul* himſelf whilſt in that eſtate unto the Chriſtians; and ſo thoſe, 2 Tim. 3. 3. *Without natural Affection, Truce-breakers, falſe Accuſers, Incontinent, Fierce, Deſpiſers of thoſe that are good.* The place is miſtaken by Interpreters, for it is not meant of Temporary Believers, for they honour thoſe who are Good, but of Civil Men. Thoſe that have a form of Godlineſs, are the greateſt deniers of the Power, and deſpiſers of them that are good. They are in love with theſe Apiſh Imitations of Grace, and bring it to

God, and are Enemies to them who diſcover it to be counterfeit; as they would be angry with thoſe, who ſhould prove all their Money (if they think themſelves rich) to be falſe.

And, 3. Becauſe they are the fartheſt off from coming into the State of Grace. For whereas a Man muſt be humbled, and part with his own Righteouſneſs, e're he can truly come to Chriſt, they are the fartheſt oft from that work of any other. As ignorant People are far off (as the Gentiles were, *Eph.* 2. 12, 17. becauſe without knowledg of God) ſo theſe, becauſe of the want of knowledg of themſelves. As take a Man that hath ſome Wit, and is conceited of it, he is farther off from being a wiſe Man, than one who is more a Fool: *Solomon* ſays, *there is more hope of a Fool than of him*, Prov. 26. 12. Why? becauſe e're he become wiſe, he muſt become a Fool, as *Paul* tells us, 1 Cor. 3. 18. *Let no Man deceive himſelf: If any Man among you ſeemeth to be wiſe in this World, let him become a Fool, that he may be wiſe.* It is a double Task to make that Man wiſe, to ſhew him he is a Fool, and then to give him Wit. So here is the difference between prophane and civil Men, that though theſe laſt have ſomething, that when Grace is wrought, will be more ſerviceable to Grace than a prophane Man hath, and is in it ſelf, comparing things with things, nigher; yet compare it with the working of Grace, this Man is farther off the working of it, becauſe a prophane Man will ſoon ſee himſelf wicked. But the Publicans and Sinners went faſter to Heaven than the Phariſees; yet, I ſay, there may be a greater nighneſs between the things, when yet there is a greater diſtance between the working of them, and bringing them together. Thus Brother and Siſter are nigher in Blood, but farther off marrying each other, than two Strangers: And thus two Men upon the Tops of two Houſes, oppoſite each to other in one of your narrow Streets, though they are nigher to each other in diſtance, than thoſe below are; yet in regard of coming each to other, they may be ſaid to be farther off, for the one muſt come down, and then climb up again. Thus now a moral Man, though he ſeems nearer to a State of Grace, yet is really farther off; for he muſt be convinced of his falſe Righteouſneſs, and then climb up to the State of Grace, to ſee himſelf as low and vile as the prophaneſt Man in the World, as every Man when he is humbled doth. Beſides, if it were ſo, that a Man were only to be reſtored to legal Righteouſneſs, which Man had in Innocency, and to the Acts thereof, then indeed there would be a great Nearneſs between Civility and it; but as to Evangelical Righteouſneſs, and that of Faith, which is founded upon a denial of a Man's own Righteouſneſs, a meer Civil and Moral Man, is at the greateſt diſtance.

AN
Unregenerate Man's Guiltineſs
BEFORE
GOD
In Reſpect of SIN and PUNISHMENT.

BOOK XI.

That an Unregenerate Man is highly guilty, by reaſon of the numberleſs Account of actual Sins which he daily commits.

Eccleſ. 7. 23, 24, 25, 26, 27, 28, 29. *All this have I proved by Wiſdom: I ſaid, I will be wiſe, but it was far from me. That which is far off, and exceeding deep, who can find it out? I applied my Heart to know, and to ſearch, and to ſeek out Wiſdom, and the Reaſon of things, and to know the Wickedneſs of Folly, even of Fooliſhneſs and Madneſs: And I find more bitter than Death, the Woman whoſe Heart is Snares and Nets, and her Hands as Bands: whoſo pleaſeth God ſhall eſcape from her, but the Sinner ſhall be taken by her. Behold, this have I found* (ſaith the Preacher) *counting one by one, to find out the Account: which yet my Soul ſeeketh, but I find not: one Man among a thouſand have I found, but a Woman among all thoſe have I not found. Lo, this only have I found, that God hath made Man upright; but they have ſought out many Inventions.*

CHAP. I.

The Expoſition of the Words.

I Caſt not here into this Account that unſearchable Mine of our inherent and original Sinfulneſs, which was in-laid as deep as the Centre of our Souls, from our Conception and Nativity. The Survey is now only of thoſe Heaps of actual Sinnings, which from and out of that Mine are every Day minted, and bear the Image and Superſcription of Sin ſtamp'd on them, and are ordinarily currant in our Hearts and Lives.

This Diſtinction between actual Sins as the Effects, and inherent Sin of our Nature, (which we call Original Sin) as alſo a State of Sin, as the Cauſes that do defile the whole of a Perſon Unregenerate, is ſo well known and received, as it need not be inſiſted on. It may ſuffice, that Chriſt doth exactly thus diſtinguiſh, in ſaying, *An evil Tree brings forth evil Fruit*, which explaining, he applies to an *evil Man*, (there is his State) *out of the evil Treaſure* (that is, of his natural and acquired inherent Corruption as the Cauſes) *brings forth evil things* (as the *Fruits*.) And our Saviour by theſe evil Fruits, profeſſeth to mean as well evil Thoughts, the immediate Iſſues of the Heart, as outward Actings, whether in Speech, as falſe Witneſs, Blaſphemies; or in outward Fact, as Murders, Thefts; in all which he particularly there inſtanceth; and all theſe as diſtinct Evils from the evil Heart or Treaſure it ſelf they all proceed out of; thus *Matth.* 15. 19. The Apoſtles were likewiſe careful to indigitate the very ſame (as a neceſſary) Diſtinction, for us heedfully to obſerve in our ſelves, whilſt they ſpeak one while of our being *dead in Sin*, and the *Uncircumciſion of the Fleſh*, Col. 3. 9. [as the State] and then beſides of *dead Works*, Heb. 6. 1. *Works of the Fleſh*, Gal. 5. 19. [as the Fruits thereof] (and under that term of Fruits expreſly, *ver.* 22. as the Oppoſition there ſheweth) as alſo when we read in them of an *old Man and his Deeds*, as Col. 3. 9.

Although many other Scriptures preſented themſelves as Texts or Foundations unto that Subject I have before me, yet I choſe this enſuing.

Solomon the wiſeſt of Men, and whoſe large Underſtanding had acquired and comprehended within it ſelf, as many ſeveral Notions and Matters of Knowledg, as there be *Sands upon the Sea-ſhore*, 1 Kings 4. 30. After a long and ſore Travel, which by the Conduct of that his Wiſdom he had performed, and paſſed through the vaſt Regions of things knowable, and made the moſt exquiſite Search into all foreign Parts of Wiſdom that lay out of himſelf, as the Works of God in Nature, Providence, or that belonged to humane Societies and Affairs, in all the kinds of them; he at laſt (as of the Prodigal it is ſpoken) *came home to himſelf*; and by a renewed Work of a more through Repentance,
Prov. 20. 27. *deſcended into himſelf, and the Chambers of the Belly*, his own Soul.

And as the whole Book of *Eccleſiaſtes* is a Teſtimony of his Repentance, and his being *gathered to the Church*; ſo this one ſolemn Paragraph from *ver.* 23, to the End of this Chapter, is a Narrative to ſhew what this his laſt Study had been, and how it firſt began, and had been continued by him in the Search of his own, and upon occaſion thereof of all Mankind's Sinfulneſs: Which to be the Mind of *Solomon* in theſe Words, will appear by the opening of them, which I reduce to theſe Heads.

1. The Narration which *Solomon* gives of his coming off from the Study of all other Wiſdom, and applying himſelf to this of Sinfulneſs, in *ver.* 23, 24, 25.
2. What is meant by the Reaſon and Account ſpoken, *ver.* 25, 27, 29.
3. That it is the Reaſon or Account of his own perſonal Folly and Wickedneſs, which in the firſt Place and principally he intended.
4. He declares what had been the Iſſue and Succeſs of that his new Search and Study, and the Product he had brought that Account unto, whether of his own or others Sinfulneſs, in *ver.* 26, 27, 28, 29.

In *ver.* 23, 24. he relates what had been the great Inquiſition of the former Part of his Life, all this I proved, that is, whatever before of Knowledg he had been ever exerciſed and verſed in. All this that he had treated of in this Book, even all, and the whole that lay within the Sphere and Capacity of being known, [I proved by Wiſdom] that is, I attempted in the moſt induſtrious Way to comprehend, and exerciſed my ſelf thereto, both by the Improvement of all ſuch inward Principles of infuſed Wiſdom, given me by God extraordinarily, and thoſe as accompanied and heightned by all outward Advantages, (which being a King furniſhed him withal) whereby to try all Concluſions either of Art or in Nature. Yea, and I had (ſays he) ſet it down with my ſelf as the Mark of my Life, as the eminent Excellency I affected and reſolved to attain a Perfection in, [*I ſaid I will be wiſe*] finding my ſelf impowred thereto, by all thoſe Abilities and Advantages, to attain it: Well, but what was the Iſſue of all? but that after all this Labour ſpent that way, he found how infinitely ſhort he was from an Arrival at it, or the compaſſing of it; [*but it was far from me*] and thereupon ſhuts up that Purſuit of his with this Adviſo to all Adventurers and Travellers after him in this kind [*That which is far off and exceeding deep* ([Deep, Deep] as the Hebrew) *who can find it out?*] thus *ver.* 24.

Thereupon in *ver.* 25. he ſets before all ſuch and all others, his own Example, how he had (though late firſt) betaken himſelf unto another kind of Wiſdom, more uſeful and neceſſary, which was the Search into his own Wickedneſs or Sinfulneſs; and together therewith, that which is in all Mankind. Thus *ver.* 25. *I applied my Heart*, that is, I came or turned about, or converted my ſelf and my Heart from the former Study unto this, namely, *to know, and to ſearch, and to ſeek out Wiſdom*, and the Reaſon, but of what? it follows, *and to know the Wickedneſs of Folly, even of Fooliſhneſs and Madneſs.* The general Mind of which is, that the Subject of this his new Inquiry had been the ſame which the great Convert (the Apoſtle at his Converſion) his Thoughts were taken up withall *the above meaſure Sinfulneſs of Sin*, as *Rom.* 7. 10, 13. So in like manner *Solomon* came to ſee the abounding of Folly and Madneſs; and ſaw *Wickedneſs upon Wickedneſs, Heaps upon Heaps*, (as the Phraſe is) *Judg.* 15. Madneſs added to Folly, (Madneſs being an Exceſs of Folly) and he went to ſum up and ſearch out the Account of all.

Circuivi ego, & cor meum ad ſciendum, &c. *So* Arias Mont. Et Tigurina editio.

Converti me ego & cor meum. *So* Piſcator Junius.

The Hebrew Word being (as *Hierome* long ſince obſerved) ambiguous, and ſignifying as well the Number or Account, as the Reaſon of a thing; hence I take both to be intended: And ſo that both the Sum and Computation, as alſo the Reaſon or Bottom-ground of all that Wickedneſs, to have been the Aim and Mark of his ſo eager Purſuit.

Chesbon; Quippe ſecundum Hebræi Sermonis ambiguitatem, & Numerum poſſumus & ſummam, & Rationem vel cogitationem dicere. *Hieronimus in locum.*

Septuaginta Ψῆφος, *which is* Calculus quo computatur. Ita *Druſius in locum.* Sonat Supputationem ſubductionem rationis. *Mercer. Ratio pro computa. A Lapid. Montanus, Pagnin. Ferdinandus, & alii.*

And according unto theſe two Acceptations of this one Word, I make an anſwerable Diviſion of the Words following, to be,

1. His Study, to compute with himſelf the numeral Account, that is, the infinite Number and Variety his Sinfulneſs did ariſe unto, from *ver.* 26, to the middle of *ver.* 28.

2. The rational Ground, which gave Bottom-light and Diſcovery of the Reaſon of that Sinfulneſs, and innumerableneſs thereof, whether in himſelf, or in all Mankind; which is fully ſet down in *ver.* 29.

I may term the one the Arithmetical Account, the other the Logical; and he purſueth the firſt in the former Part, and cloſeth with the ſecond in the laſt Verſe.

There is a ſecond Diviſion ſubalternate, and included in this firſt, as the more general. For whereas he ſays, *ver.* 25. he ſought after the Account or Reaſon of Wickedneſs. The next Inquiry neceſſary will be the Wickedneſs, of whom? or whoſe it was that was the matter of this Account? And the Anſwer hereunto cauſeth this other Diviſion of the Words, as to the Matter of the Account taken, whether in the one or other Senſe.

1ſt. His own: The Sinfulneſs of himſelf in his former Ways, diſcovered now upon his Repentance, and this chiefly.

2dly. But together therewith, of that univerſal Corruption of all Mankind, in both Sexes.

And theſe two you have inter-woven and carried on in the following Verſes, namely, 1. The Account of his *own*, ver. 26, 27, to the middle of 28. 2. The Account and Obſervation he made of others, chiefly in that which follows in the remaining Part of *ver.* 28, and 29.

I. He begins, and principally with the Account of his own Sinfulneſs, and that was it which he profeſſeth to have ſought more directly after; and as for that of others, but as led into it by occaſion of conſidering his own Follies: And becauſe this is a Matter not inſiſted on (though curſorily obſerved) by Interpreters, I ſhall therefore enlarge upon the Proof of it out of *ver.* 26.

You may obſerve to this purpoſe in this *26th Verſe*, the ſaddeſt Reflection made upon himſelf, and in that which had been the eminent Failure and Stain of his Life, known to all, and noticed again and again in the Story of him in the Old Teſtament. *I find more bitter than Death* (ſays he) *the Woman whoſe Heart is Snares and Nets*, &c. he ſpeaks not contemplatively, *this*: but the moſt feelingly, and with the deepeſt ſenſe he could bewail it in [*I find more bitter than Death*] *q. d.* I would, if my time were mine own again, and afore me, to live over again, chooſe far rather to die, than ſo to have lived. Bitterneſs is the moſt abhorred Object that any of the Senſes have, and Death is the Extremity of things abhorred, and that it is his own Sinfulneſs that way, that circumſtantial Paſſage in *ver.* 28. confirms, *That he had not found one Woman of a thouſand*, (which is the exact number of his Women upon roll, 1 *Kings* 11. 3.) whom he had converſed withal, ſo pointing at himſelf. And further, he acknowledgeth this to have been a great Effect of God's Diſpleaſure on him, and Puniſhment of other Sins whilſt he had ſo walked, in ſaying, *Whoſo is good* (or greatly accepted) *in the ſight of God, ſhall eſcape from her*; that is, altogether eſcape, which he had not the favour from God altogether to do: yet withal, celebrating this ſpecial Token of his having been beloved of God, in this, that in the end he had eſcaped from her, through this his ſerious and true Repentance; and therefore, profeſſeth to utter this and what follows, as a penitent *gathered Soul unto the Church again*, ver. 27. For that that Indigitation of his [thus ſays the Preacher] doth import ſo much, is enough known, that I need not inſiſt on it. And ordinarily when it is brought in in this Book, (which is not often) it fore-runs or follows ſome weighty Matter of Penitence, or of feeling experience in himſelf. Nor indeed can we imagine, that when his Heart was tender (as it was when he wrote this Book) even as *Joſias* in reading the Book of the Law, and that when he profeſſeth to have given over the impetuous ſearch after other Wiſdom, on purpoſe to convert his Heart to attend his ſearching into Wickedneſs and Folly, that he ſhould not principally intend his own. And again, that ſpeaking of a Matter that came ſo near him; and ſo particularly home to him, (as what he here-about ſays of Women doth) that his main Scope ſhould yet be to reflect upon the Sins of others, and ſtudy them; to obſerve the Beams in others Eyes, and not firſt and principally thoſe Pearls (as one wittily ſaid of *David*'s love of *Bathſheba*) in his own. In this caſe, could his principal Aim be ſuppoſed to be only to declaim againſt, and ſet forth the Sinfulneſs of Women, more than to lament his own in that particular? Sure it is, that he winds in the mention of them, and their Wickedneſs that wound him in, but to exaggerate his own. It is certainly therefore his own account he intends.

The moſt Interpreters do dilute the true Vigor and Spirit that filled *Solomon*'s Heart in this, ſo eminently a penitential Paſſage, whilſt they repreſent *Solomon* to ſpeak but as an Obſervator or Animadverter of what Wickedneſs he, as a Stander-by and Looker-on, had noticed to be in Women; as if himſelf had been no otherwiſe concerned therein. And they generally make no more of it. Whereas we find *Solomon here in his Month*; and a *being in Bitterneſs and Mourning*, (as the Prophet ſpeaks) in a deep Bewailment of his own Follies. This, learned *Grotius* eaſily perceived, chuſing to leave this ſole Animadverſion upon it; " We have *Solomon* here brought in as one touched (or ſtruck) with " the Conſcience of his own Miſcarriages and evil Actings, of which chiefly " Women were the cauſe and Actors of him. Some few other Interpreters there are that ſpeak more fully to this Aim, whom I need not name; and many there are that have Touches and Glimmerings towards ſuch a ſenſe, which yet we find darkened and overcaſt again by their Runnings out upon this other Interpretation.

But that *Solomon*'s Eye and Aim in this ſad Paſſage, was chiefly upon his own Sinnings, there are many things laid together do evince.

1. That his Sins with and by occaſion of Outlandiſh Women, had been the eminent Stain of his Life, is ſo known as it needs not to be inſiſted upon. The Story of him doth again and again notice it, as 1 *Kings* 11. 2. that *Solomon* [*clave unto theſe in Love*:] And long after he was dead, the Memory of his Example is revived, and that as a rare and ſingular Inſtance for Admonition, *Neh.* 13. 36. *Even him did Outlandiſh Women cauſe to ſin.* How then can we imagine that himſelf here, not mentioning only, but ſo vehemently exclaiming againſt them as Snares and Occaſions unto Sin, ſhould not intend his own Sinnings with them, which the Scriptures ſo brand him with?

And, 2. His own Expreſſion points us to that which after follows; thoſe very Women of his, whom the Story mentions to have been Temptations to him. This that Circumſtance in *ver.* 28. ſhews, *One Woman of a thouſand* (as the Oppoſition there to one of a thouſand Men ſhews) *I have not found*; which is the juſt exact Number of his Women in his Serrayle, upon record, 1 *Kin.* 11. 3. as thoſe whom he had converſed withal. Thus plainly pointing at himſelf and them. And then,

3. It is the moſt generally-received Opinion, that he wrote this Book as a Teſtimony of his Repentance. Which, beſides that the Matter of it is a perfect decrying of all he had formerly acted, as Vanity; the Title alſo which he gives both the Book and himſelf, ſo often repeated by him, [*Thus ſays the penitent Soul gathered to the Church*] ſhews; and which you may obſerve to be in the very next Verſe indigitated by him, upon this very Occaſion of ſearching into his Sinfulneſs. And I call it his penitential Mark, (of which afterwards.) Can we then imagine, that when his Heart was tender, as in writing this his Book it was, (as *Joſiah's* in reading the Book of the Law) that he here coming, ſo ſettly, to ſpeak of a Matter that came, above all other, ſo near him, and ſo particularly home to him, (as what here about Women doth) that the chief Intention of his Mind ſhould be upon the Sins he had obſerved in theſe Women, and not upon his own Sins, with them and by reaſon of them? Or that his Scope above all, ſhould be to obſerve the Beams in their Eyes, and not firſt and principally thoſe Pearls in his own? (as one wittily ſpeaks of *David's* calling *Bathſheba* a Pearl in one Eye, and his Murder a Bloodſhot in the other.) 'Tis true, he exclaims againſt the Sins of his Women, but it is to exaggerate and lament his own.

But theſe are but general Evidences, though making this probable, if not more than ſo.

II. Let us conſider the particular Words in the Text: He that ſounds into them with the fathoming Line, may find and fathom a Soul heavy loaden with the burden of Sin, and drawing a deep Water (as Sea-men uſe to ſpeak) of the Senſibleneſs thereof. Let us conſider every word in it.

1. And out of the ſenſe of his own Bitterneſs within himſelf, he utters this here, [*I find more bitter the Woman*, &c.] He ſays indeed the Woman, but metonymically means, that together with them, the remembrance of his Sins was bitter to him, the Sins which they had been the means and cauſes of in him. Sin being once revived in the Conſcience, makes the remembrance of every Perſon, Place, Thing, that minds him of it, bitter to an humbled Soul.

2. [And, *Sin I find more bitter.*] He ſpeaks not contemplatively this, as Men uſe to do their Obſervations or Animadverſions of the Sins of others; but he ſpeaks his own Senſe and perſonal Experience, I find it to my coſt. *The Heart knows its* [*own*] *Bitterneſs*, ſays the ſame *Solomon*, *Prov.* 14. 10. It was the Bitterneſs of his own Soul, that taſted the Bitterneſs of his own Sin, which his Soul had wrought, not others. I may apply that of the Prophet to him, *His own Wickedneſs corrected him*, and let him [*know*] *how evil and* [*bitter a thing*] *it* Jer. 2. 19. *was to ſin againſt the Lord.* And with ſuch a ſenſe he ſpeaks it (as the Prophet *Zechary* ſpeaks of the Jews Repentance for crucifying Chriſt;) he was *in* Zech. 12. 10. *Bitterneſs and in Mourning, as one that is in Bitterneſs for his only Son*; or as of that famous Penitent, who is ſaid to have *wept bitterly*. Matth. 26. 25.

3. [*More bitter than Death.*] It is one Diſpoſition of a repenting Soul that truly feels the Bitterneſs of Sin, to ſay with it ſelf, *I had rather die, and die ten thouſand Deaths, than ſin again as I have done.* And to this effect, *Solomon* expreſſeth himſelf here, [*I find more bitter than Death*;] which is too deep a Speech for any but a Penitent to utter, and then only in the caſe of his own Sins. Bitterneſs is the moſt abhorred Object any of the Senſes have; and Death is the Extremity of things abhorred: (unto which therefore, Bitterneſs is aſcribed by way of Particularity, 1 *Sam.* 15. 32.) but here is a Bitterneſs above that of Death.

4. Nor means he only bodily Death, but the ſecond Death, Hell it ſelf; *Her end is more bitter than Wormwood; for her Steps take hold on Hell,* ſays the ſame *Solomon, Prov.* 5. 5. And the Wormwood, that grows in and about the Banks of that infernal Lake, (the Wrath of God) was not ſo bitter to *Solomon's* taſte, as was his Sin, that grew out of his own Heart. —— And a more ſublimated Property and Affection of a genuine and ſpiritual Repentance (and which is indeed proper to it) there is not to be found, than to taſte a greater Bitterneſs in Sin than is in Hell it ſelf. Yet to this degree of Sonndneſs, was *Solomon*'s ſpiritual Taſte reſtored, when he ſpake this; and it could come from no other than a true penitential Frame and Diſpoſition, which he muſt be likewiſe in, at that time whilſt he was ſpeaking of it. For it is one of the moſt raiſed Evangelical Affections an holy Heart can exerciſe, as towards Sin, that the Apoſtle's Pen could reach to expreſs this by, *ἀποστυγοῦντες τὸ πονηρὸν, Rom.* 12. 9. which Words import, *abhorring evil as Hell,* from στὺξ, and *more than Hell,* ſays *Solomon.*

III. The next Words,

Whoſe Heart is Snares and Nets,
Whoſe Hands are Bands.

Both which do make up but one continued Sentence with the former Words, and therefore are ſtill neceſſarily to be underſtood that he ſpeaks of what himſelf had found that Sex, the *Women,* to have been unto him. — *I find the Woman more bitter than Death, whoſe Heart is Nets,* &c. And therein ſhews wherein the Bitterneſs he had found lay, namely, from the Snares and Nets wherewith they had ſeduced him unto Sins: And though he ſeems to ſpeak of the Wickedneſs that was in their Hearts, in ſaying, [*whoſe Heart is,* &c.] yet not ſingly or ſimply, as it was immanent in them, or had been acted within themſelves; but mainly, to ſignify how operative and potent they had been upon his Heart; which thoſe Metaphors do principally import. Theſe Nets, tho woven by their Hearts, yet were to catch his Heart, which when framed once, they uſed as Draggs to draw him unto ſuch Sins as otherwiſe were againſt his Heart ever to have committed.

Moreover, By theſe Nets and Snares that enſnared himſelf, he doth not ſimply mean the Inordinacy of his amorous Affections towards them, or the ſinful Pleaſures which had immediately flowed from thoſe Affections and Enjoyments, (which yet the Story firſt notes as the riſe of that which now follows to be mentioned, in prefacing to that Story, *that* Solomon *clave to theſe in Love,* 1 Kings 11. 2.) but chiefly his Heart here was upon thoſe conſequential Sins, which they, working upon that Love, drew him into. And that is it which the following Part of the Story wholly inſiſts on, as the dreadful Effects of thoſe his Loves. For it immediately follows in ver. 3, 4. *His Wives turned away his Heart* (namely, through that Love;) *for* Solomon *went after* Aſhteroth, *the Goddeſs of the* Sidonians, *and after* Milcom *the Abomination of the* Ammonites, *ver.* 5. Not that he was an Idolater himſelf, for in *ver.* 6. it is as by Diminution thereof ſaid, *That he went* [*not fully*] *after the Lord*; implying himſelf forſook not the Worſhip of the true God. But *ver.* 7, 8. the matter of Fact charged on him is, *Then did* Solomon *build a Place for* Chemoſh *the Abomination of* Moab, [*in the Hill that is before* Jeruſalem]; *and for* Moloch *the Abomination of* Ammon; *and likewiſe did he for all his ſtrange Wives, which burnt Incenſe, and ſacrificed to their Gods,* even *of all the Nations round about,* ver. 2. (Note, [*For them*] not for himſelf.) And unto this with their Nets they drew him, and with their Draggs pulled him out of the element his Heart was in, which was his Life, the *Commandments of God,* ver. 10. The Iniquity of which, and the Aggravations of it, no Tears of Repentance could enough lament. That one Circumſtance (beſides what God himſelf doth aggravate his Sin by, *ver.* 9, 10, 11. which I leave to the Reader to peruſe) I only mention, that he had built thoſe Idol-Temples *upon an Hill before* Jeruſalem; ſo *ver.* 7. as thereby even out-facing God himſelf, ſuch was the ſpiteful Ambition of the Devil. [*Of God*] who ſat between the Cherubims in the

Temple, built on the oppoſite Hill *Sion*. Inſomuch that God could not *look out of his Holy Place*, (as the Phraſe in the Pſalms is) but his Proſpect juſt before it muſt be theſe profane Temples and their Idols, *Ezek.* 43. 8. *Poſt by Poſt exalted Chriſt and Belial.* This Fact came very far up to the open Breach of the very Letter of the firſt Commandment, *Thou ſhalt have none other* God *before my Face*, (ſo in the Hebrew) yea, and *againſt my Face*, as the Original Words will alſo bear.

Moreover, how many Perſons by his Kingly Authority were ſet a-work to build thoſe Temples for thoſe ſeveral Gods of his ſeveral Wives? and ſo thereby he became guilty of ſo many Sins to himſelf, as there were Perſons imployed by him, or Actions of thoſe Perſons about it, or Aſſiſtants in the Work; as alſo in carving thoſe Images, adorning thoſe Temples or High-places: Alſo at what an exceſſive Coſt and Expence he muſt be ſuppoſed to have been at, not only to maintain ſo great a *Seraglio* of ſeven hundred Princeſſes, and three hundred Concubines, and their Retinue, 1 *Kings* 11. 3. but further, to build ſtately Temples, High-places, make Proviſion for Sacrifices, Idol-Feaſts; and then afford a liberal Allowance to ſo many ſeveral Idolatrous Prieſts and Devotaries for their ſeveral Worſhips; and all aggravated by this, that he thereby increaſed the Taxes of the People, who, the Story notes, had been ſufficiently already burthened for the finiſhing the Temple, and his own Houſes and Proviſions, 1 *Kings* 4. 7. but *the Yoke grew more grievous* by theſe new Occaſions, 1 *Kings* 12. 4.

O what is Man! that ever he, that built the Temple of God by God's ſpecial Deſignment of him thereto, above all Men elſe, yea, and rather than of his Father *David*, and who uttered and penned that firſt moſt excelling Prayer at the Conſecration of it, 1 *Kings* 8. that that ſame Man ſhould be ſo bewitched as to build Temples to Devils, and that in ſuch a Place! But it was theſe Nets and Snares drew him to all this.

It hath been wondred at by ſome Interpreters, why *Solomon* in the Rehearſal of all other Vanities, as Muſick, pleaſant Orchards, Gardens, Wine, and other the Delights of the Sons of Men, in the firſt and ſecond Chapters, ſhould leave out the mention of theſe his Women there. But the Reaſon may appear, that he reſerved his Repentance for theſe Sins that followed the inordinate Love of them, unto this as a more peculiar proper Place for it; thereby to make it the more ſingular and notorious to that Place, when he ſhould more ſetly come to mention the Account of Wickedneſs and Sin, and to expreſs the Work of Humiliation upon himſelf for it. Which he accordingly ſets out not only as *Vanity of Vanities*, &c. above all his Vanities; (theſe were terms too low to his Senſe to utter this by) but loads his Sins herein with the worſt of Words he could, *Folly*, *Madneſs*, *Wickedneſs*;——As alſo that their Temptations had been that unto his very Soul, what Nets are to Fiſhes and Fowls, in which they are caught to their Ruine: (*She hunts for the precious Life*, Prov. 6. 26.) or elſe what Snares or Toils are unto *wild Beaſts made to be taken and deſtroyed*. Alſo he compares them to Bonds and Chains, in which either enſlaved Captives, or Perſons condemned to Death, are kept and reſerved unto Execution: Inſtruments of Death *all*, and of Death unto the Soul. O it is bitter! (ſays he here) *and reacheth to the Heart*, (as the Prophet adds) *more bitter than Death*; and he means not the firſt Death only, as I ſhewed, but Hell it ſelf. So that what the Apoſtle ſpeaks of Covetouſneſs, that it is not only a great Evil in it ſelf, but alſo *the Root of all Evil* to ſome Men, drawing on with it a World of other Sins, as Conſequents thereof: ſuch was this one Sin, the Love of his Wives, unto *Solomon*; which beſides and beyond what Inordinacy was ſingly and alone in that way of Sinning in and by it ſelf, it proved a *Root of Evil*, of many other Evils to him, *a Mother of great Abominations*; he fell into Temptation and a Snare, *&c.* but I ſhall have occaſion again to parallel that Place and this.

IV. Thoſe other two Paſſages in the Cloſe of the Verſe; *Whoſo pleaſeth God* (or who is good in the Sight and Face of God) *ſhall eſcape from her: But the Sinner ſhall be taken by her.*

Theſe may ſeem in the manner of his uttering them, to be far remote from containing any penitential Strain in them; and to be but merely two doctrinal Aphoriſms and Monitories given to others of the Sons of Men, as touching theſe Sins.

And yet, ſo taken, they expreſs to this Effect, That a Man's being given to ſuch low, vile, and fooliſh Luſtings and Affections of this kind, is a more ſpecial Token of God's ſevere Anger and Diſpleaſure againſt that Man, and a Puniſhment from God of other preceding Sins and Looſneſs of Spirit in another kind; and a ſeverer Puniſhment by far than any outward Judgments in Eſtate, Body, &c. This I underſtand to be the Spirit and Mind of thoſe Words, [*The Sinner*] *ſhall be taken by her*: Where, by Sinner, I underſtand one that is and hath been by way of Eminency ſuch; one that is guilty in other kinds of Sinnings to ſome ſpecial Degree, by giving way to other Luſts, and not ſtrictly or only to be limited to any mere unregenerate Man; and his Purpoſe is to ſhew, that there is uſually a great Diſpleaſure towards any Man from God, by reaſon of former Sins, that is intangled in ſuch Luſtings as theſe; and this likewiſe ſo far as he is intangled in them. And thoſe oppoſite Words, [*Whoſo pleaſeth God, ſhall eſcape*] (that is, altogether eſcape, or at leaſt ſo far as to be kept from thoſe Inordinacies in this kind) do confirm this Interpretation, ſignifying, that it is both a ſingular ſpecial Token of God's Grace, Favour and Acceptation of ſuch a Man; as alſo *that it is a ſpecial Fruit and Reward of former ſtrict and exact Walking*: * the Words well bearing each of theſe Interpretations, of the firſt of which we ſhall have uſe afterwards. And though *Solomon*'s Caſe here was not utterly that which himſelf elſewhere ſpeaks of, *Prov.* 22. 14. *A ſtrange Woman* (ſaith he) *is a deep Ditch; and he that is abhorred of the Lord, ſhall fall therein.* This, I ſay, was not utterly *Solomon*'s Caſe, for though they were outlandiſh Women, yet they had been taken into his Boſom as Wives; (inaſmuch as ſome apply theſe two Sentences of *Solomon* here; the 1*ſt*, unto the Bleſſing to have good Wives, and to eſcape bad; and the 2*d*, unto the Curſe of having evil Wives) who though according to the Strictneſs of the Law were to have been put away, as all ſtrange Wives were, *Ezra* 10. 3, 19. But yet it would ſeem that there was a common Apprehenſion and Pretenſion among the Jews for the keeping of them, if they were Wives already, as appears by that very Inſtance in *Ezra*: Nor yet had *Solomon*'s Perſon become ſuch an Abomination to the Lord, as himſelf in the *Proverbs* ſpeaks of, God's Love and Grace reviving again towards him; as we ſhall ſee here alſo to be inſinuated by and by. Yet however a grievous Puniſhment and Diſpleaſure from God there was in it, to have left him thus foully to tranſgreſs in marrying them, and to cleave ſo in love unto them. And thus much as to the Effect of theſe two Paſſages, conſidered barely as they are Doctrinal Monitories.

Et hoc quidem permitti à Deo in pœnam aliorum peccatorum; *Pineda in verba*, num. 1. & num. 4. *See the R.R. Engliſh Annotator.*

Meritis peccatoris tribuitur capi, &c. *Cajetan in loc.*

Peccator (i. e.) qui altis peccatis aſſuetus eſt. *Pineda in verba*, num. 4.

* *Some Interpreters do carry thoſe Words to the ſpecial Grace and Favour of God: Others, to a Man's having pleaſed God greatly by holy Walking, or that is become greatly beloved: both* Charus Deo, *and* quem Deus bonum judicat. Mercer.

Quod unus capiatur, hoc quidem permitti à Deo in pœnam aliorum peccatorum; quod unus effugiat, illud tribui tanquam prœmium aliorum bonorum operum & vitæ ſanctioris. *Pineda.*

Quem Deus probat, & quo ille delectatur. *Carthwritus in loc.*

But withal it muſt be acknowledged, that theſe two Sayings do to a great Degree ſet out what had been and was his own individual Caſe, and indeed are an Abſtract of it. For to be ſure, he had not altogether *eſcaped*, but was *taken by her*, (as hath been ſhewed) ſo as if we underſtand them as Doctrinal Admonitions, (as they are) yet thus much further muſt be granted, that they coming ſo home to himſelf, he could not have taken the matter hereof ſo much as into his Thoughts, much leſs ſo deliberately into his Pen; but (if not hardned) he muſt be affected with a deep Senſe of his own Condition, as a grievous Sinner, in the uttering of them, as well as in the former Words we have ſeen he was. It was a ſerious and ſolemn Repentance therefore, which did thruſt theſe forth here, as well as it had done the former.

And that a true Penitent ſhould expreſs and lament his own Unhappineſs, and alſo accuſe, condemn and lament himſelf, under a comparative View and Conſideration, made and taken of God's Dealings towards others, (whether of ſuch as have been kept innocent, or otherwiſe guilty of the ſame Enormities) and ſo there-under to bewail himſelf the more, cannot be thought ſtrange or uncouth unto any one that knoweth what the Exerciſes of ſerious Repentance are ; nay, it is moſt proper to the Nature thereof. My meaning is, that for ſuch a Soul to bewail himſelf in ſuch a way as this : " There are others, " that having walked cloſely and circumſpectly with God, whom God hath " and will keep from ſuch or ſuch Miſcarriages, which I have run into : And " O, how happy are ſuch ! *For he that pleaſeth God, and is good in his Sight,* " *ſhall eſcape them.* But alas ! I have not been ſuch nor ſo good in his Sight, " as to have had this Favour from him ; but out of his juſt Diſpleaſure taken " at other Sins ; I, wretched I, have been left by him to theſe, as a Puniſh- " ment of thoſe former Sins : *The Sinner is and ſhall be taken.* And even ſuch an one lamenteth the more for this, that God ſhould have been ſo juſtly diſpleaſed at him, as in ſuch a manner to puniſh him, and that he ſhould give occaſion to it more than others had done.

It is certain, that the Church (or *Jeremiah*, or both) *Lam.* 3. in her Repentings there recorded, doth in ſome like ſort or ſtrain mournfully warble forth her own Condition : She had begun (as here) *ver.* 1. to ſpeak in her own Perſon, [*I*] and ſo carries it on all along, as therein Grammatically ſpeaking of her ſelf unto *ver.* 25. but then ſhe turns the manner of her Speech, and falls to utter the reſt in the Third Perſon, [*He*], ſetting down by way of Doctrinal Maxims, what is the wont and guiſe of true penitent Souls, as what others in her Caſe uſe to do, *He ſits alone, and puts his Mouth in the Duſt*, &c. and yet ſtill ſhe means her ſelf in all theſe, and vents her own Condition under theſe, as well as in the former ſhe had done. And thus doth *Solomon* here.

And he that conſiders what was even now ſaid, how near all this came to *Solomon*'s Heart, whilſt he was writing this, may well grant that he here ſtill continues to ſpeak but his own Experience, and but what he had full dearly learned, and upon repenting had laid to Heart, and that indeed he but wraps up and forms his own particular Reflections of God's Dealings with him, and of his towards God, into theſe two wholeſom Pills, for others to take, from his *probatum eſt* : So as I may ſay of it, *Repentance wrought this Experience*, (or experimental Review or Recognition) and Experience brought forth theſe Axioms, and all as now grown out of his own Heart, and he venting his Heart thereby.

But then let this further be added for Confirmation of this, that his [*I find*] in the preceding Sentence (which leads on and gives Aim to theſe Words) doth evidently ſend down unto theſe following Sayings a continued (though implied) Application to himſelf ; ſo as we may as well ſet a new [*I find*] before theſe Words alſo, (though but as underſtood) as well as himſelf had done to the former ; and then to be in effect as if he had ſaid ; *And I find alſo, that he that pleaſeth God, and is good in his Sight, eſcapes her ; but I have not been ſo good nor ſo happy.*

In fine, upon all theſe Accounts methinks the Pulſe of *Solomon*'s Heart (for there runs a ſecret Artery under the Veins of theſe Words) doth beat with a double Motion therein.

The firſt of a deep Bewailment, as to this Effect ; *Alas ! that ever I, who at* *y very Birth was declared and owned by God to be his Beloved, and unto whom God* 2 Sam. 12. 25. *ad, when I was as yet young and tender, appeared twice, thereby to allure my Heart* 1 Kings 11. 9. *nto him ; at which times alſo God commanded and forewarned me concerning this* *ery thing, that I ſhould* not go after other Gods, *thereby in a ſpecial manner ad-* ver. 10. *oniſhing me above all things, to look to and beware of that, and of all whatever* *at ſhould any way lead to or be occaſion of it ; of which God alſo as expreſſedly fore-* *ld would be the certain Event of marrying outlandiſh Wives :* They ſurely will Deut. 7. 3, 4. rn away thy Heart after other Gods. *And yet that I, wretched I, in the fu-* *re Progreſs of my Life ſhould firſt prove ſo vain a Sinner, as (finding I had all* *e Freedoms and Pleaſures of a King in my Power and within my Reach, without* *ontroul to injoy) thereupon to give up my Heart to a looſe and inordinate Uſe of* *l ſorts of the Delights of the Sons of Men, lawful, to the utmoſt Exceſs therein ;* This he declares in the firſt and ſecond Chapters. *d ſo ſhould thereby, through Luſts, running out unto and intermixing with all* *eſe, ſo far provoke God, as in the End further to leave me to worſer and theſe* *ore wild extravagant exotick Affections, unto outlandiſh Wives out of all the Na-*

tions, &c. *And that I thus proceeding on through God's Diſpleaſure from Evil to worſe, ſhould be ſo infettered and inſnared in their Toils, as to be drawn by them, to ſet up other Gods, and the idolatrous Worſhip of them, and build Temples to them,* &c. And O the Diſpleaſure of God againſt me in this way ſhewn! *that he ſhould be ſo provoked as to give up my Soul from one Sin to another, until it came to theſe! This wounds my Soul; eſpecially the more when withal I compare mine own Wretchedneſs herein with others of the Sons of* Iſrael, *that have continued good in the Eyes of the Lord, and pleaſed him by a ſtrict and holy Walking, who have been and ſhall be kept from (yea, altogether eſcape) ſuch groſs Sinnings as theſe, out of a ſpecial Favour and Reſpect, which God hath had unto them.* O, *but I, wretched I, have not been thus good, nor had the Grace in my own Heart, nor Mercy from God, but have been caught and taken, like one of the light Fools and Sinners in* Iſrael. And thus ſighs and waileth he.

Yet withal there is a ſecond ſecret Motion and Out-breathing a contrary way, (as of Man's Heart and Pulſe there is) namely, a magnifying or celebrating with Joy the *rich and free Goodneſs of God towards himſelf,* which I take to be the Spirit that runs in the Vein of theſe Words, *He that is good in the Sight or Face of God, ſhall eſcape her.* I find many Interpreters to give the Scope of that Phraſe, *Good in his Sight,* to denote not ſcantily one that is good or vertuous in that Particular of Chaſtity or Good at large: but ſuch an one whom God loves, favours, and who is the Object of God's free and ſoveraign Grace, out of which Grace alone, God is moved within himſelf to deliver ſuch an one, though formerly he had been addicted unto that kind of Sinning from ſuch Intanglements and Snares. The End why I alledg this Interpretation is, That *Solomon* hereby doth ſet forth his own Caſe in this, as well as his ſinful Caſe in the foregoing; and ſo that *Solomon* ſhould have an Eye to God's gracious Dealings with himſelf: whilſt he uttered this, [*He that is good in the Face or Favour of God*] tacitly ſignifying, that now at laſt, that Love and Grace, which at firſt had taken hold of him, as the *Jedidiah, the Beloved of the Lord,* had now revived and flouriſhed again towards him; had broke forth and manifeſted it ſelf in an eminent Degree of Favour upon him, in giving him a ſerious, ſound and effectual Repentance; in the Power and Efficacy of which he was enabled utterly or clean to eſcape (as the Apoſtle's Word is, 2 *Pet.* 2.) from out of theſe Fetters; and thereupon with Joy, like an enthralled Priſoner newly delivered, points to his Gives and Chains, in the Words foregoing, as if he had ſaid, Now there my Fetters lie, and here am I eſcaped through the infinite Goodneſs of God. Thus much that Conviction and Senſe of his own Sins, and the Dealings of God with him, are intended by him in *ver.* 26.

Bonus in facie Elohim. Divinæ gratiæ tribuitur, &c. *Cajetan in locum.*

Qui eſt charus Deo. *Mercer.* Ex beneplacito gratuito. *Hugo.* Præſupponitur bonitas, gratia, complacentia, & beneplacitum divinum. *Ferdinandus.*

Potius qui fuerit Deo gratus hoc habebit ex divina gratia quod evadat. *Pineda.*

CHAP. II.

That the infinite Number of his Sins is here the Iſſue or Product of his ſeeking to find out the Account (which was the Fourth Head propounded.) Some Difficulties previouſly ſolved, for the clearing that this is the Scope. The Elegancy of his expreſſing that this Account was Numberleſs, by ſaying, Behold [this I find, *&c.* but I find not.]

THe Expoſition of the foregoing Verſes hitherto, hath been but preparatory to this the Subject in Hand, which is ſpecially contained in theſe Words.

Wherein he ſets down a ſecond and further Conviction (of which in the Diviſion I ſpake) which extends and comprehends the Sins of his whole Life. And this is that which is the Grand Account, and ſo ſtiled by him [*the Account*] and uſhered in with the greateſt Solemnity. [*Behold, this have I found, ſays the Preacher.*]

In the former *ver. 26.* he inſiſted more eſpecially upon the Heinouſneſs of Guilt, (which he found moſt *bitter*) in one particular way of ſinning: But in this he proceeds on to the general account of the total; and, as a convicted Perſon, acknowledgeth a Judgment of the whole Debt, which he confeſſeth to be *infinite, and paſt finding out.*

That which we have gained by ſo enlarged an Expoſition of the former Verſe, hath been this, that they were his own Sins which he aimed to give the account of in all theſe Verſes: And that he ſpeaks thereof as a Penitent. Which we ſhall carry along with us as his main Scope into theſe *27th* and *28th* Verſes, which now follows as a New Text to be expounded. And yet further that they concern his own Sins and the Sins of his whole Life, as a Penitent, will more abundantly appear in the opening of them in the next ſucceeding Chapter, as alſo in the Fourth.

That which is my Task in this Chapter, is to conflict with, and break through ſome Difficulties, in the outward Shell of theſe Words, which the inward Pith or Senſe given, as the Kernel, is incloſed in. And unto any ordinary Readers firſt View and Eſſay, the outward Expreſſions, and manner thereof, have a ſenſible Hardneſs and Cruſt in them.

The Difficulties are ſuch as theſe, what the *This have I found* points at, and referrs to? and whether that it centers and determines in *I find not.* And that there the full Period is ſet to the whole Sentence, and ends. Alſo the Circumlocution, or his fetching a compaſs about to expreſs himſelf, *counting one by one to find, &c.* and that he ſhould cloſe with ſo ſtrange a Riddle, *But I find not,* when yet he had ſaid, *This I found.* Theſe, and the Phraſeology and the Contrivance of his Speech about them, I muſt firſt overcome and ſettle.

I chooſe to manage the Aſſoiling of theſe, as alſo the whole Expoſition that follows, by way of Queries and then Anſwers thereto (which I call Aſſertions) orderly ſuceeding each the other; and ſo placed and diſpoſed as the Anſwer to the Firſt Query begets a Second Query: And then the Anſwer unto that, occaſioneth a Third Query, and ſo on; till they have brought forth the full meaning of the whole, and every thing therein. And this Courſe I ſhall hold both in this and the following Chapters.

Our Firſt and Fundamental Query muſt be concerning the [*This*;] a ſmall Word, *This have I found,* that meets us at the Firſt. *What that ſhould refer unto?*

The Reaſon of this Query is: Becauſe it is plain that of the *Account* it ſelf, he ſays, *He found it not.*

The [*This*] then is not the Account it ſelf, and yet muſt be ſome great matter concerning that Account: for 'tis prefaced with a *Behold, This have I found.*

Anſwer, The Dutch Annotators have bluntly given this brief Reſolve of it. *I find nothing elſe but this, that as yet I find nothing.* So making the [*This have I found,*] abſolutely to determine and center in, [*I find not.*] And ſo his meaning to be this, That whereas he declared, that he had applied himſelf to *ſeek the Account,* ver. 25. He now makes this Return of that his Grand Inqueſt, as the Verdict of the Jury of his Pains and Study impanell'd and laid out thereon, to be a *Non Inventus,* a Bill not found, as Jurors uſe to ſpeak. Thus making [*But I find*] to be the very Object, or *Terminus,* and the very *This,* which he ſays he *found*; and with that the whole Sentence to end.

But I had this Demur at their paraphraſing the Senſe thus, that the Language would not bear it without an Harſhneſs. For if indeed he had ſaid, *This I have found, That I find not:* The Language had been ſmooth and even, as for ſuch a meaning. But this, *But,* coming in between, ſeems to make an Exception againſt the bringing of theſe two Sayings together, as to that Senſe. For to ſay, *I have found, But I find not*; and to intend and mean, *I find, That I find not,* is incongruous, and hobling in the way of ſpeaking.

But then that which now follows plain'd or ſmooth'd the *But,* or Rubb, in the way again unto the Senſe given. That is true, if theſe two Sayings mentioned had immediately followed one the other, there would have been that ſeeming Harſhneſs mentioned: But we ſee there are many intermediate Words do come between them, both after the firſt, *This have I found,* which begins the whole Sentence; and afore, *But I find not,* which ends it. Thoſe intermediate Words are theſe, *counting one by one, to find out the Account, which yet my Soul ſeeketh*; and then follows, *But I find not:* (the Senſe of thoſe Words being this, I have uſed my utmoſt diligence to find it, and do ſtill ſeek after it.) Now then, after all this, to cloſe all with *But I find not,* is moſt congruous: For by this the Interpoſition of *But,* is occaſioned by, and relateth to thoſe endeavours uſed, as not arriving at what he aimed to find. And likewiſe ſerves to encreaſe the Wonder of his *Behold, &c.* and yet withal ſtill yokes well enough theſe two Sayings, the firſt and the laſt, together: I ſay, take them, and all this between, together (and take in all we muſt, for they all concur to make the Sentence compleat) and then the Language is round enough, and all runs in a fair and direct Channel into this our Interpretation given; *Behold This* (upon tryal) *I have found*; namely *This,* that I have ſet my ſelf by *counting to find out the Account*; *But,* notwithſtanding, *I find it not.*

But beſides, there are many Verſions render it, [*And I find not*] which Tranſlation is yet more yeilding and plyant to this our Senſe.

And thus we may ſee, *This I have found,* though placed at the Beginning remotely from the Cloſe, yet gently to rowl down through all thoſe intermediate winding Paſſages, and taking them along with it ſelf, to fix it ſelf at laſt in *I find not,* as its *Terminus,* and there reſts. And ſo the whole of all, ultimately terminating in [*I find not*] is, *that very This* which *Solomon* intendeth here, and ſays he *found.*

And thus this Clauſe, in the Senſe now given, doth abſolutely ſtand entire, and clear a-part, from both the foregoing and the following Words, as thoſe which do make up a whole compleat Sentence within themſelves, that we need not take in the next ſucceeding Words, *One Man have I found, &c.* (as ſome would) to perfect them into an entire Sentence. And we ſhall find (when it comes to be opened) even that ſucceeding Sentence, *one Man among a thouſand have I found, &c.* to ſtand out likewiſe, in the Senſe thereof, from this here, and to ſubſiſt on its own Feet, as being another diſtinct Maxim of, and within it ſelf.

And in the mean while, till we come to the opening thereof, there is this in the General, that may afore-hand ſerve as ſufficient Evidence, That theſe (my Text) make one Period, or full Sentence, and thoſe ſucceeding Words another;

even the Order and Conduct which *Solomon* obſerveth throughout the whole Paragraph; which is this, That whereas in the firſt place he had ſhewn, he had ſet his Heart to ſearch and ſeek the Account, *ver.* 25. then in the reſt that follows to the end of the Chapter, he gives forth four Maxims as the ſeveral Iſſues and Products he had experimented of that his Search. And to the end that his Reader might be able to diſcern them in their diſtinction one from another, he takes up this form of Speech, *I find*, or, *I have found*, which he hath four times up, prefixing or affixing it anew to every one of thoſe ſpecial Maxims. Thus he begins his firſt particular return of account, *I find, more bitter than Death the Woman*, &c. that's the firſt: and then begins this new and ſecond one with, *This have I found*, ver. 27. which endeth with a *But I find not*; with which he perfecteth the ſecond. He then in like equipage of Speech gives out a third in the end of *ver.* 28. *One Man have I found*, but *one Woman I have not found.* Then a fourth, which is the concluſion of the whole 29*th* Verſe, *This only have I found*, &c. that is, this only to my full Satisfaction, *That God made Man upright, but they*, &c. So as a [*this have I found*] ſtill parts every Period, as a mark of Diviſion. And by repeating it thus four ſeveral times, *I find*, or, *I have found*, he ſevers the materials of each of theſe Sentences one from another, as we uſe to do by ſo many principal Poſts or Studs, ſo many Diviſions or Sets in a Row or Rail. And therefore we may conclude that theſe two Sentences before us in *ver.* 27, 28. the one my Text, the other, *One Man have I found*, &c. having two new [*I founds*] ſet them, that therefore they ſpeak of differing Matters, as well as thoſe other two Clauſes in *ver.* 26, 29. are generally acknowledged to do, theſe having the like poſts or marks of Separation ſet between them that thoſe other two have.

The attentive obſervation of theſe things, though but Generals, concerning this Paſſage (my Text) now at the entrance, is a matter of great moment unto the true and right underſtanding of this Text, and ſo of the reſt of the whole Paragraph. And look what Scope or Aſpect Interpreters do put upon the [*This*] *have I found*, and what *that* ſhould refer to, *that* accordingly is made by them the Hinge upon which their particular Interpretations of all the reſt that follows do turn, this way or that in their Variety. And accordingly, that the [*this*] ſhould refer and centre in [*I find that I cannot find it*], (which is the Scope of it by me propoſed) is in like manner the very Hinge of that Interpretation which I am now purſuing.

A ſecond *Query* is, what ſhould be *Solomon*'s intent and plainer meaning to expreſs himſelf thus in ſo ſtrange a Riddle, *Behold, I find I find not.*

The Anſwer in plainer words is, to ſhew that he found the matter of this Account to be infinite and paſt finding out. And indeed the beſt Commentators, though they carry the [*this*] either to the Wickedneſs of Women, *ver.* 26. or both Men and Women, in the ſucceeding Words, which I do not; yet they fall, in common, in with this general Paraphraſe or Senſe I now give, that *Solomon*'s meaning was to expreſs, *That he found it was infinite.* And indeed the Phraſe it ſelf, *I find not*, (eſpecially as it is here coherenc'd) doth by comparing other Scriptures import no leſs; holding ſome leſſer Analogy in its drift and ſenſe with that expreſſion of the Apoſtle (as 'tis tranſlated) concerning the Ways of God, *How unſearchable*, &c. *and his Ways paſt finding out*, Rom. 11. 33. In like manner here, *Solomon* of his ſinful Ways, (though bearing a far leſs degree of proportion for Infiniteneſs) that they are *paſt finding out.* Or it correſponds with another like Phraſe uſed by the ſame Apoſtle, *paſſing Knowledg.* Yea, and if we view theſe Words in their Coherence, you may diſcern that *Solomon* comes near in Terms to both, and all of theſe of the Apoſtle: for in ſaying, *I applied my Heart*, 1. to *ſearch*, and alſo ſought; 2. to *know*; and 3. to *find this Account*, (all which you have *in terminis*, compare but *ver.* 25 and 27 together) and then for him to conclude, *But I find it not*, is all one as to ſay ‘ That ‘ upon ſearch into it, I found it to be, 1. *Unſearchable*; and 2. *Paſſing my* ‘ *Knowledg*; and 3. *Paſt finding out*; and ſo to be an Account infinitely beyond ‘ all Account I can give of it.

And ſuppoſing (by what hath been ſaid out of *ver.* 26. and ſhall be further proved in the next Chapter) that it is the Account of his own Sins he ſpeaks this of, then it is the ſame thing in effect which *David* his Father had uttered afore him, (tho in other words) *Who can underſtand his Errors?* Or *Jeremy* after him, *the Heart*, &c. *who can know it?* And in ſubſtance and ſenſe, the very ſame which *David* uſeth of God's infinite Thoughts of Love and Mercy in pardoning ſuch an infinite Multitude of Sins; *Many are thy Thoughts, O God, to us-ward, they cannot be reckoned up in order to thee; if I would declare and ſpeak of them, they are more than can be numbred.* 'Tis the effect of what *Solomon* intends here of his Sins, as ſhall be further ſhewn.

II. This Infinity, or *ſurpaſſing* his *finding out*, he further amplifies and exaggerates by ſetting out, 1. His Pains and Diligence uſed to find it, *I applied my Heart to ſearch, to know, to ſeek out:* three Words ſo multiplied and put together, import utmoſt Diligence, this in *ver.* 25. 2. Exactneſs in caſting the Accounts of it, *Counting one by one to find the Account*; ſo in *ver.* 27. (even as Arithmeticians do to bring their Accounts to a ballance.) 3. The Continuation of his Labours therein, *Which my Soul YET ſeeks*, that is, continues to do it. 4. By the Vehemency his Soul had in the proſecution, Which my very *Soul ſeeks:* And notwithſtanding all this, *I find not.* All theſe Streams empty themſelves into, and ſettle in this Gulph, *I find not*, neither Bank nor Bottom.

Unto which may be added the Abilities of Wiſdom and Underſtanding that *Solomon* was endowed withal; ſo as one ſhould think he had Counters enough, wherewith He (if ever any) might have been able to have numbred them, having an *Underſtanding as large as the Sands upon the Sea-ſhore.* But his Sins infinitely *exceeded the Sands* in number, (of which after) and paſſed both his, and all humane Underſtanding, and ſo his Skill fell ſhort: he found, as *Aſaph* ſays, *it was too hard for him.*

And therefore his Arithmetick failing him, he betakes himſelf to his Rhetorick: For what could be greater and higher, than for the moſt renowned wiſe Man that ever was, or will be in the World, and now anew made wiſer by the Light of a ſerious and thorow Repentance, properly directing and diſpoſing him to the knowledg of Sin, to make firſt ſo loud a Proclamation, *Behold, this I have found.* And then exaggerating the Matter, (as hath been opened) by his Pains in ſearching to find, *&c.* and all to ſhew that he valued the attainment of this above all other pieces of Wiſdom; and all this to raiſe up and heighten the Expectation of all who ſhould read this, what it would be he ſhould bring forth as the iſſue and product of this his *ſearch* and *finding.* And then to come off with this, *But I find not*; what ſhall I compare or liken it unto, but the Apoſtle's ſo ſolemn Story of his rapture into the *third Heavens?* And then all the News he brings from thence, ſhould be, that it was unutterable; and that he could tell nothing of it, was all he had to tell. This Contrivance and Circumlocution, and fetching the Matter about, which *Solomon* uſeth, was ſuch, as no Rhetorick or Invention can mend, whereby to ſet out the ſurpaſſing Infiniteneſs of this Account. This as to the mind and unriddling of this Riddle, *I find I find not*, in the general intent of it.

I now cloſe this Chapter, with adding this great Obſervation out of all hitherto, *That* Solomon *judged this to be a Point of greateſt moment and concernment for all Men to know.* In that of all Leſſons elſe which from experimental Repentance he had learned, he chuſeth to leave behind him but this alone, or at leaſt above all other, *That upon his moſt exquiſite ſearch, he found his actual Sins were infinite*; and to proclaim this with a *Behold*, and the greateſt Solemnity, calling upon all Men deeply to conſider it: which Point I ſhall enlarge upon afterwards.

CHAP. III.

A larger Confirmation of this Interpretation given, and a fuller Expoſition of the Words, by ſhewing that the Matter of this Account was of his own perſonal Wickedneſs, as a Penitent; and not only that one particular Sin, but of his whole Life paſt and preſent.

WHAT hath been hitherto ſpoken concerning the Way and Manner of his Speech uſed, and but in Generals, muſt needs beget further Deſires more certainly and particularly to be aſſured this to have been his Scope, and accordingly provoke to make a more narrow and thorow Inquiry,

What the ſubject Mattter or *Thing* this Account concerns, ſhould be?

And the Anſwer thereto is, That the Matter of this Account, whereof he pronounceth this, *I find I find not*, was,

I. An Account of Wickedneſs.
II. Of his own perſonal Follies and Wickedneſs; which,
III. As a Penitent he ſearch'd into, by Self-Examination, *&c.* and with Repentance for them.
IV. The Wickedneſs, not of that one particular way of ſinning only, but of his whole Life paſt and preſent.
V. That it was the innumerable Multitude riſing up afore him in his ſearch to ſuch an Infinity that cauſed him to ſay, *Behold, this I have found I find it not.*

Theſe Particulars I ſhall endeavour to demonſtrate, either out of theſe Words themſelves, or their coherence and aſpect to the Words foregoing or following after. *And this by Parts.* The four firſt in this Chapter, and the fifth in the next.

And this Reſolve comprehending many Particulars, whereof ſome will occaſion new Queries to be drawn forth, I ſhall therefore proſecute them in the way of *Query* and *Anſwer*, (whereof the one will beget the ſucceeding) as I have begun, till they have all of them brought forth.

I. To be ſure it was the Account of Wickedneſs, ſome or other, either of himſelf or others. For after he had in *ver.* 25. (as his Introduction) related how he was turned about, and had applied his Heart *to know, ſearch and ſeek out the Account of Wickedneſs*, &c. he here the ſecond time repeats and mentions this Account, and how *de facto*, and according to that Reſolution, he had purſued the ſeeking of it. And this alſo, although it be but a general Obſervation, yet conduceth greatly to fix the Interpretation, and to bring it to an Head; and ſtrikes off many other wide and wild Interpretations that are given of this Clauſe, which otherwiſe I ſhould not have indigitated.

II. They were his own perſonal Follies, ſought out by him he intends this of.

A late judicious Commentator obſerving how the word tranſlated *ver.* 25. [*the reaſon*] *of things*, did ſignify *the Account*, (as was by me obſerved) and to be alſo the very ſame word that is tranſlated *the Account* here in *ver.* 27. and that addition [*of Things*] not to be there in the Original: and withal, that *Solomon* in theſe words proſecutes the ſame Account that he had ſpoken of in *ver.* 25. he thereupon paraphraſeth the Words of *ver.* 25. thus, "*Solomon* applied his "Heart, or turned it about to ſeek Wiſdom, in taking account of *himſelf*, and

“ ſeeking to know *the Wickedneſs of his own Folly, and the Fooliſhneſs of his own* “ *Madneſs.* And ſo theſe Words (ſays he) in *ver.* 25. *The Reaſon of things,* “ is better rendered, *The Account of my ſelf and Ways.* And according to “ this Premiſe, he interprets theſe Words in my Text, *ver.* 27, 28. *Of his own* “ *Wickedneſs and Folly:* Thus he. And it is certain, that if *Solomon*'s own Sinfulneſs be aimed at in that Speech, *ver.* 25. then in this alſo. For 'tis evident it is one and the ſame Account in both, (which I ſhall urge by and by) which is confirmed by this, that *ver.* 26. (which comes between this Speech and it, in *ver.* 25. and ſo his main Scope tranſmits from *ver.* 25, unto this *ver.* 27.) treats (as I have ſhewed) of *the Follies of himſelf,* which he there bewaileth as a Penitent: And the Inference from thence will have a redoubled Strength for this, that therefore much more he goes on in theſe Words to ſpeak of his own perſonal Follies, he had ſought the Account of, but found it was infinite and paſt his Skill.—I here add no more, becauſe the whole of what follows in the very next ſucceeding third Section, does fully and directly ſerve to prove this Head alſo.

III. In a way of Repentance and daily Self-Examination and Search into them. Which appears by two Characters.

1. That he ſets to his penitential Mark or Token when he comes to theſe Words, and ſo upon the matter thereof, as being of a penitential Nature, *Behold, this have I found,* ſays the Soul that is by ſound Repentance gathered or returned to the Congregation of the Saints; and ſays it, to teſtify his true Repentance. This to be the comprehenſive Meaning of thoſe Words, rendered, *Thus ſaith the Preacher,* I take ſo much for granted amongſt Proteſtants, as I will not detain the Reader in a large Proof of it. The Word *Coheleth* is a Participle of the Feminine Gender, and therefore Interpreters uſe to ſupply it with *Nepheſh,* which is of the Feminine Gender alſo, and then it is all one as to ſay, *a Soul gathered,* as implied thereby. And whereas in thoſe other Places of this Book, where this Title comes in, it is joined with a Maſculine Verb, here alone the Verb *Amorah* [*Saith*] is in like manner Feminine, and ſo further ſerves to import his *Soul* to be intended, which is yet further confirmed by what doth immediately follow, *ver.* 28. *which my Soul ſeeks:* All which declare, that in this new Stile and Title *Solomon* intended his Soul as the Subject, as withal to ſhew how and with what a Vehemency his very Soul was in this matter ingaged. And then again, the Word *Coheleth* ſignifying a being gathered to the Congregation or the Church: It is inferred that therefore his Repentance was withal as ſignificantly connotated thereby: for by no other thing *is a Soul truly gathered to the Church* (or *added to the Church,* as the Apoſtle's Phraſe is) than by true and ſound Repentance: and it is the Soul that is the Subject of Repentance; and ſo ſtill in Scripture it is attributed to it, as therefore here, when Repentance is ſpoken of. And it is as ſure, that true Soul-Repentance is of and for a Mans own perſonal Sins; and therefore they muſt be intended. The Words of the fore-cited R. R. Annotators Paraphraſe upon this Word, are theſe, “ *Solomon* here added this Clauſe (ſays he) to teſtify “ to the Church his Repentance, namely, *This have I found,* ſaith the Soul, “ which by ſound Repentance is returned unto the Congregation of the Saints, “ which was before enſnared in the Nets and Bands of ſeducing Women. To that ſpecial Sin indeed he reſtrains it here, but I extend it to the Sins of his whole Life.

I call this *Solomon*'s Penitential Mark or Token, (proper to him in this his Book of Repentance) only in Alluſion as in Point of Speech, unto that great Apoſtle's Apoſtolical terming that one of his Mark, or Token, ſet by him to all his Epiſtles, 2 *Theſſ.* 3. 17.

Now put but all theſe together; 1. An Account ſpoken of; 2. An Account of Folly and Wickedneſs. 3. *Which my Soul yet ſeeks to find,* 4. ſays the penitent Soul. And what Account elſe ſhould this be ſuppoſed to be, other than the Account of his own Sins, and Follies of his own Soul?—And then by what other Ways and Means ſhould it be, he did yet ſeek out that Account, other than by Self-Examination and a daily ſearching into, and ſo computing of it?

A ſecond Character that he ſpeaks all this in a way of daily Self-examination and Repentance, is that great Vehemency wherewith his Soul (as we find it here expreſſed by him) was carried out to find this Account, together with his ſuitable Diligence and Exactneſs, or Pains he profeſſeth he had taken therein. And this will alſo as ſtrongly ſerve to evince that they were his own Sins he intended in theſe Words. Firſt, his Vehemency and Eagerneſs is thus expreſſed, *which yet my Soul ſeeketh*, that is, the very whole of my Soul, and the utmoſt Intention of it, continues after the hotteſt and moſt eager Purſuance of finding it; even to that very Day, which the Word [*yet*] *ſeeks*, argues. Theſe ſhew that the matter of this Account he look'd upon as of greateſt Moment, and the finding of it to be a Wiſdom far tranſcending all other Wiſdom, which he had given over. Yea, and (which yet heightneth this) that although he had found the very ſame Diſcouragement in the Purſuit of this, which he had found in the Study of all other Wiſdom, which for that very reaſon he profeſſeth to have in a manner quite given over, *ver.* 23, 24. becauſe it was too *deep* for him, *ver.* 25. and given over to that End, to attend this new Account or Point of Wiſdom. Yet ſtill we ſee him, notwithſtanding this Diſcouragement, proſecuting this unto that very Hour; yea, we find his Soul in a full Career after it, panting and almoſt out of Breath through Ardency and Heat of Purſuit, whilſt he utters this. What muſt be or can be ſuppoſed to have made the Difference, but that he found this Point of Wiſdom of infinitely greater Moment, even ſuch as his very Soul and everlaſting Salvation was concerned in; and ſo deeply concerned, as he could never lay the Study of this again down? For why? He muſt have laid Repenting down elſe: for by the Law of true Repentance (whereof the ſtudying to find out one's Sinfulneſs is always a Concomitant, yea, Pre-requiſite) he was daily engaged to this Duty, unto the End, to humble his Soul greatly before God, as great Sinners truly repenting uſe to do, and therefore daily to ſeek into this Account, and to do his beſt to caſt up that ſtill; and this although he ſtill found he fell never ſo ſhort of it, for that would but ſtill ſerve to humble him the more. So as his [But I find not the perfect Account] did not, ought not, could not diſcharge his Soul from a [*yet of ſeeking* to find it.] Add unto this, (which ſtill increaſeth the Evidence on this Hand) 2. That great Diligence, Pains and Exactneſs, which he profeſſeth to have continued in this, expreſſed in theſe Words, *counting one by one to find out the Account.* Which, whether it refers unto times ſpent therein, (as *Junius*) *ſemel atque iterum*, that is, once and again; or, one time after another, as we uſe to ſpeak when we would expreſs Sedulouſneſs and Induſtry, we ſay, ſtill to be at it, and upon a thing; or whether it refers to the things numbred or ſummed up; how that he had told them over *one by one*: However, either the one or other, they each import his great Diligence put forth in it. But the latter of theſe two ſpeaketh further the moſt exquiſite Exactneſs; and how that he had been as curious and exquiſite in his Search, according to his Power and Skill, as any neat Accomptant (a Merchant ſuppoſe) uſeth to be, who to be ſure to caſt up a Sum punctually, he doth it *one by one*, and contents not himſelf with a confuſed Gueſs only. Even thus (ſays *Solomon*) have I indeavoured to do, by a daily View of my fore-paſt Actions, taken ſingly and apart: yea, and I take Actions in Pieces to find out their Sinfulneſs; I have conſidered the Principles of them, my Ends in them, the Motives, the Affections that influenced them, the Circumſtances that did accompany them, and have narrowly examined and ſearched into all theſe, *one by one.* This is the ſecond Character.

And unto theſe two, both 1*ſt*, ſo exact, and 2*dly*, ſo vehement, a Soul-purſuance. It could not ſimply or mainly be the Account of others Wickedneſs, (to which moſt would carry it) nor can it be ſuppoſed to be that, which ſhould thus deeply have ingaged, fired and fixed him; but that a deep Senſe of his own Wickedneſs awakening him, ſhould do it, and ought to do it: This, the Examples in the Word, the Nature of true Repentance, and the Experience of all renewed Souls after a Relapſe (as his Caſe was) unto a freſh and deep Repentance, do abundantly confirm.

Here another *Query* doth ariſe, That it being granted that he ſpeaks this of his own Sins as a Penitent, yet whether not only of the Account of that one Species or kind of Sinning by Women, and the Conſequents thereof; becauſe he had alone inſiſted upon the mention thereof in *ver.* 26. this remains ſtill a Queſtion.

My *Return* unto this is, That both that Sort and the other, even all other Sins throughout the whole Courſe of his paſt, and alſo of his preſent daily Converſation, were the Object or Matter of this penitential Enquiry and Account here inſiſted on, which he upon his renewed Repentance had proſecuted with a continued Examination and Obſervation to that Day. To go over theſe by Parts.

I. As touching thoſe particular Sins about Women, *&c.* two things.

1. It is certain that thoſe are intended and included in a ſpecial and ſingular manner: For he inſtances therein, and therein only in the Verſe afore, as having been the chiefeſt of his Sins, which uſeth always to be unto Souls thorowly humbled, the grand Material of their Repentance, and upon which they are wont to ſpend the Strength of their ſorrowful Thoughts and Tears, as being the *Imprimis* of their Account. We muſt neceſſarily therefore judg, that *Solomon* did bring down along with him from the foregoing Verſe, the Account of this Sin, into this his main Account, *ver.* 27.

2. It is as certain, that that one Rivulet or Stream of Sinning had afforded ſo great a Spawn and Multitude of Sins, as did alone amount to ſuch an Infinity as might deſerve thoſe great Words, by which he exaggerates his *not finding*, &c.——But then I would have it noticed withal, that if this had alone been intended, it ſtill were a ſufficient Foundation for my Deſign and Purpoſe, out of theſe Words: For if the tranſgreſſing of one Commandment doth produce and afford ſo large a Reckoning, what will the Breach of all the other, throughout the Courſe of a Man's Life amount unto, when every Commandment ſhall bring in their Bills (as at ſuch Audits they uſe to do?) But though we paſs and allow that to have been his great *Imprimis*, yet we may and muſt take into this Account, all the other (though perhaps leſſer) *Items*, which being put together, do far exceed as to the Number of them.

II. As to that other part, That all the other Follies of his Life, paſt and preſent, were alſo the matter of his Search and Obſervation to find out the Account thereof, upon this his revived Repentance, *&c.* For this there are theſe competent Evidences.

1. The Aſpect or Correſpondency this Speech holds in the matter of it, with that of *ver.* 25. Had indeed theſe Words had Reference only to *ver.* 26. they might have been limited by and unto thoſe his Sinnings with Women, and his meaning then to have been, That in his ſearching into that Parcel or Heap of Sins, he found that alone to be infinite. But it is apparent that theſe Words look higher, and hold a former and more elderly Pre-acquaintance and ſtrict Connection of no leſs Immediateneſs with thoſe foregoing, *viz. I applied my Heart to know, and ſearch, and find out the Account of Wickedneſs, and Folly, and Madneſs,* in *ver.* 25. which apparently ſpeaks of Wickedneſs indefinitely, yea, univerſally; one kind of Wickedneſs as well as another. Well, and ſuitably unto that Speech, doth he here ſpeak this, *Behold, this I have found, counting one by one to find out the Account, which yet my Soul ſeeketh,* &c. It is evident 'tis the ſame Account he ſpeaks of in both, for the Word in the Original is one and the ſame in both, (though there tranſlated the *Reaſon*, here the *Account*.) When therefore in theſe Words he ſays, he ſought to *find out the Account*; I ask, what Account? but that and the ſame, he ſays, he had took up a Reſolution to ſearch into, in *ver.* 25. And further, which ſtrongly confirms this, he uſeth (in Effect) the ſame Words to expreſs his Search after it in theſe Words, which he had done in *ver.* 25. There he expreſſeth his purpoſed Reſolution by multiplying three Words, to *know*, *ſearch*, and *ſeek*; implying all Diligence: And in this he ſets down his Performance of that Reſolution, in terms equivalent,

ent, as to the expreſſing his Diligence, *viz.* that he had *counted one by one to find out the Account*; and (adds) *which yet my Soul ſeeks*: and there is but this Difference between what is ſaid about it in both Places: That in *ver.* 25. he ſpeaks as of what his fixed Intention and Reſolution at his firſt applying his Heart to that Study was: but here in theſe he ſpeaks of his Performance after ſome Progreſs made; and withal what the iſſueleſs Iſſue or Event of that Performance was, *viz.* [*But I find not*:] yet ſtill ſo as what was the object matter of that Account in the one, is one and the ſame in the other, even Folly and Wickedneſs, in both, of all ſorts. The very Looks and mutual Aſpects which both Verſes caſt one upon another, are ſo direct, full and broad, as none may or will deny it, that attentively eyes them both, ſpecially in the Original Language.

If therefore it were the Search into his own Wickedneſs and Follies indefinitely and generally expreſſed, and not one particular way of ſinning only, that had been the Object of that his Reſolution there expreſſed at the firſt Entrance into this Diſcourſe; and that it were alſo the ſame, of which here he relates the Proſecution: Then it is the whole of his Sinfulneſs indefinitely conſidered, and the Account thereof, and the Iſſue of that Account, which he here makes the Return of. And the Difference is but this, that in *ver.* 25. he ſhews, how he had firſt ſet himſelf to the Work, to *ſearch out Wickedneſs*, &c. all ſorts, one as well as another: but here he relates how he had *counted them one by one*, &c.

2. The Word [*Account*] it ſelf, here uſed, when it is ſet ſingle and alone, without any Addition of what it might be limited by, is ſtill in Scripture put for the whole and general Account of a Man's Sinfulneſs, which ὀνομαϛικῶς is ſtiled *the Account*, as being the grand or great Account of all Accounts; even as the Day of Judgment is ſtiled *that Day*. And ſo the Word *Account* is uſed here, *ver.* 27. it is ſaid alone, [*the Account*] and no more; he adds not of ſuch or ſuch a thing; and is therefore intended of *all his Sins*. And likewiſe *ver.* 25. *to know the Account*, is explained by ſaying, *And to know the Wickedneſs of Folly*, as being all one: And that other Phraſe, *one and one*, alſo favours this, which implies as a deſcending to Particulars, ſo his reaching after the Comprehenſion of an Univerſality, *all*, or the *whole*, as * *Pineda* obſerves; or as we alſo ſay, *one and all*. And therefore it is not to be reſtrained to the Account of that one particular Sinning, though that only was particularly forementioned for all the reſt.

* Numerus iſte binarius [*unum & alterum*] ſignificat univerſalitatem comprehendentem omnia. *Pineda in verba, & in tit.* 2. præfixo.

3. This Aſſertion is further ſtrengthened from their Coherence with the next ſucceeding Words, *One Man of a thouſand have I found, but not a Woman amongſt them all*: of which although the main and ſubſtantial Part of their Scope be to declare what the Wickedneſs of each Sex was in themſelves, or as they ſtand in Compariſon one with the other in that Reſpect, yet withal, as caſting back to the 27*th* Verſe; this Shadow iſſuing from the Coherence with theſe foregoing Paſſages about his own Sins; as thereby ſhewing what Influence either Sex, in his Converſation with them, had upon him, as they had been Occaſions, more or leſs, of ſinning to him, which Sins were now become Matter of Account and Repentance to him: And perhaps a more cloſe or ſufficienter Reaſon of his ſubjoining, ſo immediately, this ſucceeding Paſſage to the former, will hardly be found out: It was to ſhew, that as they were *corrupt* in themſelves, ſo *Corrupters*, (as the Prophet ſpeaks) *deceiving* as well as *deceived*, (as the Apoſtle) *enticing* as well as *enticed*, that is, *Corrupter of him* unto Sin: And ſo the Mind of that Coherence is to inſinuate, how that upon the Review of his own Sins paſt, and Account thereof, he had by ſad Experience *found* (as his Word is) the Generality of *Men* he had converſed with, to have been Temptations to him; ſcarce *one of a thouſand* but had been ſo unto him; though comparatively the *Women*, to an Univerſality, had been much more. Which Scope from the Coherence is confirmed by this; That if his Intent and Purpoſe in uttering that latter Part, *Not one Woman among them all*, was to ſhew how they had been ſuch Seducers and means of Sinning unto himſelf: (and this Interpreters do very generally acknowledg and obſerve to have been his Intent there-

Jer. 6. 18.
2 Tim. 3. 13.
Prov. 1. 10.
with
Jam. 1. 14.

in :) Then why ſhould not the fore part [*one Man of a thouſand have I found*] have the ſame drift alſo?

If any will ſay, Ay, but he mentions that about Men, with a Difference of Commendation rather.

My Reply is, That his Commendation is but of *one among a thouſand*, which includes a more than implied Accuſation of all the reſt of Men, to have been even as Women in this Reſpect unto him: (To him, I ſay, and not only as corrupt in themſelves, but Enticers to, or Infecters of himſelf with Evil.) For to the ſame real Intent and Reſpect that he mentions that of *all Women*, he doth alſo that of the *thouſands of Men*. Now it is evident from *ver.* 26. that in and unto that Reſpect it is he repeateth this again here about the Women: Only indeed he ſets the eminent Brand upon the Women, and his Sins occaſioned by them in both Places.——Now if this be his general Scope, then it will readily follow, that his own Sins, occaſioned by his Converſe with Men, as well as thoſe by Women, were thoſe which he here had in Contemplation before him, whilſt as a Penitent, he pronounced this in *ver.* 27. And therefore it is not to be limited to that one ſcore of Sinnings from Women, but to be extended unto thoſe from Men alſo. And if ſo, then why not as generally to any other kind of Sinnings, whether alone by himſelf committed, or with others? All which now, as a Penitent, he had Cauſe to ſearch the Account of, to remember and bewail.

III. As it was the Account of the Sins of his Life paſt, ſo it doth take in withal *a continued Search into Sins preſent*, or thoſe which daily paſſed him: For from the time of a *begun or renewed Repentance*, the Examination of daily Sins, uſeth to be a Penitent's daily Task. This that ſmall Inſertion of one Word, the Particle [*yet*] *The Account which my Soul* [*yet*] *ſeeks*, doth import.——[*Yet*] that is, continually and unto this Day; from the firſt that I did ſet afreſh upon this Repentance-Work. And as he thus ſpeaks of a continual Exerciſe of his Soul this way, ſo it may ſeem more rational, that he ſuitably ſhould principally intend to ſhew his daily Exerciſe to have been about his continual daily Sinnings of what kind ſoever: And ſo about Sins *quotidianæ incurſionis*, or which through the Remainders of Corruption do fall out and accompany ones ordinary Converſation. And it is far harder to imagine his meaning to be limited to that one way of Sinning mentioned; as if he would ſignify how his Mind had been taken up with the Accounts of that Extravagancy alone, rather than to ſuppoſe it was about all other Sins generally and indefinitely, (though begun upon Occaſion of that) eſpecially if withal it be conſidered, that he ſpeaks this of a very *narrow Search and Inquiſition*, whereas thoſe his effeminate Sinnings and the Conſequences thereof, had been more groſs and conſpicuous, and came ſtaring in upon him, (his Conſcience being once awakened) whereas they are the Leaven of quotidian Corruptions, that are apt to ſcape out Obſervation, and *finding out*, without a curious and more diligent Inquiſition into every *Corner of the Heart, to find out the Account* of them, which he profeſſeth here to have made.

Uſque in hanc horam. *Campenſis.*

Yea, the Meen, Look, or manner of his Speech (if viewed together with all the other Lines and Glances we have obſerved it caſts) doth inſinuate, that after he had made Inſtance of that one way of Sinning, apart, in the former Verſe, he ſhould now proceed and riſe up higher, (for he ſpeaks by a way of a *Progreſſus*) how that from thence he had been led into the Account of the Sins of his whole Life *one by one*; and thereupon did here give his Eſtimate upon the total or univerſal View thereof. And unto this Purpoſe it is ſomewhat ſignificantly obſervable, that but *now* it is, he affixeth his [*Behold*] upon this; whereas whilſt he was upon bewailing thoſe particular Sins, *ver.* 26. he forbore it, and expreſſed his ſenſe thereof, only in the Language of *bitterer than Death* (or Hell) *&c.* reſerving his *Behold*, and his *this have I found*, until *now*: And why? becauſe *now* he was upon the whole and total of his Sinfulneſs, which roſe up before his View (upon his ſearching into the Account of it) to ſo vaſt and amazing a Proſpect (or rather Retroſpect) as that of the whole Account of his whole Life muſt needs be ſuppoſed to afford him, *that* being the great and infinite Sum. This *the Account* of all *Accounts*, and (as was obſerved) by way of Singularity, ſo ſtiled in the Scriptures.

The Genuineneſs of the Series and Coherence that this whole Interpretation doth give unto the whole of theſe Verſes, the 25*th*, 26*th*, 27*th*, 28*th*, doth exceedingly illuſtrate the Truth of this Aſſertion. I may briefly paraphraſe them thus, and draw this Diagram through them; as if *Solomon* had ſaid,
“ I did ſet my ſelf to find out the *Account of Folly and Wickedneſs*; and I began,
“ and was firſt ſtruck with a Senſe of what had been my boſom-luſt, my
“ inordinate Love to Women; and in that one Luſt, and the Iſſues thereof;
“ and upon Search, I found many, many Nets and Intanglements, I had been
“ held in, *ver.* 26. and thereby being awakened, I was from the View thereof
“ carried on, and gently led into a caſting up the Accounts of my other
“ Sins whatever in my Life. And thereupon I found ſuch Swarms and
“ Troops came up before my now humbled Soul, that if you ask me the Account
“ thereof, I can give no better, than only to ſay, [*Behold, this have I*
“ *found, that I find it not:*] and this notwithſtanding my utmoſt Diligence,
“ *counting one by one*, and moſt ardent Deſires in the Proſecution of it continued
“ to this Day, [*which my Soul yet ſeeks.*] Thus far *Solomon*.

And in the laſt Place, this Draught or Coherence of theſe Verſes given, doth as naturally comport with the Method and Order of God's working upon Men in the Experience of the moſt of true penitent Souls, whether in their firſt or renewed Repentances after a great Relapſe: In which the Progreſs of God's dealing (as I ſhewed at the Entrance to the Expoſition of *ver.* 26.) holds uſually this Courſe, to begin to trouble a Soul, for ſome eminent groſſer Miſcarriages, and from thence to lead them on to the aſtoniſhing Diſcovery of all the reſt, the whole of their other Sinfulneſs, of what kind ſoever. And unto this, as God's Method, the ordinary Experience of moſt repenting Spirits will likewiſe readily aſſent: ſo as this Interpretation every way approves it ſelf in all theſe Reſpects to be moſt genuine.

V. Other Interpretations briefly animadverted.

It cannot therefore be that any Matter of foreign Knowledg, merely out of himſelf, or out of the Sphere of his own proper Concernment, ſhould be the chief, much leſs the only Subject of his Search and Studies here intended: Such as either, 1*ſt*, To find out the Wiles, cunning Devices, Artifices and Deceits, *&c.* that are in Womens Hearts to enveigle and enſnare Men. Nor yet, 2*dly*, His having obſerved how the Wickedneſs of Women doth comparatively exceed that of Men. And then 3*dly*, How both had ſo far ſurpaſſed his Skill and Wiſdom to find out: (Which things many Interpreters do carry the whole or main of the Senſe and Coherence of theſe Words unto.) Theſe, I ſay, cannot be the main Scope, upon all the Accounts forementioned.

For 1. It pitcheth *Solomon*'s main Scope upon too mean a Subject for all this grand and ſolemn Proclamation; (1.) *Behold*, (but four times uſed in this Book:) (2.) With this Indigitation or Emphaſis, *Behold* [*This*] *this have I found*; who (3.) am the great Preacher in *Iſrael*, and now a penitent Soul: It pitcheth, I ſay, all theſe upon a poor low Buſineſs, (in Compariſon) a *Theme*, which Philoſophers and Poets ſo abound in, and declaim upon, as all this about Womens Wiles, *&c.* is.

Nor 2. could he eſteem that, ſo great a Point of Wiſdom, as to give over all other Wiſdom for the Study of it.

Nor 3. was that a Matter of ſo great Moment as ſhould deſerve, yea, ſwallow up his moſt precious Time and Intention of Mind to *find out the Account* of, which he here profeſſeth he had ſpent, and was engaged *yet* to ſpend upon it.

There are two things which ſpecially have occaſioned this Miſtake.

1. In that his *ſearching one by one*, ver. 27. ſeems in the firſt Sound of it to have Reſpect to, and to be the ſame thing with his having found but *one*

of a thouſand, and among Women, *not one:* and the one to anſwer to the other.——Whereas in Reality his counting *one by one*, ver. 27. is not a reckoning, ſtudying or counting of Perſons *one by one*, of either Sex, but a counting of *Sins* and *Follies*, *one by one*, as its Coherence with, and Reference to *ver.* 25. manifeſtly ſhews: As alſo to *find out the Account*, ver. 27. is to find out the Sum or Account of the Number of Wickedneſſes, as *Hierome* ſays the Word ſignifies.

The 2*d* Miſtake, That the latter Clauſe, *One Man have I found*, &c. but among Women *I have not found*, ſhould anſwer unto, and be but a further explaining of thoſe two foregone Paſſages, *ver.* 27. The firſt, *This*, it is, *I have found*, (ſo there) namely, *one Man*, &c. (here) the ſecond, *But I find not*, (there) that is, *I find not one Woman*, (here.)——Whereas, beſides that it is dilute enough at beſt, this Gloſs doth make the matter of theſe latter Clauſes to be in whole and in all but one and the ſame thing with the foregoing in *ver.* 27.——Whereas it is everlaſtingly unimaginable, that merely his *finding out this* (Maxim) but *one Man of a thouſand*, and his *not finding one Woman*, &c. ſhould be the ſole object matter of ſo great an Out-cry about it, or be ſo great a Matter, as that which in *ver.* 27. and the Beginning of *ver.* 28. he doth make of what he there ſpeaks of, as appears by what hath been exaggerated about it, and but now alledged: Yea, I may ſay, it is impoſſible it ſhould be the ſame. Therefore theſe two ſeveral Sayings, the firſt and laſt, muſt neceſſarily materially differ. The firſt Sayings, ſpeaking of one thing, *viz. The Account of his own Sins:* the latter of another, *viz.* His Obſervation of the Wickedneſs in both Sexes comparatively made. This in the primary Intention of it. And are ſo far from being in all, or in whole, the Explication of the former, that it is no part of that Account there which was of Sins properly belonging to himſelf, further than as in that ſecondary Reſpect (which I mentioned) which riſeth merely from its ſo immediate following after the former, that Wickedneſs in both Sexes had been accidental Occaſions of Sinnings and Temptation to himſelf. But I ſhall expound thoſe latter Speeches apart by themſelves by and by.

See Mercer.

CHAP. IV.

That it was the Multitude of Sins was in his Eye, that made him to ſay, I find not.

IF any will yet make *Query,* (if perhaps after all this there be any need) ***what it was in his own Sinfulneſs that*** Solomon ***found to be thus infinite?*** for which *Query,* becauſe there may ſeem this ground that there are two *Infinites* in Sin, one of Greatneſs for Guilt, the other of Number and Multitude, and ſo which of theſe ſhould be intended, might be yet a Queſtion: But chiefly, becauſe the Reſolution gives further Opportunity to confirm the very Point or Main of this my intended Subject, I therefore ſhall give further Anſwer thereunto.

I eaſily grant the firſt of theſe two to be included; for his ſad Bewailment in *ver. 26.* argues it, *I find more bitter than Death,* ſpeaking of that one way of Sinning by Women. Yet ſtill it was in a more eminent manner the Number and the Multitude of Sins in his whole Life, which he hath in his Eye, in this *27th* Verſe, that cauſed him to utter the Infiniteneſs thereof by this unexpreſſing Expreſſion [*I find not.*]

I. That his Eye was upon the Number, that Phraſe in the middle of the Words [*counting one by one*] argues: for it moſt properly imports an having ſought an Account by numbring. And though the Word *counting,* is not in the Original, yet our Tranſlators underſtood that to be evidently implied as the ſenſe of that Phraſe [*one by one,*] and ſo they choſe to render it [*counting one by one:*] and if that word *counting* ſhould be left out, yet the Phraſe it ſelf, [*one one*] —or [*one and one,*] —or (as ſome) [*one unto one*] as in numbring by Addition, —or [*one and the other*]—(all which are ſeveral Readings which the Original doth bear) ſtill all comes to one as to our Purpoſe: for each of them properly concern numbring. And further, *one and one,* —or *one and t'other,* are in ordinary Phraſe of Speech put to expreſs, *1ſt,* Univerſality, or the [*all*] of things; as we uſe to ſay, *one and all.* And *2dly,* withal import a particular diſtinct View of things, and not in the groſs only. In like Senſe we alſo uſe to ſay, *one and t'other,* or *neither one nor t'other*; ſo noting forth Particularity. And thus the Mind of that Paſſage, *counting one by one,* proves to be this, that *Solomon* going about to find out the Account of *all* and the *whole* of his Sinfulneſs, had unto that end conſidered his Sins diſtinctly and particularly, *one and one*; and not contented himſelf with a confuſed Knowledg and Senſe of them, ſuch as the Generality of Men have of their Sinfulneſs, who uſe in a ſlight and common wretchleſs manner to ſpeak of it, *We are all Sinners,* and ſo paſs it over, and think ſuch a Conviction ſufficient, but 'twas not ſo in *Solomon.* This then is the firſt Evidence, that it refers unto an Account by numbring; or, which is equivalent in Senſe thereto, unto a weighing and conſidering all and each diſtinctly and particularly.—Now if it were ſuch an Account by numbring, then it follows, that it was the ſuperabounding *Multitude or Number* which did put the ſtand or ſet to his Apprehenſions; or which made him to ſay [*I find it not*] as that which was infinite in that reſpect.

Illa eſt ſimplex & genuina exponendi ratio, quam Hieronimus, Albinus, Nicolaus, Lyra, & Hebræizantes omnes ſequuntur, ut [*unum & alterum*] referatur ad numerum. Rurſus, numerus (nempe iſte Binarius) (unum & alterum) ſignificet univerſitatem comprehendentem omnia. *Pineda in verba, & in titulo 2. præfixo.*

Some read it copulative, Unum & unum, *Campenſis:* Unum & alterum, *Vulg. Others with Prepoſitions,* Unam ad unam, *Symmachus:* Unum ad aliud, pariendo ſcilicet grandem ſummam. *Hieron. in comment. in locum.* μία τῇ μιᾷ, *Septuag.*

But further, and more particularly, it appears, if we either conſult the Words immediately afore; or if we conſider what follows in the Sum and Concluſion of all in *ver. 29.*

II. *The Words afore.*] For although (as was obſerved) the Heinouſneſs and the Dangerouſneſs of thoſe ways of Sinning, to his Soul, are the eminent things ſet out in *ver.* 26. yet there alſo a Multitude and a Variety of Sinnings, are intimated and connotated. And he begins even from thence, to ſhew, he had found many and manifold Evils to be the Concomitants and Conſequents thereof. This, thoſe Similitudes of Nets and Snares, and Bonds (which he ſo cries out of) evidently import; and they ſignify not only that they were many, but manifold, variouſly wrought and interwoven Contrivements and artificial Webs, of many Threads, and Engines of many Links: for ſuch Works of Art and Variety are Nets and Snares, and Chains. And he intends thereby to ſet forth his own Seducements and Entanglements, for *Multitude* and *Variety*; and what they had been to him. And thus though he cries out of the Bitterneſs or Greatneſs of his Sin in them, yet particularly in and by thoſe Expreſſions he further points to the Multitude of Temptations he fell into.

And to illuſtrate this, I may pertinently re-aſſume that Scripture I did before but mention, and thereby a-new ſet forth the Mind of *Solomon* as to this; both theſe Scriptures being in Scope and Expreſſions exceeding parallel each to other. It is 1 *Tim.* 6. 9. *They that will be rich, fall into Temptation and a Snare, and into many and hurtful Luſts, which drown Men in Perdition.* Thus ſpeaks the Apoſtle of the Love of Riches. And further in the following Verſe, in reſpect unto thoſe many Luſts, he ſtiles it, *a Root of all Evil.* There are many things in this the Apoſtle's Speech, that are parallel to *Solomon*'s Caſe, and unto his Expreſſions here about it: The very Phraſes and Alluſions there, are like and near of kin to theſe here, if we will but look round about the Words; as whilſt he entitleth his Sin, *Folly and Madneſs*, ver. 25. the Apoſtle doth the ſame, *fooliſh Luſts.* *Solomon* compareth his Temptations unto Snares, in which Beaſts, made to be taken and deſtroyed, are caught: the Apoſtle in expreſs Words uſeth the ſame Metaphor. Again, as *Solomon* compares them to Nets for Fowls or Fiſhes; ſo the Apoſtle's Phraſe is, *drowned in Perdition*; even as Fiſhes and Fowls when caught are deſtroyed in boiling hot Water, or ſuch ſcalding Liquor, ſo theſe in Perdition. But that which I principally called in the Help of this Place for, was, to ſhew that in Scripture-Phraſe a Snare or Temptation, when applied thus unto a Boſom-Sin in ſuch a Caſe as this of *Solomon's*, implieth a many and manifold, yea, an innumerable Company of Sins, which it leads into, and which accompany it. For unto that Purpoſe it is the Apoſtle there uſeth the Phraſe, whilſt he declares the Danger of ſuch a Sin to be *a falling into Temptation and a Snare*; which he then further amplifies and explains by this, and *into many fooliſh Luſts*; yea, and for the ſame reſpect terms it alſo, a *Root of all Evil.* Now let us but firſt underſtand *Solomon*, (when ſpeaking of his Boſom-Sin in reſpect of the Conſequences thereof) to intend [by *Snares*] a *many hurtful Follies*, which he had run into by reaſon and occaſion thereof; and this according to the Intent of the ſame Spirit, (who wrote both the one and the other, in the Old and New Teſtament, and knows his own Language) and then it may be evident, that in like manner he here intended that this Boſom-Sin of his, had been a *Root of many Evils* to him.

And then if there were ſuch a Multitude of Sins, that ſprung out of the Womb of this one Sin, which he had the Apprehenſion of, in writing *verſe* 26. it is then obvious enough, that in theſe next Verſes, in which he ſets down the Account of his whole Life, together with theſe, that he intends to expreſs an infinitely far greater Number, which cauſed him with Aſtoniſhment to cry out, *Behold, this I have found I find not*: And ſo, that *this*, of the Multitude, is *that* very thing which he drives along in all.

III. *In the Words after.*] If all this might not perſwade that this was indeed his drift, you have *Solomon* himſelf e're he takes off his Pen, interpreting himſelf, in uſing the very ſame plain Word, which the Apoſtle interpreted his meaning alſo by: for in the Centre and Concluſion of the whole Diſcourſe (and which ſums up the whole) he terms all theſe and other Sins [*the many Inventions*] namely, which he himſelf for his ſhare, and all Mankind each of them for theirs, had ſought out to ſin againſt God withal; and brings it in, in the Concluſion, as that which had been one main thing, this his Account of Folly throughout his Diſcourſe had run upon, and which he had in contemplation all along.

I ſhould here inforce this third and laſt Evidence, (for ſo in order it is) which may be extracted from that word *Many*, as it ſtands in *ver.* 29. as that which is ſtrongly pertinent to prove the numberleſs Multitude of Sins to have been in *Solomon*'s Eye, in theſe Verſes now expounded, and all along.—— But there lies a brief remainder of *ver.* 28. in my way firſt to be explained.

One Man among a thouſand have I found, but a Woman among all thoſe have I not found.] Becauſe theſe Words lie as a ſeeming Interruption between that which I mainly am in proſecution of, (namely, *that third Evidence* from the [*Many*] ver. 29.) I ſhall at preſent give but a brief account of them; yet ſome, to the end I may hold an equipage about this parcel of this Scripture, with what I have done in the former, which I have expounded, and ſo I ſhall this.

The Account hereof ſhall be, (1.) Of the Occaſion of their Inſertion. (2.) Their Coherence with the former. (3.) To what Purpoſe they come in. And (4.) alſo the Senſe of them. All which will remove any Stumbles that might ariſe from them, to divert from the Senſe of the foregoing Words hitherto given.

Firſt; Let it be heedfully remembred, that they are utterly a new Maxim, and no part of the Sentence foregoing, or of the Account there ſpoken of. *This*, their having a new [*have I found*] given them, ſhews; *That*, in common, having been uſed by *Solomon* as a mark or poſt of diſtinction given to four ſeveral compleat Periods, (whereof this is one) to ſever them each from other, in this Paragraph. See the firſt Reſolve in anſwer to the firſt Query above.

Secondly; His Inſertion of it beſides had a pertinent Occaſion and Riſe from the foregoing. For in his having (as a Penitent) taken a view of the Sins of his whole Life paſt, he found, and could not but find his own Sins to have been complicate and interwoven with the Sins of multitudes of others, both Men and Women; he having (being a King) had more occaſion of acceſs to him, and ſo of converſe with varieties of both Sexes, more than any other Man. And they generally having been occaſions of Temptations to him, and of his ſo much ſinning, which he now with Grief remembers; he therefore in remembring his own, remembreth theirs, and ſo aptly ſubjoins his Obſervations about their Wickedneſs alſo, after he had diſpatch'd and ſpoken that of the Account of his own, in the foregoing Words.

Thirdly; His annexing it, was to this End and further Scope, to render his Diſcourſe and Account about Folly and Wickedneſs the more compleat. For, (1.) By the annexing of this, he ſhould, as then, have comprehenſively ſpoken to the Corruption of either Sex, and ſo of all Mankind; and given in a Judgment thereof as well as of his own. And (2.) thereby further make a fair and advantagious Introduction into that general and final Maxim wherein he centers, *ver.* 29. which was to comprehend the demonſtration of his own and all Mankind's Sinfulneſs; *God made Man upright, but they*, &c. and therefore full meet it was to inſert this before.

Fourthly; For the ſenſe and meaning of the Axiom it ſelf, that will be cleared by putting, and then anſwering, a Query; the ground for which is this;

That if his Scope be aſſerted to be, to ſet out the Wickedneſs and Madneſs in all the Sons of *Adam*, this Maxim ſeems to except ſome few of Men from that general Corruption; *One Man of a thouſand have I found.*

The Anſwer whereunto will riſe from the genuine ſenſe of the Words which we ſhall arrive at, by conſidering them either, 1ſt. Simply: or,

2*dly*. As they are a Comparative between Men and Women.

1*ſt*. If we conſider them ſimply, or how Men and Women are ſimply repreſented by him, without compariſon one with another; and then their Scope is, that,

1. As towards God, they are both and all univerſally corrupt; he ſuppoſes that here; for the next Words do expreſly affirm it, *God made Man* (all Men) *upright* (in *Adam*,) *but they* (all of them) *have ſought out*, &c. And his Father *David* had aforehand inſtructed him in two Pſalms, that unto God's Eye, who is ſaid *to look down from Heaven upon the Children of Men, every one of them is gone back: They are altogether become filthy; there is none that doth Good*, [*no not one*.] So as in relation unto God, they are all *fallen ſhort of the Glory of God*, as the Apoſtle's Interpretation of theſe Sayings is, *Rom*. 3. 23. It is not therefore his Drift here to exempt any one Man, no, not his *one of a thouſand*, from his ſhare in that common Corruption and Apoſtacy. But,

Pſal. 14. 3.
Pſal. 53. 3.

2. His Speech is to be underſtood as relating to the working of Corruption in them, in the way of humane Converſe, and Entercourſe of their Relations, one to and with another; and ſo far as they are any way outward occaſions or temptations to others of Sinnings through mutual Converſe. And the reaſon is, for by what himſelf had had in Converſe with either Sex, and by experience had *found* (as his word is) of either Sex, to have been of damage to him; on that occaſion it is (and ſo with a great eye and reſpect thereunto) he utters this.

3. He pronounceth the generality of Men to be every whit as bad as Women; *Never Barrel* (or Basket rather, as *Jeremy*'s alluſion is, *chap*. 24.) *better*, *&c.* for whilſt he ſays but *one Man of a thouſand*, that is, of a great number, he concludes the Generality of Men under the ſame Condemnation he doth the Univerſality of Women,—all alike. Thus ſimply.

2*dly*. As for his comparative conſidering them, (in that ſo ſmall difference of but *one* he had found) it is thus to be underſtood.

Firſt, Negatively, in two Reſpects.

1. Not in reſpect to Grace; as if more Men were godly, and comparatively fewer or none of Women. For,

(1.) It holds not true either in the Old Teſtament or the New: And that equal Privilege, *Neither Male nor Female in Chriſt*, &c. preferring neither before the other, as to that reſpect, cuts off all ſuppoſition of ſuch a meaning here.

(2.) *Solomon* profeſſing to utter this from experience, *I find*, &c. his Judgment or Verdict had been founded upon a partial and not competent Evidence, if that ſhould have been his meaning: For as to Women, his Knowledg and Converſe had been moſt with Heatheniſh Idolatrous Women, 1 *Kings* 11. And as to Men, it was moſtly with his own Country-men the Jews, (and *Salvation was of the Jews* then, as Chriſt ſays, *John* 4.) And therefore ſuch a general Sentence, of ſuch a difference between the Sexes, as to point of Grace, upon his experience of Perſons ſo unequally compar'd, as to that reſpect atteſted, had been notoriouſly incompetent, and liable to exception.

(3.) This did no way pertain to his Scope or Deſign at firſt propoſed, *ver.* 25. which was to ſearch into Folly, Madneſs, *&c.* which is therefore the meaſure of that which follows, and according to the Line thereof, this Saying muſt be underſtood: It had therefore been a going out of his Line, to have pronounced what difference Grace doth put: This was no part of his cognizance. His general Drift then muſt relate to the workings of Corruption and Madneſs, which may be obſerved to be in Men and Women comparatively in either State, whether of Grace or not: *Comparatis comparandis*, that is, comparing whether godly Men with godly Women, or ungodly with ungodly.

2. As to Perſons. Nor is this Senſe (as not that Speech neither in the former, *ver*. 26.) about Women, to be limited unto the *whoriſh Women* only; for the Old Teſtament gives not Heatheniſh Wives that Language, but of *ſtrange Wives*,

Wives, &c. And again, in that ſenſe to have ſaid, he had not found *one among a thouſand* of ſuch, had been all one as to have ſaid, I find not one good or vertuous Woman among ſo many Whores. But it is Women in the general, as denoting that Sex in diſtinction from Men. This as to the Negative.

Secondly, Poſitively: And ſo the difference intended reſpects,

1. The outward breakings forth and workings of Corruption in a viſible manner, unto what ſuch a Man as *Solomon* or others may *find*, (that is his word) that is, obſerve in them.

2. How that in reſpect of viſible breakings forth in humane Converſe, *&c.* you may perhaps find a Man, who by reaſon of a ſtrength of Wiſdom, and deeper ſtamps of moral Vertues accompanying it, (which the Maſculine Temper renders Men more capable of) are in reſpect to a running out into a viſible Madneſs of Folly, or an exceſs of Folly, (which is *Solomon*'s meaſure, *ver.* 25.) as diſingenuities to Reaſon, weakneſſes of Paſſions, Humours, (all which the Female Temper is univerſally, yea and Men generally, more prone and expoſed unto.) In reſpect, I ſay, unto theſe Exceſſes, there may be found ſome of Men, who is a * *ſober moderate Sinner*, and their corrupt Nature ſo poiſed and attempered, as they may be converſed withal more ſafely by their Relations and Aſſociates, without affrication, or catching and conveying the itch of any great Diſtemper; as alſo in relation to humane Societies and publick † Good. Such *Paragons* of Vertue were ſome among the Heathen, as *Fabritius*, *Socrates*, &c. and ſome ſuch *Solomon* had found among the Jews in his time, as *Ethan*, and *Heman*, and *Chalcol*, and *Darda*, of whoſe excelling Wiſdom mention is made, 1 *Kings* 4. 31.

3. Nor that rigidly neither, that none, none among Women ſuch; for himſelf ſets out a vertuous Woman in all reſpects, *Prov.* 31. but yet more rarely than among Men, *ver.* 10. *A vertuous Woman who can find? Parum pro nullo reputatur.*

The ground of this difference I will not inſiſt on, which even Philoſophers have been much upon, inſomuch as Vertue among the Romans had its Name derived *(à viro & à viribus)* from what excels in || Men: *Et mulier quaſi mollior*, Women their Name from Softneſs and Weakneſs, their Temper being, as ſoft Wax, not capable of a permanent vertue and ſtayedneſs, or as thin and ſlighter Paper, wherein Ink doth *diffluere*, run into Stains, Blots, Paſſions, Humours; whereas other is compact. Nor are the Scriptures altogether ſilent in taking notice of this reaſon of the difference; beſides that Place quoted in the laſt marginal Note, that alſo in 1 *Pet.* 3. 7. *Let the Men dwell according to knowledg*, namely, as becometh Men; by which the Holy Ghoſt attributeth Wiſdom and Knowledg to the Man; and Wiſdom is the Governour of Vertue: but then terms the Woman the *weaker Veſſel*, which even in Innocency ſhe was; and therefore noticed to have been firſt *ſet upon by Satan*, and *firſt in the Tranſgreſſion*. And now in this fallen Eſtate, Weakneſs (of Sin) being added to Weakneſs (of Conſtitution) it makes the Weakneſs comparatively greater. And *Solomon* here is not far off from this, whilſt he thus expreſſes himſelf, *One Man* (in the Original it is *an Adam) have I found*, &c. For an high Paragon of Vertue, Wiſdom, Conſtancy, *&c.* is the neareſt Shadow (which ſome term the Relicks) of that Image of Uprightneſs, (of which in the next Verſe) which *Adam* was created in: even as temporary Enlightnings, *&c.* which are in Men not attaining Regeneration, are the ſhadow and counterfeit of ſaving Evangelical Grace.

Having thus cleared the way, I come now to the Expoſition of *Verſe* 29.

* Tolerabilem. *So* Clarius *on the Words.*

† Politicè probum. *Ferdinandus.* Virum cordatum & ſapientem, fidelem & conſtantem. *A Lapide.* Virum fidelem, cui tutò quis ſe credere poſſit. *Pineda.*

|| *See* 1 Cor. 16. 13. Shew your ſelves Men, Be ſtrong, *are Synonima's.*

CHAP. V.

The Expoſition of Verſe 29. *and that the* Multitude of Sinnings *is the Center of* Solomon's *Diſcourſe*; Lo, (*or behold*) this only have I found, that God made Man upright, but They have ſought out many Inventions, *&c. Shewing in general that this Verſe contains,* 1. *In the latter Clauſe, a ſummary Repetition of what in the former Verſes.* 2. *In the whole of it, a Demonſtration of Man's Corruption: And wherein that Demonſtration lies.*

THE whole of my Deſign upon theſe Words is accompliſhed in two Things.

I. An Expoſition of the Words.

II. The third Evidence aforementioned, which the word *Many*, as it ſtands in this Verſe, gives, that the multitude of Sins had been in his eye in the former Verſes alſo, unto which that Epithet hath an aſpect.

The firſt in this fifth Chapter.

The other in the ſixth Chapter.

Firſt, The Expoſition.

I. Theſe Words are the grand and final Iſſue and Concluſion, as generally all Interpreters do acknowledg, diſcovering the Source, Spring, and Well-head of all the Corruption which is in us all, whether himſelf or others, he had been diſcourſing of; which became him thus at laſt to add and ſet down as the *Coronis* of the whole. And he magnifies the finding of it above all thoſe other Diſcoveries forementioned, and that upon a treble account: 1. As that which had humbled him through comparing his corrupt Eſtate with that Uprightneſs God had created us all in. And 2. which alone had ſatisfied him, it arriving at the bottom-ground upon which the Follies of himſelf and all Men do come to be Sin and Wickedneſs, even becauſe God made Man upright at the firſt; their Sin in that regard lying in their having deviated and ſwerved from that Uprightneſs. As alſo 3. laying open the true riſe of all that variety and multitude of Wickedneſs Men run into, even by being fallen from that Integrity, which whilſt they retained, they ſought and enjoyed in that *one thing*, which was the true and their ſole Happineſs, *viz.* in God; but having loſt, and ceaſing to do ſo, they go aſtray, and wander in a thouſand ways of Error, and ſeek out new Inventions to be happy by. And that *Solomon* was thus highly affected at the diſcovery of it, as riſing up to a perfect demonſtration thereof, his Words ſhew, *This only have I found*; that is, this alone as ſatisfactory to my Mind. And to ſee things in their true Cauſes and Originals, ſatisfies the Mind of any wiſe and intelligent Enquirer, as he was. He had diſcried afore, that this Wickedneſs was infinite for number, and univerſal for extent in all Men: but that Sight left him confounded rather than ſatisfied, *This I find, that I find it not*; and in that ſtrain he ſpeaks of that: but this was it he acquieſced and reſted in, *Behold, this only have I found*, &c.

And that this Verſe ſhould be a Demonſtration, giving the reaſon of the former, the current and ſeries of his whole Diſcourſe, (whereof this is the cloſe) doth further ſhew: for having at the beginning, *ver.* 23. profeſſed to ſearch the *Reaſon* and *Account* (uſing on purpoſe a word that ſignifies both) in the proceſs of it, he firſt declares what he had by experience found as touching that Account, that is, 1. The numerical Account, *ver.* 25. and then, 2. in this *29th* Verſe, at the end of all, he proclaims with a *Behold*, the rational Account of what had gone before.

And in courſe of Speech we know it is uſual, when one hath made a bare narrative of a Matter, then to come in at the cloſe with the bottom-cauſes or grounds of what he had related before.— And ſo hath *Solomon* done here, and it is as if he had ſaid, 'As touching what I have hitherto ſpoken of, either mine 'or of others Sinfulneſs, I find this to be the ſource and riſe of all, and ſpeci-'ally of the multitude of Sins in me and them, *That Man was made upright, but 'they have ſought out*, &c. This in general, that the whole Verſe contains a Demonſtration.

II. More particularly this laſt Clauſe of the Verſe, that is, theſe words, *They ſought out many Inventions*, may be conſidered two ways.

Firſt; Singly and abſtractly, from thoſe immediate foregoing in the ſame Verſe; and ſo they are the ſummary of the Drift, yea of the Matter of what *Solomon* had been diſcourſing of in all the Verſes afore, gathered up and contracted, in other Words. To demonſtrate which, the chief Matter of the former may be reduced to two Heads; 1. Concerning Perſons. 2. Concerning Things.

1. The Perſons ſpoken of, had been himſelf, Women, Men, and ſo the Univerſality of Mankind.

2. The Things, were the Folly, Wickedneſs, *&c.* which he had deſcried in himſelf, and obſerved in them. And now, the total about both Perſons and Things, he folds up in this final Clauſe, *They have ſought out many Inventions*. 1. The [*They*] comprehendeth the Perſons, (himſelf included, as I ſhall ſhew.) 2. Their *ſeeking out many Inventions*, that comprehends the Things which had been ſpoken of, and concerning thoſe Perſons, under new words, but to the ſame effect.

As 1. what afore he had termed *Folly*, *Wickedneſs*, &c. in the general, or particularly had aimed at, in calling them, *Nets*, *Snares*, &c. or whatever actual Evil in any kind he had inſinuated to be in Men, Women or himſelf, theſe he by a new-found Name (and a word invented on purpoſe ſuitable to the thing) terms *Inventions*, and a *ſeeking out* for them. And what are all actual Sins, other than new-found Inventions, and turnings aſide to wicked Ways, Digreſſions from that ſole, ſingle, upright Way unto Bleſſedneſs, which God at firſt inſtituted, directed, commanded, made and eſtated Mankind in, and under?

2. What he had inſinuated of the abounding Plurality of them, either under the ſimilitude and expreſſion of *Snares*, *Bands*, (as hath been ſhewn) or in his [*I find I find not*], that here he more plainly declares by inſerting the word *Many*. This for the firſt conſideration of theſe Words, abſtractly conſidered from the other immediately foregoing in the ſame Verſe.

Secondly; This Clauſe is yet penned in ſuch words, as if we take into them (as we muſt) thoſe anteceding Words, *Man was made upright, but they*, &c. then they do as clearly contribute, together with the former, to the Demonſtration forementioned, that is, do expreſs the true and proper Principles and original Cauſes, how or from whence it comes to paſs, or unto what and whom it is to be attributed, that ſuch an overflow of Wickedneſs hath invaded all, and each of Mankind, unto the production of an Infinity for number of Wickedneſſes. And this multitude of them is made the more eminent Thing or Matter demonſtrated thereby. And as to this purpoſe;

1. The word [*they*] is not to be underſtood *ſubjective* only, but *cauſally* alſo, (it ſerves to both ſenſes) and notes out, not only that the Perſons of all Mankind are the Subjects of this Corruption, but further pointeth to them, as the Cauſes thereof, as the oppoſition to [*God made*, &c.] ſhews. He lays it upon the [*they*] that is, *themſelves*, to be the Authors of thoſe Inventions, and the

multitudes of them, even as the Prophet elſewhere, *Thy Deſtruction is of thy ſelf.* In like manner,

2. Alſo the word *Inventions,* as likewiſe that Phraſe, that they [*ſeek out*], are as aptly choſen forth by him, both to import the nature or quality of *actual Sinnings,* what they are, *ſeekings out,* &c. as alſo moſt ſignificantly to denote, in part, the bottom-ground or cauſe of all actual Sinnings, and of *their multitude.*

Thirdly; And thus conſidered, the demonſtration or reduction of Man's Corruption into its right Principles, is exactly ſet out both ways by *Solomon* here, *negatively* and *poſitively,* that ſo it might be full.

1. Negatively: *Removendo non cauſam pro cauſâ,* by removing what guilty Man to excuſe himſelf, is prone to caſt all upon, and aſcribe it unto, as the Cauſe, even God himſelf, and God his making me ſuch and ſuch. No, ſays *Solomon,* it is the perfect contrary, *God made Man* (even all Men, the *They*) *upright.* He thus firſt thruſts the Imagination thereof away with both hands. Then,

2. Poſitively, reſolveth it into the true cauſe, *But they,* &c. And the explication of that conſiſts of three Particulars.

1. That they having been thus originally made upright in *Adam,* but fallen from that State of Uprightneſs, were now degenerated. For in ſaying they were *made upright,* that is, at firſt indeed ſuch, he withal inſinuates, that alas, *now* they *are* not ſo! as in that Speech, *Fuimus Troes,* ſo we were once upright, ——made ſo, but now become otherwiſe. And in ſaying [*made*], he points to God's firſt Creation of Man, ſhewing what we were *then made;* and that word referreth not to what we are when born, as by Generation ſince. He could not intend that *making* of us, when by Generation each of Mankind comes perſonally to exiſt, as if that then we were made upright; for *Solomon* had learned otherwiſe of his Father *David, Behold, I was ſhapen in Iniquity, and in Sin conceived,* Pſal. 51. He here therefore ſends us to their Creation in *Adam,* of whom we read, *In the Image of God created he him:* yea, and therefore he did deſignedly make choice of the word *Adam:* for what is tranſlated, *God made* [*Man*] *upright,* in the Original is, *God made* [*Adam*] *upright;* and yet not *Adam* ſingly, but the Woman alſo: For in the ſame *Gen.* 1. 27. it immediately follows, *Male and Female created he them,* namely, in that Image he had afore ſpoken of. And thus, as in him, all thoſe that were to come by Generation, were firſt by Creation *made upright;* ſo likewiſe in him they are degenerated, he being the *firſt Man* that repreſented all both in his Creation and Fall, 1 *Cor.* 15. And this *Solomon* full well we ſee underſtood to be intended in the Story of *Adam*'s Creation and Fall, and had *found* it (as his word is here) in the firſt and third Chapters of *Geneſis.* And unto this he points whilſt he ſays, *Behold, this I found;* which the Apoſtle doth more clearly both underſtand and expreſs, *Rom.* 5. 12. *By one Man Sin entred into the World, in whom all have ſinned.* Yea, accordingly many Interpreters have underſtood by that Clauſe that follows, *But they ſought out,* &c. to be intended (in order) firſt of our firſt Parents *Adam* and *Eve,* and their firſt ſinning; they began the round: *Thy firſt Father hath ſinned,* as *Iſa.* 43. 27. and withal thereby both our firſt Parents became the firſt Fathers of theſe Inventions, (as the firſt Inventors of Arts are ſtiled, *Gen.* 4. 20, 21, 22.) as well as of us their Children. Yea, and a learned Critick is bold to tranſlate from the Original, theſe Words, thus, *They ſought the Inventions of the great or mighty,* that is, of the Angels, *great in Power and Might,* 2 Pet. 2. 11. So runing up the original Cauſe in *Solomon*'s Drift yet higher, even to intimate that influence the old Serpent had in this matter, whoſe Inventions they were, caſt in by him, which they our * firſt Parents ſo greedily ran after and purſued. This for the firſt part, or the Demonſtration fetch'd from the *Originale Originans,* which I do intend no more at all to touch upon in this Treatiſe.

See for this alſo the Chaldee Paraphraſt.

Ludovicus de Dieu, Quæſierunt inventiones magnatum.

* Quod quæſiviſſe dicuntur, eo docere voluit, illas fraudes Satanæ avidè ab illis arreptas fuiſſe. *Cartbwritus in locum.*

2. Hereupon the whole [*they*] the Gang of all Mankind, their Poſterity, being deprived of this Uprightneſs through the forfeiture of theſe their firſt Parents, they out of their depraved Wills and Affections, ſeek out for Happineſs in all other things where they can get it, or imagine they may find it, even in

any thing but God, from whom they are *eſtranged from the Womb*, Pſal. 58. 3. And all this the Word [*ſeek out*] doth aptly and fully hold forth; and this is a ſecond Cauſe goes to make up the Demonſtration of this general Corruption.

3. They alſo ſet their corrupted Underſtandings or Wits a-work to find out Inventions for the Supply of theſe Deſires of their Wills, *&c.* And this, that Word [*Invention*] notes out as fitly, even that Part or Hand which the Underſtanding hath in Sinnings: And is anſwerably tranſlated by divers, *Ratiocinia* [*Reaſonings*;] by others, *Cogitationes* [*Thoughts*;] all denoting what in the intellectual Part of the Mind is the Cauſe of Sinning. And this is the third part of the Demonſtration here intended.

All which put together do make up as compleat a Demonſtration, as perhaps will elſewhere be found in any Scripture about any Subject whatever, in ſo few Words.

I may illuſtrate this by the Condition of a vitious young Spendthrift, that had ſprung from Parents of high and noble Spirits, raiſed and elevated anſwerably to a mighty great Eſtate and Dignity, which having been, by a Forfeiture of his Parents, or otherwiſe, made away and gone, he yet retaining an in-bred Greatneſs of Mind and Height of Spirit natural to his Breeding and Anceſtry: Concerning this Man it may be ſaid, that the former Fulneſs and Height (though *accidentally*) and his preſent Beggarlineſs (*directly*) meeting and join'd with an Elevation of Spirit continuing in the Foundation of it for Largeneſs of Capacity and Aſpirings, the ſame, though now corrupted: that all theſe complex together, concur one way or other directly or accidentally; and are the Cauſes how and whence it comes to paſs, that he affects to live at an Height of Pleaſure and Gallantry: when as yet having loſt wherewithal to do it, ſuitably to what he had before, he is thereupon put to his ſhifts, and lives by his Wits, his Arts and Inventions; and ſo proves a mere Shark, ſeeks out and uſeth a thouſand Tricks to maintain his Riot and Voluptuouſneſs, at as high a rate, as whatever he can rap or rend here and there, will any way poſſibly enable him to, ſo to keep up a Livelihood (God-wot a poor one.) Thus it is, in what *Solomon* here ſays of debauched Man, fallen from his firſt Uprightneſs.

And thus much may ſerve for an Expoſition of this Verſe, in ſome Correſpondency to what hath been done that way, upon the foregoing Verſes.

CHAP. VI.

The chief Remark out of this Verſe, as to the Confirmation of our Subject, is,——That the Multitude of Sinnings is the ultimate Centre of Solomon's *Diſcourſe, and the main Concluſion which the Demonſtration in ſpecial falls upon; and that, as rehearſed, out of the foregone Verſes: And wherein that Demonſtration lies.*

IT may be remembred how in the *4th* Chapter I reſerved a third Evidence, that the Multitude of Sinnings had been in *Solomon*'s View and Drift in *ver.* 26, 27. as that which might be fetch'd out of this Verſe, and the word [*many*, &c.] as it ſtands in the Verſe. And having now finiſhed the Expoſition, I proceed to the Proſecution of this Evidence, which I ſhall do by Parts.

I. *It is the ultimate Centre and Concluſion.*] For he coucheth and brings it in with an Emphaſis at the very laſt in the final Cloſe of all, as aimed at to be demonſtrated. And this to do was no other than what is uſual in the Courſe of ordinary Speech, in the like Caſe: After a large Narration of a matter firſt made, when we come to the Demonſtration, then to tuck up the main thing of all had been ſpoken of and intended in a ſpecial manner to be demonſtrated, in ſome one comprehenſive and expreſſive Word, and to indigitate it at the very laſt with the Demonſtration it ſelf; thereby to hold that thing up, in a ſpecial manner, unto the Hearers Eye and Obſervation: Juſt thus (I take it) and as unto ſuch a Purpoſe, doth *Solomon* inſert this word the [*many*] *Inventions*, as that *quod erat demonſtrandum.*

II. *In a ſpecial manner to be demonſtrated.*] That the whole Verſe intendeth a Demonſtration of Man's univerſal Corruption, in the general, (which had been before diſcourſed of) I have ſhewn; and that this Demonſtration doth eminently and in a ſpecial manner fall upon this ſpecial thing, *the Multitude of Sinnings*, is alſo as evident. For,

1. What is the Pith and Subſtance of this Verſe, other than this Aſſertion; *That Man is departed from that Rectitude or Uprightneſs he was at firſt made in, and thereby left at a loſs, and ſo hath betaken himſelf to other Inventions, whereby to ſeek out for Happineſs elſewhere, and in other ways?* This is well-nigh the very Words of *Solomon* here. And then that from hence it is, that the *Multitude of actual Sins* do ſpring; and whence it comes to paſs that Men ſeek ſo *many Inventions* to an Infinity, cannot be denied. And that therefore this was intended as the Demonſtration of it; for the Reality of the thing it ſelf ſpeaks it. If all intellectual Natures would ſet their Underſtandings a-work, they could not find out a more ſuitable and proper Demonſtration of this thing, than *this*, and what elſe this Verſe yields and affords. It may very well therefore and rationally be ſuppoſed, that this was intended by *Solomon* as the Demonſtration of this matter in a ſpecial manner. I ſhall chuſe to preſent this Demonſtration as applied to this very thing in the Words of another commenting on the Words, rather than in my own,——(who yet in other pieces of his Interpretation is far enough off from what I have driven) his Words are theſe. *Becauſe Man hath departed* (ſaith he) *from that* [*one*] *God, hence it is that he is diſtracted unto* [*divers*] *and* [*many, many*] *things, and that his Mind* [*wanders*] *after ſo many and various Creatures; and finding Reſt and Satiety in none of them, he is* [*continually*] *thinking* (or imagining,) *and luſteth after another thing, and then another, every where ſeeking Reſt, but finding none: and therefore is toſs'd with a thouſand thouſand Thoughts and Deſires.*

Quia ab uno Deo deſcivit, hinc in diverſa & plurima diſtractus eſt, & mens ejus poſt creaturas varias vagabit; cumque in nulla reperiat requiem, aliam ſemper & aliam cogitat & concupiſcit, ubiq; quærens quietem & non inveniens; quare mille cogitationum, &c. *Cornelius à Lapide in locum.*

That

Chap. 6.

That which I chiefly obſerve as agreeing with my Senſe and *Solomon*'s Scope, as eminent in this Paſſage of his, is, That he fetcheth the Riſe of all from the Singleneſs or Oneneſs of that wherein Man's Uprightneſs at firſt conſiſted, *viz. in uno Deo,* in God; who alone is but one, that one univerſal Good, one all-ſufficient Object and Fountain of Happineſs to Man; and his Will and Glory the ſole Meaſure of Man's Uprightneſs, and ſo it came to paſs, all ran but in one Current as then: but that Man departing *ab uno Deo,* from this one only Object of Happineſs, and that only way of Righteouſneſs; *hinc,* hence it is (ſaith he) that now we are diffuſed, do wilder and ſcatter into the *many*; which is the main of the Reaſon here indigitated by *Solomon,* though not the whole.

III. *As rehearſed and repeated,*] *viz.* As that which had been contained in the foregoing Verſes. For,

1. That his Deſign in this *29th* Verſe was to give a Demonſtration of what he had before ſpoken of Man's Corruption, is manifeſt by what hath been opened in the foregoing Chapter. And that alſo the ſame Demonſtration falls pat and plum, and perpendicularly upon this *why* the *many,* hath been now ſhewn. And therefore this may well be ſuppoſed to have had its part, yea and an anſwerable ſpecial Portion and Share in the Matter and Drift of thoſe Verſes foregone, and ſo repeated as well as the other. Yea, it was ſhewn, that this laſt Clauſe, *But they found out many Inventions,* was the Breviary, or repeated Sum of what was before largely dilated upon. It is to the former as that Point in a Burning-glaſs, which contracts and draws to Centre what had been more largely diffuſed.——Now then that this Word [*many,*] or both Words [*many Inventions*] having both and each the ſpecial Emphaſis and Indigitation in this Breviary or Repetition of the whole, each muſt needs be found and allowed to have had anſwerably a Place and Room (though it be in fewer and other Words) in his foregone Diſcourſe. And in what Paſſage or Paſſages thereof ſhall that of the [*many*] be ſo plainly found, as there, where our Interpretation *ver.* 26, 27, 28. have pointed and fixed it?

2. Neither, I believe, will there be a better Account given why he ſhould ſo electively, and to chuſe, ſingle forth this Adjective [*many*] to attribute that unto theſe Inventions, (thus at the Cloſe) rather than any other ſad Epithets and Adjuncts, which might have preſented themſelves, if ſo be this had not been above all other, the only moſt proper as to this very Scope. For otherwiſe he might as well have concluded with ſaying, *Theſe curſed, hateful, crooked Inventions,* &c. ('Tis well known that our Sinnings have Names enough, and bad enough they might deſervedly have been called by.) And even that latter of *crooked Inventions* had been exceeding proper, as in an oppoſite Reſpect to that Uprightneſs he ſaid we were made in; yea, and why ſhould he not have ſaid *fooliſh Inventions,* having before termed them *Folly,* ver. 25. or *mad Inventions,* having there ſtiled them *Madneſs?* or why not *wicked,* having called them *Wickedneſs?* or *bitter* and *grievous,* having to his coſt found ſome of them *more bitter than Death?* ver. 26. No, not one of theſe, or any other ſuch Appellations do come into this his Concluſion, or winding up of all; but of all other the [*many*] muſt come in: And why? but becauſe it was that which above all other he had had in his Aim in his Diſcourſe before, and for which Reaſon he would now above all other draw his Reader's Eye and Obſervation upon it, as mainly intended by him therein; yea, and as ſet up and indigitated at the laſt, as the thing aimed at to be demonſtrated: which otherwiſe might certainly have been ſpared, and at the beſt was otherwiſe comparatively wholly foreign and extravaſal to his Scope, and remoter than any of the former mentioned.

And, 3. for any to ſay that this, the [*many*] was utterly a new thing, which he had been ſilent in before, and no ways touch'd upon, nor brought over from what before, were all one as to ſay, That whilſt *Solomon* had gone about to give Demonſtration of what he had before ſpoken, (and it is undeniable that he does) he yet ultimately did thruſt in under it a new ſubject matter, and that as his main Concluſion demonſtrated, differing from what went before, and ſo had not concluded *ad idem,* or to the ſame thing intended, which muſt not be admitted.

It reſts then, that it is one and the ſame thing both before ſpoken, and here demonſtrated. And that both the univerſal Corruption of Men, as alſo the Multitude of actual Sins, had been both before treated of. And that the Demonſtration ſeals up as with a common Seal both at once with one and the ſame Impreſſion. And ſo in fine, if *that the Corruptions of Men*, &c. *are many, be that which is demonſtrated*; then, *that they were many, is alſo a matter before treated of, and now a-new rehearſed at the Concluſion of the Demonſtration.*

CHAP. VII.

An Objection by way of Query, How Solomon *himſelf, and his Account of his own Sins, in* ver. 27. *can be ſuppoſed, intended and included in his ſaying,* They have ſought out? *&c. Reſolved. The final Concluſion of all, confirming the whole Subject.*

THERE is a Query or Objection that may perhaps deſerve largely to be inſiſted on, for the Removal of it: 'tis, That *Solomon* according to our Interpretation given of *ver.* 27, and 28. having intended only his own Sins, and the Account of himſelf; but in this *ver.* 29. the *many Inventions* he ſpeaks of, belonging unto all Mankind: How then can this be the Repetition (in that Reſpect) of what had been diſcourſed before, or refer unto that particular Paſſage of himſelf? Alſo that *Solomon* ſpeaks under the third Perſon here, the [*They*,] and ſo but of others, as diſtinct from himſelf; and how then is himſelf aimed at and included in the [*they*?]

The Anſwer is made up of theſe four things put together.

1. Though *Solomon* in that 27*th* Verſe, ſpeaks but of his own perſonal Account, yet he therein intended and propoſeth his ſingle Inſtance as a common Example unto all Mankind, whereby to warn and inſtruct all of them from that his Experiment, to ſearch into themſelves; and that all and each of them would find, that the Sins and Account of each and every Perſon of them alſo, was thus infinite, as he had found his own to be. And to ſet it home to them all, he likewiſe affixeth a *Behold* unto it, thereby calling upon all to conſider this, as a-like concerned therein with himſelf: nor doth he (as you may obſerve) affix it unto the Account of that particular way of Sinning; *more bitter than Death is the Woman*, &c. becauſe all Mens Tranſgreſſions do not lie in that particular way.———But when he comes to his general Account, of all ſorts of actual Sins through his whole Life, in all other kinds of Acts of Sinnings, multiplied to ſuch an Infinity, then 'tis he cries, *Behold*, &c. for that was it; that was the like general Concernment of all and every of Mankind grown up to Years of Manhood. Of which again more in the next Chapter.

2. And yet in thoſe other Paſſages which are concerning others, the Multitude of their Sinnings is at leaſt implied, as the Subject of his Aim. As when in *ver.* 26. he lays to the Womens Charge, that their Hearts and Hands were *Snares and Bands*, &c. which how eminently it doth import Multitude and Variety, I have ſhewed; and then, how fitly thoſe Expreſſions (which all Interpreters underſtand of the Arts and Wiles of Women) do correſpond with this of *Inventions* in this laſt Verſe, is obvious enough. And again, in charging the Generality of Men in the laſt Clauſe of *ver.* 28. to be as *corrupt as Women*; they in their kind and ways of Sinning, even as Women in theirs. His meaning therein ſtill is, that in Point of Multitude and Variety of Sinnings, as well as in other Reſpects of Sinning, it is, that they are much alike. So as he carrieth along in his Aim, this of the *many*, as well as their Heinouſneſs

neſs in Sinnings; to the end to bring all at laſt into this general Concluſion of his Diſcourſe.——So as we may take this as an undoubted Premiſe, ariſing from theſe two laſt things mentioned, That whether he ſpeaks of his own Sins, or of others of either Sex, this of the Multitude of them is ſtill to be taken in, and underſtood.

And then, 3. let us add to it, that it was meet and requiſite for him to utter this general Concluſion of the whole matter in *ver.* 29. in the Language of the [*They,*] and in the Name of all others of Mankind, rather than otherwiſe: And there, and thereby, to bring home the Multitude of Sins, and lay it at their Doors, as well as he had done at his own; becauſe he had interwoven along (as we have ſhewn) the mention of their general Corruption, as well as of his own. Yea and in this, which was the Cloſe, he aſcending unto the original Cauſe of all Sin, and therein reaching to take in *Adam* and our firſt Parents Sinnings, in whom *Solomon* himſelf, and Mankind all had ſinned, and thereupon how all their Poſterity do follow them in the Multitude of their Inventions, (as was ſhewn to be the Scope) this made it congruous for him to frame his Speech in that manner, as might beſt at once univerſally reach and take in all, even *Adam* and *Eve*, and all Men downwards ſince, who were at firſt made upright in him. And thereupon, thus at laſt to expreſs himſelf, *They have ſought out*, was more adequate and congruous to ſuch a general Scope; and it had been too narrow for him to have ſaid, [*I*] or [*We*] *were made upright, but have ſought out*, &c. his [*They*] doth better comprehend himſelf and them all.

4. And yet in ſaying [*They*] he is, in the Coherence, himſelf ſufficiently included; nor doth he ſpeak it of others, as apart from himſelf.——For in that firſt part of his Speech, *God made Man upright*, it is certain he intends to include himſelf as well as any others of Mankind; and this other part that follows, [*but they*, &c.] muſt be taken as extenſive as that former was; for it is the perfect Oppoſite to it. Nay, he therein propounds the Conſideration of that original Uprightneſs, as that which himſelf took in to aggravate all his Sinfulneſs fore-ſpoken of, by; as in like manner it alſo doth all Mankind's; and the Diſcovery of which, and comparing himſelf with which primitive Integrity, with what he now was, this was the laſt and great Ingredient into his humbling of himſelf, being added to that foregoing Account, which he had given of ſo vaſt a ſhare of Wickedneſs in himſelf. And unto that End (one among others) it was he ſets it down; as well as that all Mankind might be humbled under the Senſe thereof, as himſelf had been: and therefore in uttering it of all Mankind univerſally, it is all one as if he had named himſelf, and had ſaid, *Thus* [*I*] *and every Man from* Adam, *even all whom God made at firſt upright, have ſought out theſe many Inventions.*

Let us therefore but, 1. allow *Solomon*'s Sins a due ſhare in his Intendment in the [*many,*] which we well may, becauſe they had taken up the moſt in his foregone Narrative; there having been three Verſes ſpent thereon.

And then, 2. let us take him in, as included and intended by himſelf among the [*they,*] the Perſons.

And then, 3. withal allow him as eminent a Proportion of ſpecial Reflection on his own Sinfulneſs, whilſt he yet ſpeaks of the Generality [*they*] and [*the many.*]——In the Intendment of him, who ſtands forth on the Stage of this Scripture, as the ſole Penitent in this Confeſſion, as an Example unto all, and who was now humbled and ſelf-condemned, and knowing more, many more Sins, by himſelf than by all others, (as all true Penitents do:) And who in the particular Senſe thereof did utter this, (though expreſſed at laſt in a general Confeſſion in the Name of all, yet including himſelf, whilſt he utters it.) And then we will all eaſily be ſatisfied, as to this Objection made.

The Concluſion of this matter ſhall be: Let us now bring together theſe two Sayings of his (that ſtood at ſome ſmall Diſtance each from other, as if they had not been acquainted with each other, (which yet they may greatly be found to be) the one that of *ver.* 27, 28. [*This have I found, that ſeeking the Account, I find not*] and then this other in the laſt Concluſion of all [*They ſought out many Inventions*] ſpoken as well of himſelf as of all Mankind.) And then by bringing both together, that dark Riddle we at firſt obſerved in *Solomon*'s Words, is unfolded; for this laſt expreſſeth and brings to Light in plainer terms, the Reaſon why he had ſaid, *He found he could not find*, namely, becauſe they are many, an infinite Multitude and Variety of them.

Which ſecret Affinity and Correſpondency that is betwixt theſe two Sayings, the vulgar Tranſlation upon the latter Words helps forward the Diſcovery of, in rendring the [*many*] the [*infinite,*] that is, for number; whilſt on the other Hand the beſt Commentators (as I obſerved) caſt the ſame Light of Interpretation upon that other Saying in *ver.* 28. paraphraſing that Clauſe [*But I find not*] to be all one as to ſay [*It was infinite,*] and infinite for Number: and ſo both agree in the Sameneſs of Language and Senſe. And by thus comparing both, we come to know what it was that made that Account of Sin, in *ver.* 28. to be infinite and *paſt finding out*; namely, the Number and Multitude which this Word [*many*] in *ver.* 29. ſuggeſts and ſupplies, and puts us out of doubt that to have been his Intendment. All which arrives at the very Point I have thus largely been ſteering unto, the Subject that is to follow.

CHAP. VIII.

Two Corollaries and Monitories drawn out, touching the Subject in Hand. 1ſt, That the Account of every Man's actual Sins is infinite and numberleſs, as well as Solomon'*s. 2dly, That for every Man to know, and be convinced of the Innumerableneſs of his Sins, is a Matter of greateſt Weight and Moment.*

THE fruitful Field of this one Scripture, as it hath been opened, yields many wholeſome, though ſour Herbs, concerning Conviction of Sin, and Humiliation for Sin. And perhaps the moſt of what are the object Matters of our Sinfulneſs in true Convictions; and alſo the moſt of the genuine Diſpoſitions of Heart in Humiliation and Repentance, might all without ſtraining be extracted from hence alone. Many of both theſe may have been obſerved already, to grow above ground ſcatteredly here and there in the Expoſition, as it hath been given. I forbear at preſent to recollect them, or gather them up together into a Bundle; my Scope is about this one particular as my Subject.

That the Account of each Man's actual Sins, who is grown up to Years, is infinite and numberleſs, as well as Solomon'*s was.*

I. *Of each and every Man.*] For it was one great Scope of *Solomon* here, to propoſe his own Example in the Caſe, with a *Behold*, and Proclamation made to every Man that ſhould read this. And what? to that end only, that they might know hiſtorically, that the Account of this individual Perſon, *Solomon*, his Sins, who lived ſo many thouſand Years ago, did amount to this Infinity? *&c.* No ſurely, this was not all, or the main of his Scope: But that every Man (and every Man is called upon to *behold* it) ſhould underſtand and conſider what his own Condition is, if he would but come to underſtand himſelf, and what his Heart and Ways aright are.——Neither is *Solomon*'s Inſtance ſingle or extraordinary in the Caſe, or alone recorded for this thing; but the like Verdict is given in in the Scriptures, by a Multitude of other Saints, greater than *Solomon*, of their own Accord, as touching this Innumerableneſs of their own Sinfulneſs, (which I ſhall in the Treatiſe that follows add by way of Demonſtration of it.) And ſurely both one and the other were written for the Inſtruction of all others of Mankind; and they therein ſet themſelves out to us as general Meaſures, of what is of the like innumerable Sinfulneſs in us all, in ſome Proportion or other.

But that *Solomon* ſhould here, in propoſing his own Example, in a ſpecial manner have aimed at this, is evident. For, after his own Example given, in his winding up at the laſt Verſe 29, he wraps up all of actual Sinners, under this ſame Guilt in this very Reſpect, [*They have ſought out*, &c.] And [*They*] imports not a meer Indefinite, as that many of them have many Sins; or that the whole Bulk and Body of them, (take them all, collectively, together) have an Infinity of Sins amongſt them; but is partitive as well as univerſal, that all, and each one perſonally, for his own Part and Share, hath. And for the Conviction of every ſuch Son of *Adam*, and for the humbling of every Soul, it is, that he pronounceth this of them, having firſt propounded his own Conviction (in the Verſes before) for an Inſtance and Example unto all the reſt, of the Truth of it.

And again, look as his fore part of that general Concluſion, [*God made Man upright*] is true of every particular individual Soul, (as in *Adam*'s Creation they were conſidered) ſo likewiſe this other part [*They ſought out*, &c.] is true of all and each of ſuch of Mankind now fallen, that live to Years, and are capable to *behold* and to conſider it.

II. *Of actual Sins*.] Which (1.) the Phraſe *one and one*, ver. 27. (2.) *Inventions*, ver. 29. (3.) And which *they ſought out*; or, which themſelves have acted, do all manifeſtly argue. And this in a Diſtinction from that Body of Original Sin that is derived to all Infants, and to themſelves when ſuch. I added, Therefore,

III. *Of Men grown up*, &c.] For he ſpeaks of them that ſeek out for themſelves, and ſeek out Inventions; and ſo act Reaſon in Sinning; and the Word *Inventions* is tranſlated by ſome *Ratiocinia*. And it is neceſſarily to be underſtood of ſuch as are capable to behold and conſider of this thing, and of all ſuch. And he twice calleth upon all ſuch to do this. 1. When he propounds his own Example, *ver*. 27. And 2. here again in this Paſſage, *ver*. 29. and thereby in both calleth upon every Man to lay his Hand upon his own Heart, deeply to conſider and ſearch into this.

IV. That the [*many Inventions*] imports an Infinity of Sins, as likewiſe his [*I find not*], ver. 27. doth, I ſhewed before.

There is one other Obſervation;

That for every Man to know and be convinced of the innumerable Number of his actual Sins, is a matter of greateſt Weight and Moment.

All the former Streams do contribute to this Aſſertion: His Solemnity of proclaiming it, *Behold*, &c. His prefacing what his Pains, *&c.* had been, ſet alſo before it, do fully argue this. But beyond all, that whenas he, a Penitent, doth take on him to declare his beſt Knowledg from, and what that utmoſt Leſſon of Wiſdom he had found in his ſearching this Account, ſhould be, he ſhould chuſe to ſingle out this one thing alone, as the great Reſult of all, [*I find it is paſt finding out*;] and to ſay no more of it, nor no other thing about the whole matter, *What was this*, other than to declare that the great Product of this his Repentance was the mighty Impreſſion and Senſe, which this thing above all other had left upon him, and had been experimentally learned by him? And the Mind thereof is, that if he were to leave upon Record but one Reflection or Memorandum, which had been the Fruit and Reſult of his caſting up this Account, unto the reſt of his Brethren the Sons of Men, it was and ſhould be this; merely for the grand Importance and Uſefulneſs of the Knowledg of it. Which Uſefulneſs lies in theſe things following.

1. (Which himſelf gives) To awaken all Sorts, both good and bad, to look about them, and ſeriouſly to conſider what an infinite Account, in point of Sinning, they are all and each to give at that Day, *when every Work ſhall be brought to Judgment, whether good or evil*: and therefore to ſet upon this great and abſolutely-neceſſary Work of Self-judging and Humiliation for Sin; and to that End as diligently to *count and caſt up one and one to find out the Account*, as himſelf had done. For that this was indeed a matter of ſuch Moment in his Eſteem, there is this further Remark at laſt ſet upon it by himſelf, in that he ſhould ſhut up this his whole Book of Repentance with that very *Adviſo* and Admonition now mentioned, *chap*. 12. *ver*. the laſt, he there reducing the Concluſion of the whole Matter of his Aim in this Book to two things. 1ſt, *To fear God, and keep his Commandments*.——2*dly*, *For God ſhall bring every Work to Judgment*; that's the other. Hereby provoking all the Sons of *Adam*, once created upright, and fallen in him, to *ſearch into their Ways, and turn unto the Lord*; and to continue ſo to do (as he profeſſeth of himſelf here that he had done;) and ſo *by judging themſelves*, to prevent *their being judged and condemned of the Lord*; who hath the Accounts of all Men in his divine Underſtanding, though Men cannot find out in this Life the Sum of them.

2. The Moment of it lies in this; That the ſearching into, and a true Conviction of this Innumerableneſs of Sins, conduceth to, and helps forward all the gracious Workings of the Spirit in us. (1.) It brings in the Materials for the deepeſt Humiliation; which when true and ſpiritual, is ſenſible of, and bewails as much the Multitude of leſſer Sins; ſpecially Contrarieties to Spiritualneſs, as the Heinouſneſs of greater; which in the enſuing Treatiſe I ſhall ſhew. (2.) It prepares for Faith, and an Admiration of God's free Grace. For that Speech, *Where Sin abounded*, Rom. 5. 20. is manifeſtly ſpoken of Sins abounding in a true Convert's Sight and Senſe, as well as of its abounding in Reality: For he had ſaid juſt before, *The Law entred that Sin might abound*, that is, in the Diſcovery of the Abundance of it; for *by the Law is the Knowledg of Sin*, chap. 3. ver. 20.——Now the *abounding* there ſpoken of, alſo referreth to the Multitude of Sins, [*many Offences*] ver. 16. And ſo his meaning muſt be, that where Sin, thus in the Sight and Apprehenſion of an humbled Soul, doth abound; there alſo (as it follows) in ſuch an Heart doth *Grace* come to *abound much more*. And it by the Law of Oppoſition muſt be underſtood to the ſame Senſe that Sins abounding was intended in: And ſo that in ſuch a Convert's Heart as ſaw Sin much to abound in himſelf, that Heart comes anſwerably to apprehend the ſuper-infinite abounding of God's free Grace to him in pardoning. And in pardoning what? but the Multitude of Sins, as in *ver.* 15, 16. he had ſaid, that *the Gift of Grace had abounded* to the Pardon of *many Offences to Juſtification*. And ſo thereby comes to magnify and adore that pardoning Grace the more. And then, (3.) this Sight of the Innumerableneſs of Sins conduceth to enlarge the Heart unto *new and holy Obedience*; and ſo to *love much, becauſe much is forgiven*. For ſo much Love there is, as Luke 7.
there is and hath been Apprehenſion of much forgiven. (4.) It wonderfully provokes unto Prayer, and daily great Outcries for Mercy and Grace (as the Word is, *Heb.* 4. *ver.* the laſt) *Out of the Depths have I cried unto thee, O Lord*: βοήθεια. Pſal. 130. 1.
what Depths? of Sins that came over his Head; as it follows, *ver.* 3. *If thou ſhouldſt mark Iniquities*, &c. He himſelf had marked and obſerved ſo many; as thought he, if God, that is *greater than our Hearts*, ſhall mark and animadvert, and bring all that he knows upon me too, or upon others; *Who ſhall ſtand?* His being ſtruck with the Apprehenſion of this, made him to cry out ſo, as there he doth.

CHAP. IX.

That the Judgment of their Sinfulneſs at the Great Day, as alſo often in this Life before that Day, hath the Style of an Account *given it in Scriptures. That the Scriptures do reduce this Account unto two Heads: The Hainouſneſs, and the Multitude of Sins.*

IN the Proſecution of the Subject propoſed in the former Expoſition, I ſhall begin to ſhew out of other Scriptures, That God's Reckoning with Men for Sins, whether in this Life upon Repentance, (as with *Solomon*) or at the Day of Judgment, hath very commonly the Stile of [*the Account*] or *an Account* put upon it; which I ſhall briefly ſhew, not only to verify *Solomon*'s Uſe of the Word in that Senſe, and my Interpretation given; but further as being neceſſarily introductory unto the following Diſcourſe.

I. That the Judgment and Work of the Great Day hath frequently the Title of an *Account*, (even as *Solomon*'s Audit here held with God about his Sins, to prevent his being ſo judged, hath) is evident both in the Old Teſtament and in the New. *Pſal.* 50. (throughout which Pſalm, God's coming to, and Proceſs in Judgment at that Day is ſet out) in the Cloſe thereof, this Account is signified by a *ſetting of Sins in order before Men*, ver. 21. which *Solomon* in the laſt Chapter of this Book termeth *a bringing to Judgment every Work*, &c. And in the new Teſtament it is ſtiled (in Terms ſynonimous to *Solomon*'s Expreſſion) *an Account*, or *a giving an Account of a Man's ſelf*: ſo *Rom.* 14. 2. and that whether of the *Good done*, all of which is reckoned *Fruit to our Account*, (as *Phil.* 4. 17. the Phraſe is) or of the Evil we have done or ſpoken: *Matth.* 12. 36, *I ſay unto you, that every idle Word that Men ſhall ſpeak, they ſhall give Account thereof in the Day of Judgment*: and in the ſame Stile it runs up and down in the Epiſtles, of an *Account*, then to be made of whatever things had been committed to our Truſt. Hence of Miniſters 'tis ſaid, They are thoſe that muſt *give an Account* of the Souls committed to them, *Heb.* 13. 17. Alſo of others, *an Account of their Stewardſhip*, Luke 16. 2. Hence Chriſt himſelf, who is appointed the Judg, hath the Title of πρὸς ὃν ὁ λόγος, *to whom the Account is to be given*, (ſo in the Original) *Heb.* 4. an *Account* even unto every *Thought and Intention of the Heart*, ver. 13. which Title of his there, is and may fully be explained by that, 1 *Pet.* 4. 5. *We ſhall give an Account to him that is ready to judg the quick and the dead.*

1. Chriſt is God's great Auditor, or Accountant for him, and is perfect in every Man's Accounts, [*ready*] hath them all before him, and at his Fingers Ends, (as we ſay) which in the ſame Place to the *Hebrews* is thus expreſſed, *All things are naked and opened to him, to whom the Account is to be.*

Moreover, 2. the Scriptures, they are as Books of this Art of Chriſt's Arithmetick, ſetting forth the Rules and Proportions by which this Account is to be caſt up, according to which we ſhall be *judged at that Day*, John 12. 48.

And, 3. our Conſciences, they are God's Records or Count-Books (as we call them) for Matters of Fact, wherein the Particulars are written, *Rom.* 2. and both theſe Books are ſaid to be opened at that Day, *Rev.* 20. 12.

4. Yea, and God's bringing Men to ſee their Sins in this Life, upon any ſpecial Occaſions, is in like manner ſtiled an Account, as being preparatory to the Account at the Day of Judgment, and indeed are but leſſer Days of Judgment. And of this latter Sort of Reckonings is that Parable to be underſtood, *Matth*, 18. from *ver.* 23, to 27. *Therefore is the Kingdom of Heaven likened unto a certain King, which would take Account of his Servants.* Ver. 24. *And when he had begun to reckon, one was brought unto him which owed him ten*

thouſand Talents. Ver. 25. *But foraſmuch as he had not to pay, his Lord commanded him to be ſold, and his Wife and Children, and all that he had, and Payment to be made.* Ver. 26. *The Servant therefore fell down and worſhipped him, ſaying, Lord, have Patience with me, and I will pay thee all.* This Account is not that final one at the latter Day, or after Death in Hell, (though ſome foregoing *Exemplar* thereof) but ſuch as God begins, as the Phraſe is, *ver.* 24. to hold in his Church, which he calls the *Kingdom of Heaven,* whilſt ſome Souls being arreſted by the powerful Miniſtry of the Word, are *brought in to God,* as *ver.* 24. and are ſo far wrought upon thereby, as to acknowledg unto God their fore-paſſed Sinfulneſs, and Debts they have incurred, with deep Conviction of Conſcience, and oftentimes with Terrors joined thereto, and Reſolution for the future to make amends; for ſo it is ſpoken of this Accomptant or Servant brought in here, *ver.* 26. And therefore is not that final great Account. Which is further evidenced by this, that this Account is that which Men make to God through Conviction and Confeſſion when they repent, and promiſe Amendment, as this Man did, and when God gives Time and Patience to them, upon Trial of what they will do for the future.——Thus expreſly, *ver.* 26. And beſides, 'tis ſaid, that after this, this *Servant went out, and found one of his Fellow-Servants that owed him an hundred Pence,* &c. and his cruel dealing with him you know and read, *ver.* 27, *&c.* which argues this to have been tranſacted in this Life, for at the latter Day there is no room for ſuch a Suppoſition. And thereupon, and after all, it is that that other final Account of this mercileſs Servant is ſaid to follow, *ver.* 34. *The Lord was wroth, and delivered him to the Tormentors, till he ſhould pay all that was due unto him.* So that this Reckoning was but a forerunning Account, God's firſt beginning to account with a Man, as that *ver.* 24. expreſly termeth it.

And theſe Accounts, either of them, firſt that at the latter Day, is not to be made only of the Quality of the Actions, but of the Number alſo, even to a Farthing, *Matth.* 5. 26. As likewiſe that other in this Life, *Matth.* 18. was; for a Sum is ſet down, *an hundred thouſand Talents.*

And the Reaſon why the Scriptures purſue this Metaphor, is, becauſe, indeed and in Reality, our Sins are conſidered not only as Crimes committed againſt God, as he is the *Judg of all the World,* (as all legal Crimes uſe to be indicted as againſt the King) but further, they are conſidered as ſo many Debts againſt God as a Creditor, who ſtands out of Purſe in point of Honour, Riches of Patience, *&c.* Thus expreſly, *Matth.* 6. 12. and *Matth.* 18. 23. God is ſaid συνᾶραι λόγον, *to compute with,* as Men do with Debtors by mutual Reckonings on both Parts, and the Balance of that Man's Account there reckoned, is ſaid to be *ten thouſand Talents,* ver. 24. as being a Sum of Debts. And reckoned they are both by Multiplication and Addition: The Phraſe for the firſt is frequent in *Job* and the Prophets, *Thou haſt multiplied thy Abominations,* Ezek. 16. 51. The other, by Addition, is uſed of *Herod*'s putting the Baptiſt to Death, whereof it is ſaid, he *added* this to all the Evils he had done, *Luke* 3. 7. And of all together it is ſpoken as of Debts which do make up a total Sum, and therefore are ſaid to *abound to Account,* Phil. 4. 17.——Thus much for the firſt Aſſertion, as alſo to juſtify our Interpretation of *Solomon*'s uſing the Word [*Account*] unto this our Senſe, which in the Expoſition we ſo largely purſued.

II. Theſe holy Scriptures do hold up before the Conſciences of Men two main Conſiderations about their Sinfulneſs:

1. The Quality or Heinouſneſs of eminent Sins.
2. The Multitude of Sins, both ſmall and great, caſt up together into one Sum.——To the end that under theſe (as two general Heads) we our ſelves might know how to marſhal and order our otherwiſe confuſed or rather confounded Thoughts therein.

Like as the Praiſe of the Glory of God in his Works is ſet forth by theſe two, *O Lord, how* [*great*] *are thy Works!* Pſal. 92. 5. And then, *O Lord, how* [*manifold*] *are thy Works!* as *Pſal.* 104. 24. And both ſet together are celebrated, *Job* 9. 10. *Who doth* [*great*] *things paſt finding out, yea and wonderful* [*without*

Number.] Even ſo the Sinfulneſs of Man's diſhonouring God, or of Man's Works againſt God.

Eliphaz ſeeing *Job*'s Miſeries ſo extraordinarily to exceed the Proportion of God's dealing with other Saints, and knowing that the way to humble him was to make *Job* apprehenſive of his Sinfulneſs, he doth ſuitably, according to what his own Apprehenſions were about *Job*'s Condition, (judging that he was an unregenerate Man) call upon *Job* to conſider theſe very two things about his Sinfulneſs, or theſe two Heads of Account ſpecified, *Job*. 22. 5.

1. Whether he had not been guilty of heinous Sins: this in that firſt Query, *Is not thy Wickedneſs great?* His meaning is in a reſpect of groſſer Crimes, for he inſtanceth in the worſt of Sins towards Man, both —— *of Omiſſion*, ver. 7, 9. and *of Omiſſion*, ver. 6. And then,

2. *Are not thine Iniquities infinite?* that is, for Number.

Then again *David*, Pſal. 19. takes into Conſideration theſe two firſt, *great Tranſgreſſions*, ſuch as *preſumptuous Sins*, ver. 13. *Great*, that is, for Heinouſneſs: and then withal the *known and unknown Multitudes* of other Sins, *ver.* 12. *Who can underſtand his Errors? Cleanſe thou me from ſecret Faults.*

In like manner *Ezra*, chap. 9. in his Confeſſion firſt humbleth himſelf for the Multitude of their Sins, *Our Iniquities are increaſed over our Heads*, ver. 6. And then *ver.* 7. for their Sins that were moſt heinous, *We have been in a great Treſpaſs unto this Day*; that eminent Sin of marrying ſtrange Wives.

Our Saviour Chriſt (*πρὸς ὃν ὁ λόγος*) doth in like manner ſpeak of Sins, ſome that are as Camels for Greatneſs, and ſome as Gnats, (that by Troops in thoſe hot Countries uſed to peſter Travellers every Step they took) alſo of Beams and Motes, likewiſe Talents and Farthings, *Matth*. 15. 26. *Luke* 7. 24. whereof the one ſignifies great Sins for Quality, the other ſmall, yet exceeding in Number.

CHAP.

CHAP. X.

The main Subject of this Treatiſe, viz. That the Scriptures ſet the Value and Balance of the Account of Mens Sinfulneſs upon the Multitude of their Sinnings.—The Demonſtrations of it; firſt from the Judgments both of God and of Chriſt, either as they are Judges in condemning Men, or Pardoners in forgiving.

IN thoſe foregoing Treatiſes about *Sins againſt Knowledg*, and the reſt of that kind, I have ſet forth ſome Aggravations that render Sins heinous, I am now to ſpeak of their Number.

And this which is the main Propoſition orderly follows the former, *viz.* That *in Scripture-Account it is the Number or Multitude which God ſets the Value of Mens Sinfulneſs upon; and for the moſt part of Mankind doth exceed the Greatneſs of their heinous Sins.* And this doth clearly accord with *Solomon*'s Scope in this 27*th* Verſe. I ſhall give ſeveral Demonſtrations of it out of the Scriptures, as alſo Reaſons why God ſets the chief Value thereupon.

The Demonſtrations hereof will ariſe and appear, if we take either, 1. *Gods own Judgment* declared in the Caſe. Or, 2. of Men in their Converſations. Or, 3. of Saints themſelves after their Converſion, in the Humblings of themſelves before God, whoſe Judgment in theſe Caſes may well be taken, as ſuppoſed to have been directed by God therein, and to have judged righteous Judgment of themſelves in ſo confeſſing and judging of themſelves by the Multitude of their Sins.

The firſt Demonſtration of it is from the Conſideration,

I. Of God's Judgment herein, and of him conſidered; either, 1. As a Judg judging Men for their Sinfulneſs; or, 2. As a Pardoner, juſtifying of Sinners.

I. Of God as a Judg.

God himſelf, the *Judg of all the Earth,* Gen. 18. 25. did once caſt up the whole World's Accounts, (after they had run out for 1656 Years) and it was precurſory to, and the Semblance of the great Day of Judgment to come. Now what is it that God's own Charge and Indictment falls chiefly upon? But, as *Gen.* 6. 5. *God ſaw that the Wickedneſs of Men was great in the Earth, and that every Imagination of the Thoughts of his Heart was only evil continually.* There were in that old World great Sins for Heinouſneſs, circumſtantiated with deep Aggravations, which are inſtanced in, in that ſame Chapter; as the *Apoſtacy of thoſe that profeſſed the true Religion* and Purity of Worſhip, *&c.* ver. 2, 4. as alſo that the whole Earth was filled with Violence or Oppreſſion, *ver.* 13. and all aggravated by this, that *the Spirit of God had ſtriven with them* in the Miniſtry and Example of *Enoch, Noah,* and others their godly Anceſtors, *ver.* 3. but yet the grand Reckoning which God the Judg accounts *great* above all, and laid heavieſt to their Charge, was, that *every Imagination of their Thoughts were evil continually,* which was all one as to have ſaid, that their ſmalleſt Sins were infinite for Number; and it is in that Reſpect that he ſo complains, the Wickedneſs of Man was great, even in Reſpect of Number, through that conſtant, continual, and uninterrupted Multiplication of them. And they are the ſmalleſt ſort of Sins he there mentions, *Imaginations* and *Thoughts,* which yet aroſe to a greater Guilt than all their heinous Iniquities; ſo as the Numerouſneſs, though of ſmaller Sins alone, is the Greatneſs here ſpoken of; and the Word for [*great*] in the Original ſerves to that Senſe alſo, as is well known.

. He proceeded by the like Meaſure in his Account concerning the two Captivities, both of the ten Tribes of *Iſrael*, and of *Judah* into *Babel:* as appears both by the Threatnings before, and during that Captivity: And after in the Acknowledgments of that Church. 1. In the Threatnings before, and during the Captivity, God by *Ezekiel* juſtifies his Sentence pronounced, and the Execution of that Captivity then in part begun, *chap.* 16. By this thou haſt multiplied thy Fornications, *ver.* 25, 29, and *ver.* 51. neither hath *Samaria* (*viz.* the ten Tribes carried away before) *committed half thy Sins*, (he computed the Number we ſee, as it alſo follows) *but thou haſt multiplied thy Abominations more than they.* And theſe laſt Quotations do involve that former Captivity of the ten Tribes of *Iſrael* as well as this of *Babylon*, and ſhews that the ten Tribes of *Iſrael* had been caſt out for the Multitude of their Abominations alſo.

And, 2. after their Captivity it is likewiſe put upon the ſame in the Churches own Acknowledgment, *Lam.* 1. 5. *For the Multitude of her Tranſgreſſions her Children are gone into Captivity*, &c.

And this innumerable Multitude it is, that when Mens Conſciences are awakened once, and convicted by God for Sin, comes in upon them, and which they do profeſs themſelves above all other moſt ſenſible of, as the Cauſe of their Puniſhment, *Iſa.* 59. 11, 12. *We roar like Bears, for our Tranſgreſſions are multiplied before thee, and teſtify againſt us, and for our Iniquities we know them*, God having ſet them in order before them.

II. Of God conſidered as a Pardoner.

Conſider God and Chriſt as pardoning. By which Act of his we may as certainly eſtimate what Rate or Value he puts upon our Sinnings as when he
Pſal. 51. judgeth; for as *David*, and the Apoſtle after him; *He pardoneth, to the end*
Rom. 2. *he may be juſtified when he comes to judg:* and to be ſure God's divine Nature inclineth him to reckon in, and with himſelf, with as much Exactneſs then when he pardoneth, as when he puniſheth; for he values his Mercy, and the Manifeſtation of it, at the higher rate: And his Mercy in pardoning is to be *rated and exalted by what he pardons.*——Now we find that when he hath pardoned the greateſt Sinners, he hath not reckon'd ſo much by the Greatneſs as by the Number, as that part of the Account whereby he chuſeth to hold forth to us the *Infiniteneſs of his Grace* in pardoning, and as that whereby he would draw forth our Love to him again for pardoning. Upon the occaſion hereof ſays Chriſt, (and it was as great a Speech as he that was the Word it ſelf hath uttered) *her Sins which are many are forgiven, becauſe ſhe loved much.* And he ſays it, you ſee, upon this occaſion of his pronouncing Pardon to a grievous Sinner, and adds, *And to whom little is forgiven, the ſame loveth little.* In which latter Words he interprets what he means by the little and the much, even the many, or the Number of Sins: Thus *Luke* 7. 47.

In like manner when God would exalt Chriſt's Righteouſneſs to us, which is the Price and Ranſom that was paid for all, (and therefore we may warrantably eſtimate the one by the other) that alſo is greatened, not by the Magnitude ſo much as by the Multitude of Sins forgiven, which are mentioned on that occaſion. Thus ſpeaking of the excelling Merit of his Obedience, *the free Gift and Abundance of Righteouſneſs is for many Offences to Juſtification.* ——And again, the Greatneſs of God's Grace in Converſion, (when by any of us as an Inſtrument, a Sinner comes to be converted) is greatened, as by this, that it is *the ſaving of a Soul from Death:* So moreover that it is the *hiding of a Multitude of Sins*, Jam. 5. *laſt*; as thereby ſetting forth the Greatneſs of that Salvation; and yet that Sinner ſpoken of there was one whoſe Sins were as heinous as Sins pardonable can be ſuppoſed to be, even the Sins of a Profeſſor back-ſliden and apoſtatized from the Truth, *ver.* 19. and yet of the two it is the Multitude there that alone is ſpecified as the Meaſure of his Sinfulneſs, and thereby of magnifying God's Grace in pardoning.

I will here return unto and inlarge a little more upon the Inſtance of that both great Sinner and great Convert, ſo famous in the Goſpel; upon occaſion and for Comfort of whom it was that Chriſt uttered that former Speech but even now related, *Her Sins that were many are forgiven her:* And I place it here becauſe it is a middling Inſtance, which will aptly ſerve either this or the following Demonſtration which ſhall be taken from new Converts.

In the Goſpel you read of *a Woman without a Name*, dwelling in the City *Naim*, Luke 7. who waſh'd Chriſt's Feet with her Tears, *&c.* which Woman was none of the *Mary*'s in the Goſpel mentioned, for ſhe was neither ſhe of the City *Magdala*, Matth. 15. 29. from whence that *Mary* called *Magdalene* had her Appellation, and who was a Woman of Quality and Riches, for ſhe was one that miniſtred to Chriſt in his Journyings with all the Train of his Diſciples, *Luke* 8. 23. nor was this Woman that other *Mary* of *Bethany*, who yet is recorded to have done the like things to him, *John* 11. 2. who was the Siſter of *Lazarus*: I ſay, this Woman was none of thoſe two *Maries*, no not the latter of *Bethany*, (for which there is yet ſo much Appearance) as would evidently appear if we might without Diverſion inſiſt on it, this alone ſufficiently ſhews it, that this Woman, *Luke* 7. was of another City, *viz. Naim*, *ver.* 7, 5, 11, and 37. and this matter of Fact of anointing him, *&c.* was done by her in that City of *Naim*; and though in one *Simon*'s Houſe, yet it was *Simon the Phariſee*, Luke 7. 36, 39, 40, 44. but that other anointing by *Lazarus*'s Siſter, though in ſome Circumſtances it was like to that of this other Woman, was acted in the Houſe of *Simon* the Leper, and by that Appellation diverſified from that other, the Phariſee, and in another Town, namely, in *Bethany*, Matth. 6. 26. This Woman of *Naim* hath no other Name recorded, but that foul and infamous one, of her being a Sinner, known and notorious to all that City, as *Simon*'s Words do import, *ver.* 39. This as to her Perſon.

Now obſerve her Poſture and Frame of Spirit, and what it is Chriſt ſpeaks of her, and which makes to the Purpoſe in hand. She comes humbled, ſtanding behind Chriſt's Seat, in a ſilent deep Mourning, ſpeaks not one Word, weeping in ſuch Abundance, as ſerved to waſh his Feet, ſo much as they needed being wiped dry, which ſhe did with her Hair, that Hair ſhe had ſinned withal: Now what was that in her Sinfulneſs which Chriſt the Pardoner takes notice of, and would have her carry home with her, and us all to conſider? *ver.* 48. *Thy Sins, which are many, are forgiven thee*: yea, and he indigitates it to ſhew that it was that alſo which had broke her Heart ſo deeply, even the *many*, the Number of her Sins; this Chriſt, that knew both what himſelf forgave, and *the meaning of the Spirit* of her, doth himſelf enforce and utter for and concerning her: And that Speech was at once both a Comment upon her Heart, ſhewing what it was in her Sinfulneſs ſhe wept ſo for; as alſo of his own Heart, who conſidered well what and how much it was he pardoned, to declare which it was he made that whole Parable; and it was the Diſproportion in number of her Sins from thoſe of others whom he pardoneth; which Chriſt conſidered in ſaying, *Many Sins are forgiven*, for he expreſly put the Difference upon the Compariſon of Number, to her he forgave five hundred Pence, to another but fifty; in ſaying, *the one owed five hundred Pence, the other fifty*, and yet I trow her Sins had been very great and heinous; for known and famed ſhe was to all the City, *ver.* 37, 39. and what kind of Sin it muſt be ſhe was famed for, we may gather by what ſpecial kind of Sins that Sex was and uſually is vulgarly infamous for, and ſtiled *a Sinner* for; as alſo by her Repentance, ſhe wept with thoſe Eyes which had enticed, kiſſed Chriſt's Feet with her Mouth, and wiped them with her Hair, (O what Revenge!) ſhe yielding up all theſe which had been Weapons or Inſtruments of her Unrighteouſneſs now unto Holineſs, and to expreſs and ſignify the Brokenneſs of her Heart; and though thoſe her greater Creditors (I mean thoſe Sins) might and did arreſt her firſt, yet it was the Multitude in thoſe her Sinnings, and in all other Sins, that now came in upon her upon occaſion of that Arreſt, and ſo both ſhe the Sinner in her Soul, and Chriſt the Pardoner in his Heart, doth put the much of her Sinfulneſs upon the *many*, as by his Speech appears.

CHAP. XI.

A ſecond Demonſtration taken from the Judgments of Saints, of themſelves in their Confeſſions: Both, 1. *At their firſt Converſions;* 2. *In after-humblings upon great occaſions.*

A Second Head of Demonſtration we may take from the Audit-books of the Saints, and the Calculations they have left upon Record in their free and unforced Confeſſions. And truly their Judgment herein may well be taken by us; for though God is greater than their Hearts, yet their Judgment of Sin, and of the proportions thereof, is moſtly regulated according as God judgeth, (that is, they in their Meaſure) by the Spirit that *convinceth them of Sin*, as well as of *Chriſt's Righteouſneſs*, and what true Holineſs is, *John* 16. 8, 9, 10. *The knowledg of the Holy is Underſtanding*, *Prov.* 9. 10. and eſpecially in their eſtimate of Sinnings, and the Rates thereof, into which even natural Conſcience ſees very far, and is as the *Candle of the Lord that ſearcheth* the Chambers *of the Belly*; but the Spirit's conviction goes and Searcheth far beyond it. Prov. 20. 27.

This Eſtimate we may take either from the Conviction of Saints at their firſt Converſions, or afterwards upon God's Viſitations of them for Sin; and their deepeſt Humiliations for both.

2 Chron. 33. * Acts 8. 1. & 9. 4. *Saul, Saul, Why perſecuteſt thou me?*

I. The Confeſſions of Men Converted. —— The greateſt Convert in the Old Teſtament was *Manaſſeh*; the greateſt Convert in the New was * *Saul*, and made by Converſion one of the greateſt Apoſtles.

1. *Manaſſes.* He is commonly reckoned the greateſt Sinner that was pardoned in the Old-Teſtament; whoſe tranſcending Wickedneſs we may read 2 *Chron.* 33. from *ver.* 2. to *ver.* 11. and more largely 2 *Kings* 21. from *ver.* 2. to *ver.* 17. And his Sins were of the deepeſt Grain, and moſt heinous Nature that could be, as Witchcrafts, Dealings with the Devil, heatheniſh Idolatry ſet up in the very *Temple, in which God had ſaid, I will put my Name*; yea Abominations above all that the *Amorites did which were before him; and cauſing* Judah *to do worſe than the Heathen whom God had deſtroyed; ſhedding alſo innocent Blood from one end of* Jeruſalem *to the other:* But *Manaſſeh* after all this *humbled himſelf greatly before God*, &c. *and prayed to him, and God was entreated of him.*

Now if we conſult that Prayer ſaid to be his, (which yet was perhaps but the Collection of ſome broken parts of it ſet down by Tradition, and ſet together by ſome other) though reckoned among *Apocrypha*, yet (as *Junius* ſays) is Pious, and certainly expreſſeth the true Senſe of a deeply-humbled Soul. Now his Confeſſions there run not upon the Heinous part of his Sins, as ſuch, but upon the many, ver. 9. *For I have ſinned above the number of the Sands of the Sea: my tranſgreſſions, O Lord, are multiplied, my Tranſgreſſions are exceeding many; I am not worthy to behold and ſee the height of the Heavens for the Multitude of my Unrighteouſneſs.* The Prophet *Iſaiah* had a little before compared the Wicked to the *raging Sea that caſts up Mire and Dirt*, for the tumultuouſneſs of it: and *Manaſſeh* not long after compares his Sins to the *Sands of the Sea* (which the Sea continually caſts up) for the number of them.

In the New-Teſtament I exemplified this before in that great Sinner and Convert, the Woman of *Naim*.

2. That great Convert and Apoſtle, that ſtiled himſelf *the chiefeſt of Sinners*, and *leaſt of Saints*, view we the account he gives of his Humiliations at his Converſion. And though in one place he reckons up his *talent-Sins*, I was a *Blaſphemer, Perſecuter, and injurious*, namely to the Saints; yet in another

place we find he reckons only thoſe that were Minutes, his farthing-Sins, as thoſe wherein the multitude of Sins is moſt conſpicuous, *viz.* the abounding of all *inward Luſts and Concupiſcence* in his Heart, *all manner of Concupiſcence, Rom.* 7. 8. and in *ver.* 5. he mentions chiefly the Motions or Paſſions, (as he there ſtiles them for their Violence) that is, of ſuch Sins as continually boiled and *wrought in his Members to bring forth Fruit to Death.* And it is the Account of ſuch Sins which is the Total he in that place gives, which yet he profeſſedly ſpeaks of to have been thoſe which deeply humbled him at his firſt Converſion: as in that other to *Timothy* he had done of his more heinous Sins; yea, in this to the *Romans* his intent is more ſetly to declare that ſpecial Work of Conviction of Sin and Humilitation, which at Converſion is had by the Law.

II. Go we to Saints after their Converſion.

God hath been pleaſed to enter into heavy Reckonings with his beſt Servants after Converſion, as with *Job*, chap. 13. 26, 27. *For thou writeſt bitter things againſt me, and makeſt me to poſſeſs the Iniquities of my Youth.* And ver. 27. *Thou putteſt alſo my Feet into the Stocks, and lookeſt narrowly to all my Paths: thou ſetteſt a Print upon the Heels of my Feet*; that is, exactly obſerveſt me, and ſetteſt an Impreſſion upon my Conſcience of the Iniquity of my Heels, ſpeaking of himſelf, in that expreſſion of *ſetting a Print* on his Heels, in the ſame kind of Phraſe, as we uſe to do of one arraigned at the Bar, where he hath been burnt in the Hand. The like Account we find made by God with *David, Pſal.* 6. 1, 2. and *Pſal.* 98. 4.

Take we the holieſt and beſt of Saints we can pick and chuſe: *Solomon*'s inſtance we have heard, but we will inſtance in greater and Holier than he.

Let *Job* firſt, who is one of God's three Worthies, in God's own Judgment of Men under the Old-Teſtament; I ſay, let *Job* firſt come in as the Fore-Man of this Jury to deliver the Verdict, in the name of all Men elſe that have been or ſhall be, though never ſo Holy, *chap.* 9. 2, 3. A chapter wherein, if ever in the whole Bible, you will view a Saint deveſting himſelf of, and throwing away his own Righteouſneſs, behold it there in *Job*. In the renunciation of which he comes not a whit behind that moſt humbled of Saints, *Phil.* 3. 8, 9. *I account all things but loſs,* &c. *not having mine own Righteouſneſs, &c.* Read that whole Chapter of *Job*, and obſerve his deep Expreſſions, firſt in ver. 2, 3. *I know it is ſo of a Truth: but how ſhould Man be juſt with God? If he will contend with him, he cannot anſwer him one of a thouſand.* And then in ver. 20, 21. *If I juſtify my ſelf, mine own Mouth ſhall condemn me,* (for I ſin in every Word, and my Mouth would condemn me whilſt I ſhould ſpeak it) *If I ſay I am perfect, it ſhall alſo prove me perverſe: yea, though I were perfect, yet would I not know my own Soul.* In which latter clauſe I underſtand the pulſe of his Heart to beat the ſame, if not deeper than the holy Apoſtles did when he ſaid, though *I know nothing by my ſelf,* yet I *am not thereby juſtified,* 1 *Cor.* 4. 4. For *Job* with a greater Vehemency and indignation profeſſeth, that if he could ſuppoſe himſelf never ſo perfect, yet he would not *know his own Soul*; that is, as to its having any ſuch Perfection in it, he would take no cogniſance of it, he would not entertain one thought of it, nor caſt a reflection or one look upon, or have the leaſt regard thereto, that is, ſo as to ſtand upon it. It follows, *I would deſpiſe my Life:* his ſenſe wherein is, either that he would much more deſpiſe his former Life, which had been ſo mixt with Sin; or elſe, that if for the Future he could continue in that perfection, he ſhould deſpiſe even that alſo. All which he ſpeaks as in Relation to his being juſtified thereby afore God, having once been a Sinner againſt God; for that to be his Scope, his Concluſion he lays in the 2 *verſe*, which leads on the matter of that gallant Chapter as the main Argument of it, evidently ſhews; where he thus begins, *How ſhould a Man be juſt with God? Juſt,* that is, juſtified at God's Tribunal; For otherwiſe, as to that other part of Righteouſneſs, of truth of Heart, ſincerity, and uprightneſs, whereby a Man that is juſtified is truly, but imperfectly Sanctified; we find him afore and after this to ſtand upon his Points ſufficiently, but coming to ſpeak of this *Righteouſneſs of juſtification, he knows not his own Soul.*

Now this premiſed, the Words that I ſeize on, as to my purpoſe, are thoſe in ver. 2. *How ſhould a Man be juſt with God? If he will contend with him, he cannot anſwer him one of a thouſand.* And truly if *Job* had known but any one Action by himſelf wherein wholly to juſtify himſelf, which he had found firm under him, and himſelf free from Sin in it, he would have ſtood upon that too, as we may perceive by the ſtoutneſs of his Spirit in thoſe other entercourſes betwixt God and himſelf, which follow: wherein yet we only find that he pleads and inſiſts upon the truth and ſincerity of his Heart in his actings, but no where doth he ſtand upon a Freedom from Sin in any one Act. And what in this Paſſage he acknowledgeth, he does it out of his having made a ſad and Experimental Survey and Trial of this matter, *I know it of a Truth.*

This phraſe [*one of a thouſand*] at firſt ſound to Engliſh Ears, might ſeem but a Diminution, and a ſpeaking within compaſs, as we uſe to ſay, that is, as if in ſome Acts, though ſcare *one* of a *thouſand*, that is, of many; when yet perhaps of twenty thouſand, or a vaſter Sum, *Job* might have pick'd out ſome one to have ſtood upon Terms with God about, and how that he had not ſinned therein.——But *Jobs* ſcope and Mind is abſolutely and utterly to deny that he could *in any one thing* whatever in his whole Life acquit himſelf, and therefore falls down as deficient, and obnoxious in all, ſome way or other.

And firſt that the phraſe [*one of a thouſand*] ſhould import thus much, a thouſand being a perfect or periodical Number, is put to expreſs all, and any the greateſt Number that can be ſuppoſed, be it what it will be; and ſo *one of a thouſand* ſhould be as much as to ſay, not one of all, or not one at all. Yea (ſaith *Aquinas*) a thouſand is put for an infinite number: for, as he obſerves, there being between one and a thouſand no proportion, a thouſand is therefore at Random uſed to expreſs a *number numberleſs*, an infiniteneſs, ſuch as a Man's thoughts who hears it gives up the accounting of, as of a Sum that is without bounds or limits: and ſo it comes to this, that I cannot anſwer God one (no not one) of all the innumerable actings of my Heart and Life. And truly if this import had not been in the Phraſe of thoſe times intended, then it would follow, when in the like tenour of Speech, Chriſt in the Book of *Canticles* is extolled by the Spouſe as the *chiefeſt of ten thouſand*, her meaning muſt have admitted, or at leaſt have left a ſuppoſition, that yet perhaps one amongſt twenty thouſand might have been found to match him; but her ſcope therein is tn extol him abſolutely, and ſo as to exclude and ſhut out the infinity of all other Worthies or Eminencies that have been, or can be ſuppoſed to be: So here. ——Or elſe ſecondly, (which I as readily judg may be the purport of that phraſe, and *Jobs* intendment) that holy *Job* having upon this heavy Affliction, and at other times often before examined and viewed over his whole Life as it were by thouſands, that is, by parts and piece-meal, ſometimes this and ſometimes that heap of Actions as they had been acting; ſorted as it were into ſeveral thouſands, as ſeveral heaps of Coin uſe to be: and that he had ſometimes ſingled forth this, then that weeks Actions, in every of which a Man's Soul or mind coineth thouſands of ſmaller or leſſer pieces, that is, of Thoughts, Affections, Intentions, Deſires, and Ends; and that yet he ſhould upon the Survey and Iſſue, find, that he could not find ſo much as one, no nor one of thoſe Heaps of thouſands that were wholly pure Gold or pure Silver for the ſubſtance of them: But ſo as clip any of them where he would, yea ſingle forth what he had judged the pureſt out of any Parcel, ſtill he diſcovered ſome droſs or falſe Metal mingled in it, even in any one of them whatever; or at leaſt that that one was otherwiſe ſome Way deficient, as in Weight, *&c.* ſome Way or other rendred not perfect Currant. ——Yea, let us make theſe two further Suppoſitions, that he had by choice ſingled forth ſome Day or Week wherein his Heart had been kept, and wound up to the holieſt and intenſeſt Frame of Communion with God and Holy walking: Or, furthermore that he had by a yet more refined Elective diſcretion or Decernment, cull'd forth *a thouſand Actions* out of all the Heaps,

Inter unum & mille nnlla eſt determinata proportio: Millenarius numerus pro infinito ſumitur; itaq; ſignificari nullâ numeri ſpecie aut menſura exprimi poſſe. *Which although* Pindea *in* Job, *chap. 9. ver. 3. numb. 3. thinks this of* Aquinas *to be* nimis argutum *in him, yet his Fellow* Sanctius *falls in with it*; Si Deus mille, id eſt, infinita objecerit, quæ damnare vult; Homo non habebit quod illorum uni poſt honeſtè reſpondere. *Com. in Job. c. 9. v. 3.*

the million of millions of his whole Life, as hoping to have found ſome one at leaſt of this laſt Choice ſelected thouſand, which he might have ſtood upon. —No; *Job* had experimented it in all theſe or the like Ways ſo far and ſo often, and every Way ſo much, as he is now confounded, and deſpaireth of any Eſſays that ſhould anew be made of this kind, and yields therefore as Convicted in the whole that he could not *anſwer God in one of ſuch a thouſand,* or all the thouſand thouſands of Life; and profeſſeth to ſpeak this knowingly, and as one that had experimented it thus often, [*I know it is ſo of a Truth.*] —And, as *Solomon* ſaid of his own having Experienced that all was Vanity, *What can the Man do* (that Way) *that cometh after the King?* So in point of juſtifying his Actions, Thoughts, or Speeches, or any one of them, who can come after *holy Job?* of whom God pronounced a *None-ſuch*; they can do no more than *what hath been done already*; but fall down all muſt and ſay, *We cannot anſwer thee, O Lord, in One of All in our whole Lives.*

If the Objection be, That *it is barely ſaid, that but* [*in many things we offend all*] and ſo not in all and every Action.

Anſw. 'Tis ture, that we do not Sin in all and every Action; but then we muſt underſtand it, as the Apoſtle there doth intend that Speech, namely, that take ſuch Actions as for the matter and ſubſtance of the Act, are ſuch as are againſt the very outward Letter of the Law, as to ſpeak evilly of others, or idle Words, *&c.* and in that ſenſe God forbid that it ſhould be thought that Saints do ſin in all and every Action, namely ſuch Sins as theſe: though in many Actions, greater or ſmaller, even that are ſuch Sins, the Saints may and are found to err and ſlip more or leſs. But that which we have been ſpeaking of, out of *Job* is, that in the beſt Actions; yea if we could ſuppoſe a Saint never outwardly to Sin in what is materially ſinful, but always to think, ſpeak, or do what is ſubſtantially Holy and Good, yet there is and will be that adjacent Sinfulneſs found cleaving to all ſuch Actings, even to our ſincereſt Affections and intentions; or at leaſt, there is a deficiency of that Holineſs that ſhould be in them, as will cauſe any holy Man that ſhall commune with his own Heart to cry out, *I cannot anſwer thee, O Lord, one of all.* And that is it which *Job* extends his Speech unto. And it is apparent, that that Maxim in the Coherence of it was uttered about ſuch Offences as the critical Eye of Men may obſerve in one another, to be ſinful in the outward appearance of them, and ſo not of ſuch as in the utmoſt extent are betwixt God and us, and which he obſerves in us; for the Apoſtle's ſcope was thereby to retund the Maſterly arrogance of Men, that would take on them to cenſure others for any viſible infirmity their cenſorious Eye could diſcern; *Be not many Maſters*, ſays he, *for in many things we all offend,* though ſome very ſmall: and therefore be not thus prying and cenſorious in marking what ye may eſpy to be amiſs in one another, for then every Man muſt be continually reproving one another.

Next, *David.*

There are two ſorts of Viſitations from God, and diſcoveries of Sin ſet upon the Hearts of his People. 1. Such as are joined with Wrath and Diſpleaſure. 2. Such as are more gentle, and are ſweeter illapſes of Light about our Sinfulneſs. —*David* had experience of each: he had many and frequent Viſitations from God by Way of rebuke for Sin, and ſometimes ſuch as were joined with Wrath, as *Pſal.* 38. 1. *O Lord, rebuke me not in thy Wrath.* Verſe 4. *Mine Iniquities are gone over mine Head, as an heavy Burthen they are too heavy for me.* Such Viſitations uſually are for groſs and more heinous Sins. ---But at other times he was viſited with more mild and ſtill Rebukes and Diſcoveries of his Sins: which as they are more calm, ſo prove more deep and thorow diſcoveries. —Under the firſt the Soul is as the Air in a Storm, diſturbed and mudded, in a Hurry, and ſo Sins are preſented more dimly and darkly, and with an Horror; but in the latter it is with the Saints as in a Sunſhiny day without Clouds, in the ſhine whereof the ſmaller motes and minutes of Sinfulneſs are eaſily diſcerned through the pureneſs of the Light let into, and quietneſs of the Soul.

Now at and upon ſuch a time it was, when as *David's* Soul had been taken up into a Holy Contemplation and Admiration of the *Perfection, Purity*, and *enlightning* Power of the *Law, Pſal.* 19. 7, 8, *verſes*, and ſo on; in the midſt thereof he cries out, *Who can underſtand his Errours? cleanſe thou me from ſecret Sins.* And what was the matter cauſed him ſo to do, that is, thus to divert? That which befell him was, that whilſt his Mind was environed about with this admiration of the Glory of the Word and Law, which now ſhone through and through his Soul, the Holy Spirit did turn his Eyes, and cauſed him to caſt them down upon that τὴν εὐπερίστατον ἁμαρτίαν, Heb. 12. 1. *the Corruption that ſurrounded him:* and he having been firſt let into this clear ſurrounding Light of the Law, (*by which comes the knowledg of Sin*) he thereby ſaw and penetrated far, even to an infinite diſtance, into the deep Chaos of his own Heart, and far farther than ever he had done before. And as when the Sun ſhineth into a Jakes in a clear Summers-day, ones Eye may diſcern thouſands of ſmall crawling Creatures, vermin engendered in that filth, which elſe had, and at all other times do paſs ones ſight; ſo here it fell out: ——As it did alſo with the Apoſtle, *Rom.* 7. *When the Law* (ſays he) *came*, that is, a new and ſpiritual Light of it, in upon his Soul, he ſaw *All concupiſcence had wrought in him.* ——And thus it was with *David*, ſuch an innumerable Company of Sins appeared to him, as cauſed him abruptly to cry out, *Who can underſtand his Errors?* ———And obſerve, that he utters not this of himſelf and of his own particular alone, as if only he ſpake what he ſaw his own Sins for multitude to be, though upon occaſion thereof, but he ſpeaks in the Perſons of all or any the greateſt or moſt diſcerning Saint or Saints, that was or ſhould ever be in the World; and ſaith not only, *who doth*, or *who ſhall underſtand his Errours?* but *who can?*

Rom. 3. 20.

And thus the riſe and reference of this his Speech from, and with the foregoing paſſages in the *Pſalm*, may be underſtood to have been either, 1. That from a freſh Proſpect and view of all thoſe Sins, whereof he had in former times the Conviction, all along in his Life, by parcels, as they had been committed, that now came to be repreſented together, and rendezvouzed before him in one general Muſter, and ſometimes the Holy Spirit of God makes to his Peoples apprehenſions, a quick, ſudden, and large Scheme and Proſpect of their forepaſt Sins, (as Satan did of the Glory of the World) and upon ſuch a view theſe his Sins might ariſe in his Apprehenſion to ſuch a vaſt heap and ſum, as utterly paſſed all Comprehenſion. Or elſe, 2. it may import ſuch a diſcovery made to him of Sins, which he had never deſcried before, but which by the Light of that brighter Beam that had now viſited his Soul, did appear to be an infinite number, and ſo that thereupon it was from this new Experiment, that he ſhould infer and pronounce this, *Who can underſtand his Errors?* And if this latter be intended, his Inference and Collection thereupon was very juſt; for although he had digged deep into his Heart before, yet now he had diſcovered a new Mine. And in reference to this Senſe it may well be thought it was, that in the next Words he terms them hidden or ſecret Sins; why? but becauſe he had now diſcovered ſuch as had been hidden to him, and never diſcerned before. And thus by comparing his former Convictions and this new Experiment together, he had the greateſt Reaſon to cry out, *Who can underſtand his Errors?* for having but even now ſeen the Law of God to be ſo perfect, and likewiſe all his former knowledg of Sin to have fallen ſo ſhort of what he now had anew attained thereby, he might well conclude from thence, —Oh, how am I ſtill infinitely defective, and to ſeek in the knowledg of my Self! And might therefore think with himſelf there may, yea and there do yet lie hid a great Multitude of Sins behind, as utterly ſtill unknown by me, as there had done afore, even Swarms of hidden Sins I never imagined to have been in me; and thereupon to judg, I am yet as far off, or as far to ſeek as ever. ——Even as it is with a deeply knowing Man in point of Learning, who obſerving that the farther he wades into it, the farther off he is, (as *Solomon* himſelf in *Eccleſ.* 7. 23. *I ſaid, I will be Wiſe, but it was far from me*) he therefore concludes, that *the moſt of what he knows, is but the leaſt part of what he yet doth not know.* Thus *David* here in point of knowing himſelf. And hence it was that he adds, *Cleanſe me from ſecret Sins*, that is, that are as yet utterly ſecret to my ſelf, which himſelf had never as yet been privy to, nor was ever like to be in this Life; which yet defiled him.

So that it falls out in this our Diſcovery of Sins, like to what is made of the Stars (under the numberleſs Number of which the Scripture often expreſſeth any innumerable Multitude) *the Multitudes of unſeen Stars are far more than the viſible ones.* Skilful Aſtronomers have told the Number of thoſe that are viſible, and yet the Scriptures tell us more certainly that the Stars are ſo infinitely many, that it is an appropriate Honour to God alone to know the Number of them, *Pſal.* 147. 4, 5. *He calls them all by their Names.* The Angels (though of Heaven) are not able to make a Dictionary of them; and therefore this muſt be ſpoken in reſpect of Stars that are unſeen by us, which muſt therefore indeed be innumerable. That large Tract, the Milky-way, that runs thwart the Heavens, is diſcerned to be but a Conglomeration of ſo many ſmall Stars, like a long Cawſey ſtrowed thick with ſmall Sparks of Diamonds, (the Heavens) *Maldiva*, I call them, in Alluſion unto thoſe thouſand ſmall Iſlands that like Mole-hills, or ſmall Tufts of Earth, ſtand thick together in the Indian Sea, and ſtretch out unto a great Length, which we cannot diſcern to be diſtinct Stars by any ſeveral Twinklings, and yet they cauſe that Gleam. In like manner the *Pleiades* (or ſeven Stars, as we call them, becauſe no more ordinarily appear) are diſcovered to be in all ſeventy two; an Heavenly Septuagint of Lights and ſweet Influencers, as God himſelf (*Job* 38. 31.) ſpeaks of them.——And thus it is with godly Mens Sins, and their own Diſcoveries of them, the ſecret or hidden ones (as *David* here terms them) do infinitely far exceed the known, or thoſe that are conſpicuous, until their ſpiritual Sight is elevated by ſome new Telleſcope, or freſh Illumination of the Spirit preſenting them to their View; and yet then that Sight alſo falls infinitely ſhort of what they are in an abounding of them in our Hearts and Lives.

If we will further inquire what kind of Sins they were, the Apparition of which had at that time ſurprized holy *David*, and moſt amazed him with their Multitude: it appears they were of the ſmaller ſort of Sins, they were Sins had cleaved to his Tongue, (which the Apoſtle ſo complains of) and alſo the *inward Sins of his Thoughts.* Thus much his Prayer (that was occaſioned by this new Sight of his Sins) which followeth, ſhews, the Malady is known by the Remedy. Now in his Prayer that follows thereupon, he inſtantly ſeeketh, *Let the Words of my Mouth, and the Meditation of my Heart, be acceptable in thy Sight:* by the Light of which Coherence I gather, that it being the contrary Holineſs unto that abounding Corruption which is found to be in Speeches and Thoughts, that was the thing he ſought for, that therefore the ſecret Sins he had now been thus convinced of, had eſpecially lain hid in theſe two ways of Sinning, and had ſo exceedingly abounded in times paſt in him, and therefore he calls upon God for ſo ſpecial a Remedy againſt theſe two, in theſe Words, *O Lord my Strength and my Redeemer*: Firſt, he calls upon God as a Redeemer for the Pardon of theſe Sins paſt, as needing *plenteous Redemption* for the Multitude of them; as alſo that he might be redeemed out of that Corruption, the Power whereof had and did incline him ſo much to ſin in theſe two ways: and then that his Thoughts and Speeches might for time to come be formed and framed, through God's Strength and Aſſiſtance, [*O Lord my Strength*] in ſuch manner, as they might be *acceptable to God*, which he had now ſeen to have been ſo abominable unto God; for which alſo he abhorred himſelf.

Pſal. 130. 7, 8.

I ſhall but add to this Inſtance that other in *Pſal.* 40. 12. *Innumerable Evils have encompaſſed me about, mine Iniquities have taken hold on me, ſo that I am not able to look up; they are more than the Hairs of my Head, therefore my Heart faileth me.* Which whether ſpoken by *David* of himſelf only, or of Chriſt, (for whom purpoſely ſome Paſſages in the Pſalm were made, compare *ver.* 6, 7, 8. with *Heb.* 10. 5, 6, 7, 8, 9.) when God did *lay upon him the Iniquity of us all*; or of both, the one in the Type, the other in the Antitype, I will here wave the Diſpute of: we will for the preſent underſtand it as ſpoken by *David* of himſelf. And then there is that obvious in it, which is full to our purpoſe in hand, that it was the Multitude of his Sins which he intendeth, as appears by his multiplying Expreſſions to ſet forth that Multitude.

1. He ſays they are innumerable, *innumerable Evils have encompaſſed me*: theſe Evils were his Sins, Miſeries and Troubles in his Spirit for his Sins: for in explaining himſelf he ſubjoins, *My Iniquities have taken hold of me*; the Original is, *uſque ad non numerum*, multiplied till they ſurpaſs all number.

2. He ſays, *they came over him*, yea, *over his Head*, [*Circumdederunt ſuper me*] *they beſieged me*: The Alluſion is to an Army, that firſt *beſiegeth round about*: but ſecondly, to ſuch an Army as *beſiegeth over head* too, for what here is ſaid to be [*ſuper me*, *over me*] is in *Pſal.* 38. 4. thus expreſſed, (ſpeaking of his Sins) *they came over my head*, which is an unheard of way of Beſiegement, ſuch as other Enemies are not wont to.

3. If you enquire the ſpace and room they take up over our Heads; or how high they planted their Siege over his Head (by which we may eſtimate their Multitude) it is elſewhere told us, that they are ſo many as are piled up, and reach as high as Heaven, and ſo fill up that infinite *Expanſum* over our Heads. This Addition we find, *Ezra* 9. 4. *Our Iniquities are increaſed over our Head, and our Guiltineſs is grown up unto the Heavens*: As if you could ſuppoſe an Heap, which at firſt was but ſmall, were yet ſo increaſed by being added to continually, that it grew ſo high as it reach'd up to Heaven it ſelf: thus here. Thoſe ſpiritual Wickedneſſes, our Enemies, the Devils, do environ us over our Heads indeed, and aſſail us, yet they are confined to the lower Region of the Air: but Sins extend to Heaven.

4. No wonder then that if he ſays, *I am not able to look up*, that is, *I cannot know them*: For ſo thoſe Words thus tranſlated [*I cannot look up*] are rendred by moſt, *Et non potui ut viderem*, I could not ſee nor deſcry them.

5. He addeth an Expreſſion more familiar to vulgar Ears, *They are more than the Hairs of mine Head*: which though in Reality would ſeem far leſs expreſſive of a Multitude than the former; for the Hairs of any Man's Head may *de facto* be numbred by Man, yet becauſe proverbially it was uſed to ſet out any innumerable Multitude, as that [*not one of a thouſand*] you heard alſo was; and this ſuiting beſt to popular Ears, he therefore addeth it.——This for the Multitude of them.

The Effect hereof follows, *Therefore my Heart fails*: It is not (you ſee) ſo much the Heinouſneſs of his Sins is mentioned, or inſiſted on, as the infinite Number he ſaw, and beyond what he could ſee, that has the *therefore* put upon it, *Therefore my Heart fails* or ſinks; that was it which appalled him.—He had compared them to an Army, and it is the *Multitude in an Army* (when orderly ſet and well armed) that hath the Terror in it, (although alſo ſome *Golia's* may be among that Multitude.) This we find in Scripture, as 1 *Sam.* 13. *The Philiſtines gathered themſelves together, thirty thouſand Chariots and ſix thouſand Horſemen, and People as the Sand of the Sea for Multitude*, ver. 5. which when the Men of *Iſrael* ſay, 'tis ſaid, *They hid themſelves in Caves and in Rocks*, &c. *ver.* 6, 7.

Now the Day is coming wherein God himſelf will *ſet thy Sins in order before thee*, as *Pſal.* 50. as an Army in full Battalia, or Battel-array; and how will thy Heart, even the ſtouteſt Heart of any of the Sons of Men, ſink when it ſees the *Multitude of ſmall Sins*, as the Infantry, to be for Multitude more than *the Sands of the Sea*; and then great Sins, as *Millions of Chariots and Horſemen*, how wilt thou in that Day call upon *the Rocks to cover thee*, and *the Cliffs to hide thee*?

CHAP.

CHAP. XII.

The Senſe of this main Aſſertion further ſtated: or how it is to be underſtood, that God puts the Valour or chief Balance of the Account of Mens Sinfulneſs upon the Multitude of their Sins.——Some Reaſons, which put all together, make a full Demonſtration of it.

I. UNTO what an infinite Exceſs of Diſproportion for Number, every Man's Minute or ſmall Sins do abound unto, above the Number of his heinous ones, both the Scriptures have ſhewn us, and every Man's Conſcience that is enlightned muſt needs be apprehenſive of. And Reaſon alſo may inform us; for as for outward groſs Sins, (take them in the Generality of Men unregenerate) and they are not always and at all times, and comparatively, but ſeldom committed by them, through the Power of reſtraining Grace, common to Man. *Those that are drunk are drunk in the Night*, 1 Theſſ. 5. 7. Acts 2. 15. So likewiſe the groſſer Acts of Uncleanneſs, and other like crying Sins, they be perpetrated but at times and by fits; but as for ſmaller Sins, they iſſue from us continually both Night and Day: As Clocks commonly ſound and ſtrike aloud but at Hours, but the Wheels and Springs are going to and fro perpetually. Some Men are ſo ſuperlatively profane, *Belials*, (as the Scripture calls them) as they may perhaps in this be excepted, ſuch as ſell themſelves to work Wickedneſs, who as ſome Clocks ſtrike every Quarter as well as every Hour; but yet even in them the leſſer ſort of Sins muſt needs be confeſſed far to abound. And the Reaſon of either is, that the Soul, the Seat and Subject both of original and acquired Corruption, is in a continual Motion, not only as it is a Soul, but as it is a ſinning Soul, and is therefore as ſuch, compared unto ſuch things as are in perpetual Motion. 1. A Fountain that perpetually is a running, *Jer.* 6. 17. *As a Fountain caſts out her Waters, ſo this City* (ſays God) *caſts out her Wickedneſs.* Then, 2. to the Sea, continually caſting out Siege and Foam, *Iſa.* 57. 20. *The Wicked are like the troubled Sea, when it cannot reſt it caſts up Mire and Dirt.* The Heart of Man as it is at all times, is compared to the Sea, for its Tumultuouſneſs, not in its ſedate calm Condition, but when it is moſt diſturbed with Storms. The like *Jude* 13. *Raging Waves of the Sea, foaming out their own Shame.* 3. To a Wheel, the Wheel of Nature, or *the Courſe of Nature*, which is always a running and in ſwift Motion, as a Wheel, we ſee, uſeth to be. The Senſe of the Apoſtle is, that whereas the Courſe of our corrupt Nature runs it round faſt enough of it ſelf, for 'tis as a Wheel; the Tongue (of all Members elſe the worſt) often moves it faſter than otherwiſe it would, unto fiery Evils, (as he calls them) and whirles it about ſo hurryingly and ſo ſwiftly, that as Wheels in Mills and Mill-ſtones, *nimio motu ignem concipiunt*, by too violent a Motion ſtrike Fire, and inflame the Mill they grind in: ſo here: See the Words. Hence it apparently follows, that ſome (though ſmaller Sins) are continually a bringing forth: the Soul is and will be working.

Thales *terms the Soul,* φύσιν ἀεὶ κίνητον.

James 3. 6. Τὸν τροχὸν τῆς γενέσεως. Τροχὸς à verbo τρέχειν, *to run.*

Vatablus.

Now this holding true of the moſt part or Generality of Mankind, the Aſſertion may well be underſtood and ſuppoſed, That if the Infinity of each of their ſmaller Sins, in reſpect of Number, be put into one Scale, that they will ordinarily caſt the Scale againſt the heinous. And unto this Aſſertion, in this Senſe underſtood, do many of the Scriptures already alledged incline, and the Reaſon to be alledged do contribute very far to the Confirmation thereof.

II. Take a Man's heinous Tranſgreſſions alone, and the very Number of them conſidered apart, in their Multiplication and Reiteration, doth provoke God more than ſimply or alone their ſingle material Heinouſneſs, if that might be abſtractly conſidered.——This Aſſertion the ſecond and third Reaſons do, in the Cloſe of them in God's Expoſtulation, *how oft?* in the Pſalmiſt, and theſe ten times in *Moſes*, manifeſtly ſhew.——And indeed whether we take ſmall Sins apart, or great Sins apart, that is, Sins of any ſort apart, the Number of either doth in their ſeveral Proportions caſt the Aggrandiſement on them.

But III. there is this other State or Senſe of the Aſſertion, *That take the Multitude of each Man's Sins, (whether they be greater or leſſer Sins) as put together, the whole of them into one Heap or Total, conſidered barely in their Number*; and preſcind or abſtract their Heinouſneſs, and conſider that apart in a diſtinct Account by it ſelf: And as thus underſtood, it is that moſt of the Scriptures alledged do ſo vehemently inſiſt, and hold up before Mens Conſciences, the Multitude of their Sins as *ſo highly provocative againſt God*, rather than the Heinouſneſs. And this Senſe is it the following Reaſons do principally concern; and this takes in the Univerſality of Mankind.——This as to the true ſtating the Aſſertion.

And laſtly, It muſt be remembred, that the following Reaſons do preſent themſelves (ſingly conſidered) but as ſo many partial Steps or Degrees of Proofs, and not each or any one making up an integral Demonſtration, but ſo as the ſecond adds further Strength and Force to the firſt, and then the third unto the ſecond, and ſo all put together make the Demonſtration compleat.

Reaſon 1. *Multitude in any kind riſeth to a Greatneſs in that kind.* So that if we will firſt take and make the Eſtimate, but from the general Standard or Meaſure of Weight and Greatneſs which in ordinary Account is put upon any huge Multitude of ſmaller things, whatever they be in their ſeveral kinds; and then take a Multitude of ſmaller Sins in their kind, and by the ſame common Rule of Value, common to all things elſe in their ſeveral Proportions, it muſt be acknowledged that an Infinity of Sins for number doth riſe to an Infinity of Greatneſs, although thus merely weighed at that Ballance that is hung up in the common Market-place of the World, to weigh all things whatever.—This will appear by Inſtances.

Take the Sands, (unto which for Number *Manaſſes*'s Sins are compared) we know how ſmall each Sand alone is; yet collectively and together, look as they ariſe to ſuch a Multitude *as cannot be numbred*, Heb. 11. 12. ſo withal that Multitude grows into ſuch a Greatneſs in all Dimenſions, *as cannot be meaſured*: which Expreſſion the Prophets uſe of them, as *Jer.* 33. 22. And Sands, if they were but heaped up together, make alſo a Weight as utterly inſupportable. *O if my Grief were throughly weighed, it would be heavier than the Sand of the Sea*, ſays *Job*, chap. 6. and therefore Sand in an Heap is proverbially uſed to expreſs Weight as well as Multitude, *Prov.* 27. 3.

If we would further improve this Illuſtration taken from Sands, look as the Sands that are within the Sea at the bottom of it, are they that make the *many*, and would (if caſt into one Heap) far exceed both in Weight and Number thoſe other Sands that are but upon *the Shore of the Sea*, or *without the Sea*, (unto which yet alone thoſe Compariſons of Immeaſurableneſs, *&c.* are in thoſe Places now cited made) ſo in like manner comparatively, do our inward Sins exceed our outward; the outward are but as the Sands on the Sea-ſhore, of which yet it is ſaid they are ἀναρίθμητοι, *without Number*, Heb. 11. 12.

Again, for another Inſtance, take the Sea it ſelf, What is that vaſt Heap and Body? it is but a *gathering together of many Waters*, as in *Gen.* 1. 10. and thoſe Waters but of innumerable Drops.

This Univerſe, the World, how immenſe is it? and yet ſome both ancient and modern Philoſophers ſay, it is altogether made up of, and but a Congeries of ſmall Atoms, Motes, or Duſts, locked and wedged into one another, and crouded together, which make up this Greatneſs.——Now apply but this, as we did that other, unto Sins; if the Sins of one Member (the Tongue) do, when collected into a Catalogue, make a *World of Iniquity*, Jam. 3. 6. then, when *every idle Word ſhall be put to Account*, as Chriſt ſays: O then, what will the

Account of all other Sins, both inward and outward, ariſe to? when the Account of the Tongue is but of which is merely outward, and that but in one member; which alſo lies ſtill and ſtirs not half of a Man's time, that is, when we are aſleep or alone by our ſelves.

And that which ſtrengthens this Reaſon as on the part of Sins is, that every Sin, even the leaſt, hath an infinite ſinfulneſs in it, (as in the firſt Treatiſe about Sin I have ſhewn;) and that though it muſt be affirmed that Sins are not equal, but ſome exceed *in malitiâ*, in ſinfulneſs, as they are more againſt knowledg, and partake more of the Will, *&c.* yet all are Sins. And if Sins at all, then objectively infinite: Even as though one Devil is more wicked than another, *Mat.* 12. 47. yea, and the great Devil is to be acknowledged more deep in Guilt than many of his Fellows, (and for that Cauſe let him enjoy the Title of Prince of Devils) yet all the other are Devils as well as he: ſo in like manner, theſe ſmaller are Sins as well as the greateſt. And as of that legion which poſſeſſed that one Man in the Goſpel, it might be perhaps affirmed, that if all the Iniquities which they have perpetrated were put into one, they would match that great Devil in point of Wickedneſs: ſo why may not a few ſmaller Sins exceed ſome one that is very great, ſeeing the leaſt is infinite in that forementioned Reſpect? It is not in this value of Sins, as it uſeth to be in Coyns; there may be ſo vaſt a Collection of Braſs-farthings as will be (as to paſſing Currant) as much as a Talent of Gold comes to, but yet for the matter of them they are but Braſs, of another kind of metal; well, but the ſmaller Sins thy Heart minteth, they are Sins, and of the ſame ſpecies with the bigger, they are all tranſgreſſions of the Law, that's the Apoſtle's definition common to them all; and ſo each are like ſmaller Pieces of the ſame Alloy with the biggeſt.

And truly this enſuing Parallel between Sins and Devils will give ſome further light into the illuſtration of the Reaſon in Hand, *viz.* why a Company of ſmaller ſinful Acts ſhould in value with God countervail, yea exceed ſome one great one: for look as in each and every ſuch Devil, there is by Sin, a ſpoil of an whole individual intelligent Nature made by God to glorify him, which Sin hath undone, and turned to the contrary; and at that Rate, the Sins in a few of the loweſt Rank of that black Guard will amount unto a greater loſs and detriment unto God and his Glory, than a far greater degree of Wickedneſs in the greateſt Devil of all: For why? In him alone, but one ſingle intelligent Nature is ſpoiled, (though of a greater degree of Excellency, and therefore now of a greater ſize of ſinfulneſs:) thus parallel it is in point of Sin, a great iniquity in one Act of Sin, though of a great magnitude is yet but the ſpoil of one Act or Action, whereas the ſinfulneſs of many Acts multiplied, though of a ſmaller ſort, are the Deſtruction of ſo many ſeveral Acts of an immortal and intelligent Soul, made to have glorified God in each and every of it Actings: And unto what an Account might and would that have ariſen unto? And alſo unto what and how great an improvement and advance of an high contrary holineſs and glorifying God might each of ſo many Acts of ſuch a Soul have amounted to? This we cannot imagine; ſo that though in poſitive Iniquity one great Sin doth far ſurmount what is alſo poſitive in many of a leſſer degree, yet privatively and in the way of diverſion from, and excluſion of ſo many glorious Acts as may be ſuppoſed might have been produced, in that Reſpect, a few of ſmaller Sins may be juſtly conceived to exceed the other.

Reaſon 2. There is yet a more ſpecial and further peculiarity of Reaſon, which properly concerneth Sins and Crimes againſt God, that when they are multiplied to an exceſs of Number, there ſhould ariſe from thence, and by Reaſon thereof, a ſuperadded greatneſs of Provocation and Exacerbation in the breaſt of God againſt the Sinner. In ſome other things when they are many, it is but barely their Agreggation or collection together, which renders them great merely by cumulation, (as we ſay) as in an heap of Sands or Stones gathered together, there is ſimply a bulk or Moles thence ariſing, ſuch as mere Quantity affords; (and upon that Account it was that the former Reaſon only did proceed.) But ſome ſorts of things there are even in Nature, the Accumulation of which together in one Bulk, have thereby, beſides the increaſe of their quantity or greatneſs as ſuch, alſo a Phyſical Force and Virtue wonderfully augmented thereby, and ſo virtually became ſtronger and more efficacious through the multiplication of them, and Addition of one to the other. As take but as vaſt a Company of the Duſts of Lime, and caſt them into one Heap, and let a little Water be put to them, yea often of themſelves, how do they grow up into a vehement Fire and burning heat, and over what greatneſs, or what ſimply as an aggregated Body their Lump ariſeth to, in reſpect of Quantity! ——Now thus are Sins to be further conſidered through their Multitude, to work in the Heart of God, an inflammation of Wrath againſt the Sinner, a Provocation, as the Scripture ſtiles it. ——In poiſonous Liquors the matter is more evident: beſides what the continual Addition of many Drops will encreaſe unto in ſingle quantity, every drop ſuperadds a new virtual Strength of Venom unto the whole Maſs, it is put unto: which we ſee evident in their operation on Men's Bodies; one new grain ſuperadded to a many of the ſame kind, cauſeth a working manifold as much as thoſe former Grains, (though many more) would alone have done, until that new addition came: We ſee it alſo in thoſe Doſes or Potions of Drugs which Phyſicians give for Phyſick, the adding of a little more of the ſame, adds withal a mighty virtue and Spirit to the whole. ——As this holds in things that have a phyſical virtue in Nature, ſo in Actions moral, multiplication of them doth in their kind the very ſame: Thus the multiplication of Injuries from one to another, in Men's hearts. That Diſciple who asked Chriſt the Queſtion, *Shall I forgive my Brother till ſeven times? Mat.* 18. 22. judged that an Addition of one injury (an eighth ſuppoſe) more, might juſtly have provoked beyond forgiveneſs. ——Yea, a ſmall injury heaped upon many preceeding ones, revives the Remembrance of all the former, and then they all together work in the virtue thereof, and contribute a mutual diffuſed and encreaſed Strength one to the other. Men uſe to ſay, You have offered me ſuch and ſuch affronts already, but if you offer me one more, *&c.* ——And thus it is and muſt needs be in God's heart alſo. 1. The multiplying of Sins do increaſe and have a provocative Virtue or Strength in them to ſtir the Anger of the Lord; Jer. 5. 6. *Becauſe their Tranſgreſſions are many, and their Backſlidings are ſtrong,* (ſo in the *Hebrew* and Margin) that is, Their multitude increaſeth a ſtrong provocation. And elſewhere it is ſaid to cauſe in the Heart of God a *Great hatred,* as it is in *Hoſ.* 9. 7. *The days of viſitation and recompence are come, for the multitude of their iniquity, and* [*the great hatred*;] which is to be underſtood of that hatred which God's Heart had from that multitude of their Sins, conceived againſt them, as well as meant of the hatred of their Hearts againſt God in ſinning: For here it ſignifies their being an hatred to God, or of their being objects of God's hatred, which the ſame word and Expreſſion uſed in the very next verſe, ſhews; and is alſo commonly uſed in other Languages to expreſs the Object hated. ——Again, you find God reckons, *How oft have they provoked me? Pſal.* 78. 40. yea and the times of reiterating the ſame Sins, as the cauſe of his being provoked, *They have provoked me theſe ten times, Num.* 14. 22. which yet is but a definite number to expreſs how infinitely many more. —As likewiſe in *Eccl.* 8. 12. if a Sinner ſin an hundred times; he reckons this nnmber not definitely, but meerly to ſhew how much continuation and reiteration of ſinnings do provoke the patience of God, as both the 11 *verſ.* and the following Speech there do ſhew.—And, 2. In Scripture alſo you find that a new adding of further Sins, puts a new additional Virtue into all the former, to ſet God's Heart a working againſt the Sinner: and therefore 'tis ſaid of *Herod,* having ſpoken of his Sins in the verſe afore, that, *He added yet above all, that he ſhut up* John *in Priſon.* 'Tis added in reference unto God his being provoked thereby.

Reaſon 3. Add to this, when theſe Sinnings have been committed without interruption or intermiſſion, for many Years continuance, or for a long time. In that *Gen.* 6. 5. the Lord heaps up three things, as thoſe which cauſed their very Thoughts (though ſmall Sins) to have been ſo highly provocative, (1.) that every Thought (2.) was only evil (3.) continually: if they had been evil but now and then, as in greater Sinnings it falls out, it had been far leſs; but that continually, though in ſmall Sins, this proved the heightning Exaggeration. In other things this is alſo ſeen, As *a continual dropping in a very rainy Day*, ſo is *a contentious Woman*. A continual contention, what a ſore vexation proves it to a Man's heart that lives with ſuch an one? And ſuch muſt needs be to God's Heart the continual Sinning of a Sinner: A continual contradiction of Sinners, though in never ſo ſmall things, what a grating muſt it needs be? This is a continued bearing up of a Quarrel or Contention with God; for which cauſe God calls every Sinner that continues in his Sins, a contentious Perſon with him, and that is it increaſeth the Wrath: *Unto them that are* [*contentious*] *Indignation and* [*Wrath*] Rom. 2. 8.—See this in its contrary; how *much continuing in Prayer without ceaſing or intermiſſion, prevails with God,* we often read, and the Parable ſhews, *Luke* 18. 1. And therefore the Church makes an Argument of it to God to overcome him with, *Lam.* 3. 49. *Mine Eye trickleth down, and* [*ceaſeth not without any intermiſſion*] *till the Lord,* &c. Thus it fares in Sinning. Yea hence it is that the Lord alledgeth from how long a Sinner hath continued thus to Sin, *This City hath been to me a Provocation of mine Anger, and my Fury,* [*from the Day it was built unto this Day,*] Jer. 32. 31. And of the Wicked he counts up, from how long they have begun thus continually to ſin, *Pſal.* 58. 3. *The Wicked are eſtranged from the Womb, they go aſtray as ſoon as they be born.* To conclude this Head, *If not to have continued in all things to do* what the Law requires, and but to fail in any one the ſmalleſt Duty, brings a Curſe, forfeits all, *Gal.* 3. and *Ezek.* 18. 24. then on the contrary, how *will a Sinner, his having continued* to tranſgreſs the *Law in all things* ſome Way or other, from his very Infancy to this Hour, provoke to an infinity?

Concluſion. I ſhut up this part of the Diſcourſe with this. All theſe things put together, no wonder if we find in Scripture all dimenſions of *Height*, *Breadth*, *Length*, *Depth*, aſcribed unto Mens Sins, even of particular Men, and that in reſpect to their Number.

1. *Height. How high*, I ſhewed you afore. *Ezra* took the elevation of that, *ch.* 9. 6. having firſt ſaid, *Our iniquities are increaſed over our Heads*, he adds, *and our Treſpaſs grows up to Heaven.* And in that coherence it evidently relates to the multitude of them, and is not only ſpoken in Relation to that one great particular treſpaſs of marrying ſtrange Wives, which they ſtood in the Guilt of; for he diſtinctly after ſpeaks of *that* particular, *ver.* 7. And both thoſe his expreſſions, *ver.* 6. ſeem to be an Alluſion to that overflow of the Waters at the general Flood; and yet of that it is but ſaid, that *the Waters prevailed fifteen Cubits upwards over the Hills and Mountains that were under the whole Heavens.* But thoſe Sins were ſo many, as they prevailed and increaſed upwards to Heaven it ſelf.

2. *Depth.* In that fore-cited place *Hoſ.* 9. (the multitude of their Sins having been firſt ſpecified, verſe 7.) in the 9*th* verſe it is added, *they have deeply corrupted themſelves*, [Hebr. *They have deepned, They have corrupted:*] *And* David, *I ſink in deep Mire*, Pſal. 69. 2. *where there is no ſtanding*; that is, ſo deep, as it hath no Bottom: *I am come into depths of Waters:* which is ſpoken of his Sins, as verſe 5. *O Lord, thou knoweſt my fooliſhneſs, and my Sins are not hid from thee.*——Again, *Out of the* [Depths] *have I cried, Pſal.* 130. 1. ſtill ſpoken of Sins, and alſo with a Reſpect to the *multitude* of them, verſe 3. *If thou ſhouldſt mark Iniquities, &c.* and therefore oppoſitely pleads, *There is plenteous, or a multitude of Redemption with thee,* verſe 7. 'twas the *Number* that made *that Depth.*

3. *Breadth* and *Length*, or Expanſe, they *cannot be meaſured* for vaſtneſs and wideneſs of Extent, (as of the Sands 'tis ſaid) which accrues merely from their *Number*; for 'tis added, *nor can be numbred:* the Words are, *that cannot be meaſured* nor *numbered, Hoſ.* 1. 10. as alſo *Jer.* 33. 22. ——And if *David* ſays of the holy Law, that it is ſo *exceeding broad*, that there is no *End* or

Bounds of it, *Pſal.* 119. then are *Sins* of an exceeding Breadth alſo; for there is not *a Law* in the Book, but there is a *Sin* in the Heart oppoſite to it: *The Law of the Members* in us, is as large in commanding Sin, as the *Law of God* is in *forbidding*, *Rom.* 7. 21, 22, 23, 25.

So as indeed there is nothing can match it in all theſe Reſpects, but that *Love* and *Grace* in God and Chriſt's heart, (who alſo ſubdued theſe numberleſs Iniquities by *a plenteous Redemption* for them) unto which *Love of his*, all *theſe Dimenſions* alſo are attributed: *O what then is the Height, the Breadth, the Length, and Depth of the Love of Chriſt? which paſſeth knowledg*, and prevails as far above all our Sins, which yet reach unto Heaven, as far as the *Heavens*, and as the Heavens do above Mole-hills here on Earth. God's coming to Judgment is compared unto a Vintage, *Joel* 3. 12. and ſuch a Vintage as for the abundance is like that of cluſtred Grapes, which through their number, when preſſed in the Wine-fat, make the Wine-preſs full, and all the Veſſels to flow over. This alluſion doth God apply unto their Wickedneſs, *Their Wickedneſs is great*, or ample, large, and unmeaſurable, *ver.* 13. O the *multitudes*, the *multitudes!* which doubled Exclamation is ſpoken both of *Perſons*, and that but more remotely, *ver.* 12. but in the next Coherence it is Sins that are to be judged, *ver.* 13. and both at that Day, *ver.* 14.

If therefore thy Heart be not moved with the heinous greatneſs of thy Sins, even the leaſt, but *that* ſeems ſmall, add this to the conſideration thereof, the Number, *O the multitudes, the multitudes, in the Vally of Deciſion!* ——But then withal further add to that infinite number of ſmaller Sins, thy *heinous Enormities* alſo (whereof one perhaps is in weight as much as millions of ſmall) but when you ſhall have put both together, to what an infinite Guilt will the total riſe up unto? Therefore let every Soul take heed of Dying in their Sins.

AN
Unregenerate Man's Guiltineſs
BEFORE
GOD
In Reſpect of Sin and Punishment.

BOOK XII.

An unregenerate Man's Guiltineſs by reaſon of the Aggravations of his Sinfulneſs.

Rom. 7. 13.

Was that then which is good, made Death unto me? God forbid. But Sin, that it might appear Sin, working Death in me by that which is good: that Sin by the Commandment might become exceeding ſinful.

CHAP. I.

The Heinouſneſs of Sin in general, even of the leaſt Sin.

WE find our Apoſtle in *ver.* 9. to have been alive, but ſtruck upon the ſudden dead, by an Apparition preſented to him in the Glaſs of the Law, *of the Sinfulneſs of Sin: Sin revived*, ſays *ver.* 9. *appeared to be Sin*, ſays *ver.* 13. looks but like it ſelf, *above Meaſure ſinful*: and he falls down dead at the very Sight of it: *I died*, ſays he, in *ver.* 9. *it wrought Death in me*, ſays *ver.* 13. that is, an Apprehenſion of Death and Hell, as due to that Eſtate I was then in. But yet as the Life of Sin was the Death of *Paul*, ſo this Death of his was but a Preparation to a new Life; *I through the Law am dead to the Law, that I might live to God*, Gal. 2. 19. And all this he ſpeaks of was, of the Work upon him at his firſt Converſion; for then it was that he relates how Sin became in his Eſteem, ſo *above meaſure ſinful.*

The Subject then to be inſiſted on is *the Sinfulneſs of Sin*, or the Heinouſneſs of the leaſt Sin: a Subject therefore as neceſſary, as any other, becauſe if ever we be ſaved, Sin muſt firſt appear to us all, as it did here to him, *above meaſure ſinful.*

And, I. becauſe all Knowledg begins at the Effects, which are obvious to Senſe, and Interpreters of the Nature of things; therefore we will begin this Demonſtration of the Evil of Sin, from the miſchievous Effects it hath filled the World withall, it having done nothing but wrought Miſchief ſince it came into the World, and all the Miſchief that hath been done, it alone hath done, but eſpecially towards the poor Soul of Man, the miſerable Subject of it.

Which, 1. it hath debaſed: The Soul of Man, the nobleſt Creature under Heaven, and higheſt allied, made to be a Companion fit for God himſelf, but Sin hath ſtrip'd it of its firſt native Excellency, as it did *Reuben*, Gen. 49. 41. debaſed this Soul, more worth than all the World, as Chriſt himſelf ſaith, that only went to the Price of it: yet Sin hath made it a Drudg and Slave to every Creature, which it was made to rule: Therefore the Prodigal, as a Type, is ſaid to *ſerve Swine*, and *feed on Husks*, ſo as every Vanity maſters it. Therefore we find in Scripture, that Men are ſaid to be *Servants to Wine*, Tit. 2. 3. Servants to Riches, *and divers Luſts*, &c.

And hence it is that Shame attends upon it, *Rom. 6.* 21. Now *Shame ariſeth out of an Apprehenſion of ſome Excellency debaſed*: and by how much the Excellency is greater, by ſo much is the Shame the greater; and therefore unutterable Confuſion will one day befall Sinners: becauſe Sin is the Debaſement of an unvaluable Excellency.

2. It not only debaſeth it, but defiles it alſo; and indeed there was nothing elſe that could defile it, *Matth.* 15. 20. for the Soul is a moſt pure Beam, bearing the Image of the Father of Lights: as far ſurpaſſing the Sun in Pureneſs, as the Sun doth a Clod of Earth; and yet all the Dirt in the World cannot defile the Sun; all the Clouds that ſeek to muffle it, the Sun ſcatters them all: but Sin hath defiled the Soul: Yea, one Sin, the leaſt, defiles it, in an inſtant, totally, eternally.

1ſt. One Sin did it in the Fall of *Adam*, Rom. 5. 17. one Offence polluted him, and all the World. Now ſuppoſe you ſhould ſee one drop of Darkneſs ſeizing on the Sun, and putting out that Light and Eye of Heaven, and to looſen it out of the Orb it moves in, and cauſe it to drop down a Lump of Darkneſs, you would ſay it were a ſtrange Darkneſs: this Sin did then in and unto the Soul, to which yet the Sun is but as a Taper.

2dly. It defiles it thus in an Inſtant. Take the moſt glorious Angel in Heaven, and let one of the leaſt Sins ſeize upon his Heart, he would in an Inſtant fall down from Heaven, ſtrip'd of all his Glory, the ugliest Creature that ever was beheld: you would count that the ſtrongeſt of Poiſons, that would poiſon in an Inſtant; as *Nero* boiled a Poiſon to that height, that it killed *Germanicus* as ſoon as he received it; now ſuch an one is Sin.

3dly. Sin defiles it totally: it reſts not in one Member only, but beginning at the Underſtanding, eats into the Will and Affections, ſoaks through all. Thoſe Diſeaſes we account ſtrongeſt, which ſeize not on a Joint or Member only, but ſtrikes Rottenneſs through the whole Body.

4thly. It defiles eternally, it being *æterna macula*, a Stain which no Nitre or Sope, or any Creature can waſh out, *Jer.* 2. 21. There was once let in a Deluge of Water, and the World was all over-flow'n with it; it waſhed away Sinners indeed, but not one Sin. And the World ſhall be a Fire again at the latter Day, and all that Fire and thoſe Flames in Hell that follow, ſhall not purge out one Sin.

3. It hath robbed the Soul of the *Image of God*, deprived *us of the Glory of God*, Rom. 3. 23. the Image of God's Holineſs, which is his Beauty and ours. We were beautiful, and all glorious once within: which though but an Accident, is more worth than all Mens Souls devoid of it, it being a Likeneſs unto God, *a divine Nature*, without which no Man ſhall ſee God. Though Man in Innocency had all Perfections united in him *via eminentiæ*, that are to be found in other Creatures, yet this was more worth than all: for all the reſt made him not like to God, as this did; without which all Paradiſe could not have made *Adam* happy; which when he had loſt, he was left naked, though

thoſe his other Perfections remained with him; which is *profitable for all things*, as the Apoſtle ſays: The leaſt Dram of which, the whole World emballanced with, would be found too light; without which the glorious Angels would be damned Devils, the Saints in Heaven damned Ghoſts. This Sin hath robbed Man of.

4. It hath robbed Man even of God himſelf; *Your Sins ſeperate* (ſays God) *betwixt you and me:* and therefore they are ſaid *to live without God in the World:* and in robbing a Man of God, it robs him of all things; for *all things are ours*, but ſo far as *God is ours:* of God, whoſe Face makes Heaven, he is *all in all*; *his loving Kindneſs is better than Life*, and containeth Beauty, Honour, Riches, all; yea they are but a Drop to him.

But its Miſchief hath not ſtaid here, but as the *Leproſey of a Leper* in the old Law, ſometimes infected their Houſes, Garments, *&c.*

So, 5. it hath hurl'd Confuſion over all the World, brought *a Vanity on the Creature*, Rom. 8. 23. and *a Curſe*, Gen. 2. and had not Chriſt undertook the ſhattered Condition of the World to uphold it, it had fallen about *Adam*'s Ears.

And though the old Walls and ruinous Palace of the World ſtands to this day, yet the Beauty, the Gloſs and Glory of the Hangings is foiled and marred with many Imperfections caſt upon every Creature.

And as the Houſe of the Leper was to be pulled down, and Traitors Houſes uſe to be made Jakes: ſo the World (if Chriſt had not ſtep'd in) had ſhrunk into its firſt nothing: and you will ſay, that is a ſtrong Carrion that retains not only Infection in it ſelf, but infects all the Air about: ſo this, that not the Soul, the Subject of it only, but all the World.

6. It was the firſt Founder of Hell, laid the firſt Corner-ſtone thereof: Sin alone brought in and filled that bottomleſs Gulph with all the Fire and Brimſtone, and Treaſures of Wrath, which ſhall never be burnt and conſumed.

Laſtly, this crucified and pierced Chriſt himſelf, poured on him his Father's Wrath, the induring of which for Sin, was ſuch, as that all the Angels in Heaven had crack'd and ſunk under it.

II. But yet this Eſtimate is but taken from the Effects of it, the Eſſence of it, which is the Cauſe of all theſe Evils, muſt needs have much more Miſchief in it. Shall I ſpeak the leaſt Evil I can ſay of it? It contains all Evils in it: therefore *James* 1. 23. the Apoſtle calls it, *Filthineſs, and abundance of Superfluity*, or Excrement as it were of Naughtineſs; περίσσεια τῆς κακίας. As if ſo tranſcendent, that if all Evils were to have an Excrement, a Scum, a Superfluity, Sin is it, as being the abſtracted Quinteſſence of all. An Evil, which in the Nature and Eſſence of it, virtually and eminently contains all Evils of what kind ſoever that are in the World. Inſomuch, as in the Scriptures you ſhall find that all the Evils in the World ſerve but to anſwer for it, and to give Names to it. Hence Sin it is called *Poyſon*, and Sinners *Serpents:* Sin is called *a Vomit*, Sinners *Dogs:* Sin the Stench of Graves, and they *rotten Sepulchres:* Sin *Mire*; Sinners *Sows:* And Sin *Darkneſs, Blindneſs, Shame, Nakedneſs, Folly, Madneſs, Death*, whatſoever is filthy, defective, infective, painful. Now as the Holy Ghoſt ſays of *Nabal*, [*as is his Name, ſo is he*;] ſo may we ſay of Sin: for if *Adam* gave Names to all things, according to their Nature, much more God, *who calls things as they are.* Surely God would not ſlander Sin, though it be his only Enemy. And beſides, there is a Reaſon for this, it is the Cauſe of all Evils. God ſowed nothing but good Seed in the World; *He beheld, and ſaw all things were very good.* It is Sin hath ſown the Tares, all thoſe Evils that have come up, Sorrows and Diſeaſes, both unto Men and Beaſts. Now whatever is in the Effect, is *via eminentiæ* in the Cauſe. Surely therefore it is to the Soul of Man (the miſerable Veſſel and Subject of it) all that, which Poyſon, Death, and Sickneſs is unto the other Creatures, and to the Body; and in that, it is all theſe to the Soul, it is therefore more than all theſe unto it: for *corruptio optimi peſſima:* by how much the Soul exceeds all other Creatures, by ſo much muſt Sin, which is the Corruption, Poiſon, Death and Sickneſs of it, exceeds all other Evils.

III. But yet this is the leaſt ill that can be ſaid of it. There is, ſecondly, ſome further tranſcendent peculiar Miſchief in it, that is not to be found in all other Evils, as will appear in many Inſtances.

For, 1. all other Evils God proclaims himſelf the Author of, and owns them all; though Sin be the meritorious Cauſe of all, yet God the efficient and diſpoſing Cauſe. *There is no Evil in the City but I have done it.* He only diſclaimeth this, *Jam.* 1. 13. as a Baſtard of ſome others breeding, for *he is the Father of Lights*, ver. 17.

2. The utmoſt Extremity of the Evil of Puniſhment God the Son underwent, had a Cup mingled him of his Father, more bitter than if all the Evils in the World had been ſtrained in, and he drank it off heartily to the bottom; but not a Drop of Sin, though ſweetned with the Offer of all the World, would go down with him.

3. Other Evils the Saints have choſen and imbraced as good, and refuſed the greateſt good things the World had, as evil, when they came in Competition with Sin. So *Moſes choſe rather to ſuffer, much rather than to injoy the Pleaſures of Sin*, Heb. 11. from 24, to 28. So *Chryſoſtome*, when *Eudoxia* the Empreſs threatned him: Go, tell her, ſays he, *Nil niſi peccatum timeo*, I fear nothing but Sin.

4. Take the Devil himſelf, whom you all conceive to be more full of Miſchief than all the Evils in the World, called therefore in the Abſtract *ſpiritual Wickedneſs*, Epheſ. 6. 12. yet it was but Sin that firſt ſpoiled him; it is Sin poſſeſſeth the very Devils: he was a glorious Angel, till he was acquainted with it: And could there be a Separation made between him and Sin, he would be again of as good, ſweet, and amiable a Nature, as any mere Creature in Earth or Heaven.

5. Though other things are evil, yet nothing makes the Creature accurſed but Sin: as all good things in the World do not make a Man a bleſſed Man, ſo nor all the Evils an accurſed Man. God ſays not, bleſſed are the honourable, and the rich, nor that accurſed are the poor; but *curſed is the Man that continues not in all things*, &c. Gal. 3. 10. a Curſe to the leaſt Sin; and on the contrary, *bleſſed is the Man whoſe Iniquities are forgiven*, &c. *Rom.* 4. 7.

6. God hates nothing but Sin. Were all Evils ſwept down into one Man as made the Sink of them, God hates him not ſimply for them, not becauſe thou art poor and diſgraced, but only becauſe ſinful. It is Sin he hates, *Rev.* 2. 15. *Iſa.* 27. 11. yea, it alone: and whereas other Attributes are diverſly communicated in their Effects to ſeveral things; as his Love and Goodneſs: himſelf, his Son, his Children, have all a ſhare in: yet all the Hatred (which is as large as his Love) is ſolely poured out upon, and wholly, and limitted only unto Sin.

IV. All the Queſtion will be, what Tranſcendency of Evil is in the Eſſence of it, that makes it above all other Evils, and thus hated, and it only, by God, Chriſt, the Saints, *&c.*

Why? It is *Enmity to God*, Rom. 8. 7. Abſtracts we know ſpeak Eſſences; the meaning is, it is as directly contrary to God, as any thing could be: for contrary it is to God, and all that is his.

As, 1. contrary to his Exiſtence, and being God; for it makes Men hate him, *Rom.* 1. 30. and *as he that hateth his Brother is a Murderer*, 1 John 3. 15. ſo he that hateth God may be ſaid to be a Murderer of him, and wiſheth that he were not. *Peccatum eſt Dei-cidium.*

2. Contrary it is to all his Attributes, which are his Name. Men are jealous of their Names: God's Name is himſelf. *1ſt*, It makes a Man ſlight God's Goodneſs, and to ſeek Happineſs in the Creature, as if he were able to be happy without him. And, *2dly*, it depoſeth his Soveraignty, and ſets up other Gods before his Face. *3dly*, It contemns his Truth, Power and Juſtice. And, *4thly*, turns his Grace into Wantonneſs.

And as thus to himſelf, ſo to what-ever is his, or dear to him. A King hath three things in an eſpecial manner dear to him: *his Laws, his Favourites, his Image ſtamp'd upon his Coin:* and ſo hath God.

1ſt. His Laws and Ordinances: God never gave Law, but it hath been broken by Sin; ἀνομία is the definition of it, *The tranſgreſſion of the Law*, 1 *John* 3. 4. yea, it is called *deſtroying the Law*, *Pſal.* 119.126. And know, that God's Law, the leaſt tittle of it, is more dear to him than all the World. For, 'ere *the leaſt of it ſhall be broken, Heaven and Earth ſhall paſs.* The leaſt Sin therefore, which is a breach of the leaſt Law, is worſe than the deſtruction of the World: and for his Worſhip, (as envying God ſhould have any) it turns his Ordinances into Sin.

2dly. For his Favourites: God hath but a few poor ones; upon whom becauſe God hath ſet his love, Sin (as it works in Mens hearts) hath ſet its hatred.

Laſtly, for his Image. Even in a Man's own breaſt the Law of the Members fights againſt the Law of the Mind, and endeavoureth to expel it, though a Man ſhould be damned if it were expelled. *Gal.* 5. 17. *The fleſh* (namely Sin) *luſteth againſt the Spirit, for they are contraries.* Contrary indeed; for methinks though it hates that Image in others, that yet it ſhould ſpare it in a Man's ſelf, out of Self-love; but yet though a Man ſhould be damned, if this Image be expelled, it yet laboureth to do this, ſo deadly is that hatred: a Man hates himſelf, as holy, ſo far as he is ſinful.

V. It abounds now ſo high, as our Thoughts can follow it no farther. Divines ſay, it aſpires unto infinity: the Object againſt whom it is thus contrary unto, being God, who is infinite, they tell us, that objectively, Sin it ſelf is infinite. Sure I am, the worth of the Object, or Party offended, aggravates the Offence: an ill Word againſt the King is High-Treaſon, tho not ſo great indignity to another Man. Sure I alſo am, that God was ſo offended with it, as though he loves his Son as himſelf, yet he (though without Sin) being but made Sin by imputation, God ſpared him not: and becauſe the Creatures could not ſtrike a ſtroak hard enough, he himſelf was *pleaſed to bruiſe him for Sin*, Iſa. 53.16. *He ſpared not his own Son*, Rom. 8.32. Yet one would think his Love might have overcome him, to have paſſed by it to his Son; at leaſt a Word of his Mouth might have pacified him: yet ſo great was his hatred of it, and offence at it, as he poured the Vials of his Wrath on him: neither would entreaty ſerve; for *though he cried with ſtrong Cries it ſhould paſs from him*, God would not till he had out-wreſtled it.

And as the Perſon offended aggravates the Offence, as before, ſo alſo the Perſon ſuffering, being God and Man, argues the abounding Sinfulneſs of it. For, for what Crime did your ever hear a King was put to Death? their Perſons being eſteemed in worth above all Crime, as civil. Chriſt was the *King of Kings.*

VI. And yet there is one conſideration more to make the Meaſure of its Iniquity fully full, and to abound to flowing over, and that is this, that the leaſt Sin virtually more or leſs contains all Sin in the nature of it (I mean not that formally all are equal, therefore I add more or leſs) And I prove it thus: becauſe *Adam* by one Offence contracted the ſtain of all, no ſooner did one Sin ſeize upon his Heart, but he had all Sins in him.

And ſo every Sin in us by a miraculous multiplication inclines our Nature more to every Sin than it was before: it makes the pollution of Nature of a deeper die; not only to that ſpecies of Sin, whereof it is the proper individual Act, but to all elſe: As bring one candle into a Room, the light ſpreads all over; and then another, the light is all over more increaſed: So it is in Sin; for the leaſt cuts the Soul off from God, and then it is ready to go a Whoring after every Vanity that will entice it, or entertain it.

And this ſhews the fullneſs of the Evil of it, in that it contains not only all other Evils in the World in it, but alſo all of its own kind. As you would count that a ſtrange Poiſon, the leaſt drop of which contains the force of all Poiſon in it; that a ſtrange Diſeaſe, the leaſt infection whereof brought the Body ſubject to all Diſeaſes: yet ſuch an one is Sin, the leaſt making the Soul more prone and ſubject to all.

VII. And now you ſee it is a perfect Evil; and though indeed it cannot be ſaid to be the chiefeſt, or *ſummum malum*, in that full ſenſe wherein God is ſaid to be the chiefeſt Good; becauſe if it were as bad as God is good, how could he pardon it, ſubdue it, bring it to nothing as he doth? and then how could it have addition to it, one Sin being more ſinful than another? *Ezek.* 8. 15. *John* 19. 11. But yet it hath ſome Analogy of being the chiefeſt Evil, as God the chiefeſt Good.

For 1. As God is the chiefeſt Good, who therefore is to be loved for himſelf, and other things but for his ſake; ſo alſo is Sin the chiefeſt Evil, becauſe it is ſimply to be avoided for it ſelf; but other Evils become good, yea deſirable, when compared with it.

2. As God is the chiefeſt Good, becauſe he is the greateſt happineſs to himſelf; ſo Sin, the greateſt Evil to it ſelf: for there can *be no worſe puniſhment of it than it ſelf*; therefore when God would give a Man over, as an Enemy he means never to deal withal more, he gives him up to Sin.

And, 3. It is ſo evil, as it cannot have a worſe Epithet given it than it ſelf; and therefore the Apoſtle, when he would ſpeak his worſt of it, and wind up his Expreſſion higheſt, *uſque ad hyperbolem*, calls it by its own Name, ſinful Sin, ἁμαρτωλὸς ἁπαρτία, *Rom.* 7. 13. that as in God being the greateſt good, *quicquid eſt in Deo, eſt Deus ipſe*, therefore his Attributes and Names are but himſelf, *idem prædicatur de ſeipſo*: ſo it is with Sin, *quicquid eſt in peccato, peccatum eſt, &c.* he can call it no worſe than by its own name, *ſinful Sin*,

Uſe 1. And what have I been ſpeaking of all this while? Why but of one Sin in the general Nature of it. And take the leaſt for inſtance, it hath all this in it that hath been ſaid. And yet there is not a Man here, but has millions of them; *as many as the Sands upon the Sea-ſhore*; yea, as there would be Atoms, were all the World pounded to duſt: it *exceeds in number alſo*, and therefore 'ere we go any further, let all our thoughts break off here in wonderment at the abounding of Sin, above all things elſe: for other things, if they be great, they are but few; if many, they are but ſmall: the World, 'tis a big one indeed, but yet there is but one; the Sands, though innumerable, yet they are but ſmall; your Sinfulneſs exceeds in both.

And next, let all our thoughts be wound up to the moſt deep and intenſe conſideration of our Eſtates; for if one Sin abounds thus, what Tongue can expreſs, or Heart can conceive their Miſery, who to uſe the Apoſtle's phraſe, 1 *Cor.* 15. *are yet in their Sins?* that is, ſtand bound to God in their own ſingle bond only, to anſwer for all their *Sins* themſelves; and cannot, in the Eſtate wherein yet they ſtand, of impenitency and unbelief, plead the benefit of Chriſt's Death, to take off and eaſe them of the Guilt of one Sin, but all their *Sins* are yet all their own, which to a Man in Chriſt they are not; for his own Bonds are cancelled, and given in, and Chriſt entred into Bonds for him, and all his *Sins* tranſlated upon him.

Now for a proper Character of their Eſtate, and ſutable to this expreſſion:

1. Then a Man's *Sins* may be ſaid to be ſtill his own, when he committeth Sin *out of his own*, that is the full frame and inclination of his Heart. Thus the Devil is ſaid to ſin, *John* 8. 44. ἐκ τῶν ἰδίων; *out of his own*; the whole frame of his Spirits is in it; which a Man in Chriſt cannot be ſo fully ſaid to do, for he hath a new Creature in him that ſinneth not, 1 *John* 3. 1, 9. that can ſay even when he ſins, *It is not I, but Sin.*

And, 2. Then Sin is a Man's own, when he hates it not, but loves it: *The World loves his own*, ſaith Chriſt, *John* 15. 29. and ſo doth a wicked Man his *Sin, more than any good*; which is *David's* character, *Pſal.* 52. 3.

And, 3. What is a Man's own, he nouriſheth and cheriſheth; therefore *Epheſ.* 5. 19. *No Man hates his own Fleſh, but loveth it, and cheriſheth it*: ſo do Men their Sins, when they are their own. Thoſe great and rich Oppreſſors, *Jam.* 5. 5. are ſaid to *nouriſh their Hearts in wantonneſs*, and in pleaſure, *as in a Day of ſlaughter*; as living upon the cream of Sinning, and having ſuch plenty, they pick out none but the ſweeteſt bits to nouriſh their Hearts withal.

4. So what a Man provides for, that is his own; ſo ſays the Apoſtle, *A Man that provides not for his own, is worſe, &c.* When therefore Men *make Proviſion for the fleſh*, as the *phraſe* is, *Rom.* 13. 14. that is, whoſe Hearts are Carterers and Contrivers of their Luſts, and whoſe chiefeſt care is every Morning, what pleaſures of Sin they have that Day be to be enjoyed, it is a ſign that their Sins are their own.

In a word, 5. When Men live in Sin, 'tis the Expreſſion uſed, 1 *Tim.* 5. 6. *She that lives in pleaſure, is Dead while ſhe lives.* When the revenews of the comfort of Men's lives come in, from the pleaſures Sins afford, and that ſupplies them with all thoſe neceſſaries that belong to Life; as when 'tis their Element, which they *drink in like Water*; their meat, *they eat the Bread of wickedneſs*, *Prov.* 1. 7. and it goes down, and troubleth them not; their ſleep alſo, *they cannot ſleep till they have done* or contrived ſome miſchief, *ver.* 16. their apparel, as when *oppreſſion covers them as a Garment*, and *Pride compaſſeth them as a Chain*, Pſa. 73. their recreation alſo, *It is a paſtime for a Fool to do wickedly*, he makes ſport and brags of it, *Prov.* 10. 23. yea their health, being *Sick* and diſcontented, when their Luſts are not ſatisfied, as *Ahab* was for *Naboths* Vineyard; *Ammon grew lean*, when he could not enjoy his Paramore.

All theſe, as they live in their Sins here, and ſo are dead whilſt they live; and ſo are made the more miſerable, in making the greateſt Evil their chiefeſt Good; ſo when they come to die (as we all muſt do one Day) and how ſuddenly we know not; conſider we carry our Souls, our precious Souls, as precious Water in a brittle glaſs, ſoon cracked, and then we are *ſpilt like water, which none can gather up again*; or but as a Candle in a Paper-lanthorn, in clay Walls, full of crannies, but a little cold comes in, and often blows the Candle out: and then, without a through change of Heart before, wrought from all Sin, to all Godlineſs, they will *die in their Sins*. And all, and the utmoſt of all miſeries is ſpoken in that one word: and therefore Chriſt, when he would ſum up all miſeries in one Expreſſion, tells the *Phariſees* they ſhould *die in their Sins*, John 8. 28.

Uſe 2. And let us conſider further, that if Sin be thus above meaſure ſinful, that *Hell that followeth Death*, is then likewiſe above meaſure fearful. And ſo indeed it is intimated to be a puniſhment without meaſure, as by the Diſtinction and difference God puts between puniſhing his Children and the Wicked in Hell, as we find it, by comparing *Jer.* 30. 11. with *Iſa.* 27. *Have I ſmitten thee* (ſays God to his Sons) *as I have ſmote them* (ſpeaking of wicked Men) *ver.* 7. No, *but I will debate with thee in meaſure*, *ver.* 8. which difference is alſo put in *Jer.* 30. 11. And indeed, Sin being committed againſt God, *the Kings of Kings*, it can never be puniſhed enough. But as the killing of a King is amongſt Men a Crime ſo hainous, that no Tortures can exceed the deſert of it: we uſe to ſay, all Torments are too little, any Death too good for ſuch a Crime. Now *Peccatum eſt Dei-cidium*, as I ſaid before, a deſtroying God, as much as in us lies; and therefore none but God himſelf can give it as full puniſhment: therefore it is called *a falling into God's hands*, Heb. 10. 31. which how fearful is it, as he ſpeaks there. For if his breath blows us *to Deſtruction*, *Job* 4. 9. for we are but duſt-heaps; yea, his Nod, *he nods to Deſtruction*, *Pſal.* 80. 16. then what is the weight of his Hands, even of thoſe hands, *which ſpan the Heavens, and hold the Earth in the hollow of them?* and if God take it into his Hands to puniſh, he will be ſure to do it unto the full. Sin is Man's work, and puniſhment is God's, and God will ſhew himſelf as perfect in his work, as Man in his.

If Sin be *malum catholicum*, as hath been ſaid, that contains all Evils in it; then the puniſhment God will inflict ſhall be *malum catholicum* alſo, containing in it all Miſeries; it is a cup full of mixture, ſo called, *Pſal.* 75. 8. as into which God hath ſtrained the quinteſſence of all miſeries, and *the Wicked of the Earth muſt Drink the dreggs of it*, though it be eternity unto the Bottom.

And if one Sin deſerves a Hell, a puniſhment above meaſure, what will millions of millions do? And we read that *every Sin ſhall receive a juſt recompence*, Heb. 2. 3. O, let us then take heed of *dying in our Sins*, and therefore *of living in them*; for we ſhall *lie in Priſon till we have paid the very utmoſt farthing*.

And therefore if all this that I have ſaid will not engender anſwerable Apprehenſions of it in you, (this being but painting the Toad, which you can look upon and handle without Affrightment) I wiſh that if without Danger you could but lay your Ears to Hell, that ſtanding as it where behind the skreen, you might hear *Sin* ſpoken of in its own dialect, by the oldeſt Sons of perdition there: To hear what *Cain* ſays of murthering his brother *Abel*; what *Saul* of his perſecuting *David*, and the Prieſts of *Jehovah*; what *Balaam* and *Achitophel* ſay of their curſed Counſels and Policies; what *Ahab* ſays of his Oppreſſion of *Naboth*; what *Judas* of his Treaſon; and hear what Expreſſions they have, with what Horrors, Yellings, Groans, Diſtractions the leaſt *Sin* is there ſpoken of. If God ſhould take any Man's Soul here, and as he wrapt his into the third Heavens, where he ſaw Grace in its fulleſt brightneſs; ſo carry any Soul into thoſe *Chambers of Death*, as *Solomon* calls them, and leading him through all, from Chamber to Chamber, ſhew him the viſions of darkneſs, (and he there) hear all thoſe Bedlams cry out, one of this *Sin*, another of that, and ſee *Sin* as it looks in Hell! ——— But there is one aggravation more of the Evil and miſery *Sin* brings upon Men, I have not ſpoken of yet, that it blinds their Eyes, and hardens their Hearts, that they do not ſee, nor lament their Miſery, till they be in Hell, and then it is too late.

Uſe 3. But what, doth *Sin* ſo exceed in ſinfulneſs, and is the venom of it boiled up to ſuch a hight of Miſchief, that there ſhould be no Name in Heaven and Earth able to grapple with it, and deſtroy it? Is there no Antidote, no Balm in *Gilead* more ſoveraign, than it is deadly? Surely yes, God would never have ſuffered ſo potent and malicious an Enemy to have ſet Foot in his Dominions, but that he knew how to conquer it, and that not by puniſhing of it only in Hell, but by deſtroying it; only it is too potent for all the Creatures to encounter with. This Victory is alone reſerved for Chriſt, it can die by no other Hand, that he may have the Glory of it; which therefore is the top of his Glory, as Mediator; and his higheſt Title, the memory of which he bears written in his name JESUS, *for he ſhall ſave his People from their Sins*, Mat. 1. 21. Therefore the Apoſtle *Paul*, his chiefeſt Herauld, proclaims this Victory with a World of ſolemnity and triumph, 1 Cor. 15. 55, 56, 57. *O Death, where is thy Sting? O Grave, where is thy Victory? the ſting of Death is Sin, the ſtrength of Sin is the Law: but Thanks be to God that gives us the Victory through our Lord Jeſus Chriſt.* Which yet again adds to the Demonſtration of the ſinfulneſs of it: for the ſtrength of Sin was ſuch, that like *Goliath*, it would have defied the whole Hoſt of Heaven and Earth. *It was not poſſible the Blood of Bulls and Goats ſhould take away Sin*, Heb. 10. 4. Nor would the Riches of the World, or the Blood of Men have been a ſufficient ranſome; *Will the Lord be pleaſed with Rivers of Oyl? ſhall I give my firſtborn for my tranſgreſſion?* No, ſays he, there is no proportion, for thy firſtborn is but the *Fruit of thy Body*, and *Sin* is the *Sin of the Soul*, Mich. 6. 7. it muſt coſt more to redeem a Soul than ſo, *Pſal.* 49. 9. No, couldſt thou bring Rivers of Tears inſtead of Rivers of Oyl, (which, if any thing, were like to pacify God,) yet are they but the excrements of thy Brains; but *Sin* is the *Sin* of thy Heart: yea, all the Righteouſneſs that we could ever have done, rap or rend, as we ſay, cannot make amends for one *Sin*: for ſuppoſe it perfect, (when as yet it is but Dung, *Mal.* 2. 3. and menſtruous Cloth,) yet thou oweſt it already as thou art a Creature; and one Debt cannot pay another. If then we would think to go a begging to all the Angels, who never ſinned, let them lay all their ſtock together, it would beggar them all to pay for one Sin: no, it is not the merit of Angels will do it; for *Sin* is the tranſgreſſion, the *deſtruction of the Law*, *Pſal.* 109. 126. and the leaſt ἰῶτα is more worth than Heaven, and all that is therein.

Only, though it be thus unconquerably ſinful by all created Powers, it hath not gone beyond the Price that Chriſt hath paid for it; the Apoſtle compares to this very Purpoſe, Sin and Chriſt's Righteouſneſs together, *Rom.* 5. 15, 20. 'Tis true, ſays he, that *Sin abounds,* and that *one Sin,* τὸ παράπτωμα, and inſtanceth in *Adam's* Sin, which ſtained all Mens Natures to the end of the World; yet, ſays he, *the Gift of Righteouſneſs by Chriſt abounds much more*; abounds to flowing over, ὑπερεπλεόνασε, ſays the Apoſtle, 1 *Tim.* 1. 14. *as the Sea doth above Mole-hills,* Mal. 7. 14. Though therefore it would undo all the Angels, yet *Chriſt's Riches are unſearchable,* Epheſ. 3. 8. he hath ſuch Riches of Merit, as are able to pay all thy Debts the very firſt Day of thy Marriage with him, though thou hadſt been a Sinner Millions of Years before the Creation to this Day: and when that is done, there is enough left to purchaſe thee more Grace and Glory than all the Angels have in Heaven. In a word, he is *able to ſave to the utmoſt all that come to God by him,* Heb. 7. 5. let their Sins be what they will.

Uſe 4. But then we muſt come to him, and *to God by him,* and take him as our Lord, and King, and Head, and Husband, as he is freely tendered: we muſt be made one with him, and have our Hearts divorced from all our Sins for ever. And why not now? do we yet look for another Chriſt? And to allude to what *Naomi* ſaid to *Ruth, Is there yet any more Sons in my Womb,* that they may be your Husbands? So ſay I, *Hath God any more ſuch Sons?* or is not this Chriſt good enough? or are we afraid of being happy too ſoon, in being married inſtantly to him?

But yet if we will have Chriſt indeed (without whom we are undone) *how ſhall we then continue in Sin,* which is thus above-meaſure ſinful? No, not in one. The Apoſtle ſpeaks there in the Language of Impoſſibility and Inconſiſtency. Chriſt, and the reign of one Sin, they cannot ſtand together.

And indeed we will not ſo much as take Chriſt, until firſt we have ſeen more or leſs this Viſion here, and Sin appear to us, as to him, above meaſure ſinful: naturally we ſlight it, and make a mock of, and account it Preciſeneſs to ſtick and make Conſcience of it: but if once Sin thus appears to any but in its own Colours, that Man will look upon the leaſt Sin then as upon Hell it ſelf; and like a Man afrighted, fear in all his Ways, leſt he ſhould meet with Sin, and ſtarts at the very Appearance of it; he weeps if Sin do but ſee him, and he do but ſee it in himſelf and others; and cries out as *Joſeph* did, *How ſhall I do this, and ſin?* and then a Man will make out for Chriſt, as a condemned Man for Life, as a Man that can no longer live, *O give me Chriſt, or elſe I die*; and then if upon this Chriſt appear to him, and *manifeſts himſelf,* as his Promiſe is to them that ſeek him, *John* 14. 21. his Heart thereupon will much more deteſt and loath it: he ſaw it evil before, but then it comes to have a new Tincture added, which makes it infinitely more ſinful in his Eyes; for he then looks upon every Sin as guilty of Chriſt's Blood, as died with it, though *covered by it*; *the Grace of God appearing, teacheth us to deny all Ungodlineſs and worldly Luſts: The Love of Chriſt conſtrains him.* Thinks he, Shall I live in that for which Chriſt died? Shall that be my Life, which was his Death? Did he that never knew Sin undergo the Torment for it, and ſhall I be ſo unkind as to injoy the Pleaſure of it? No, but as *David* when he was very thirſty, and had Water of the Well of *Bethlehem* brought him, with the Hazard of Mens Lives, he then poured it on the Ground; for ſays he, *It is the Blood of theſe Men:* So this Man, even when the Cup of Pleaſures is at his very Lips; It coſt (ſays he) the Blood of Chriſt, and ſo pours it upon the ground. And as the Love of Chriſt conſtrains him, ſo *the Power of Chriſt doth change him.* Kings may pardon Traitors, but they cannot change their Hearts; but Chriſt pardons none, he doth not make new Creatures and all *old things paſs away,* becauſe he makes them Friends, Favourites to live with, and delight in; and if Men *put on Chriſt, and have learned him, as the Truth is in Jeſus, they put off as concerning the former Converſation the old Man, with the deceitful Luſts*; and he *ceaſeth from Sin,* that is, from the Courſe of any known Sin; they are the Apoſtles own Words which ſhall judg us. And if we ſhould expect Salvation from him upon any other terms, we are deceived; for *Chriſt is the Author of Salvation to them only that obey him,* Heb. 5. 9.

1 Pet. 5. 1, 2.

CHAP. II.

Aggravations of ſinning againſt Knowledg, demonſtrated: And the Reaſons aſſigned, why Sin is thereby aggravated.

ROM. 1. 21.

Becauſe that when they knew God, they glorified him not as God, neither were thankful, but became Vain in their Imaginations, and their fooliſh Heart was darkned.

THERE are two general Aggravations the Apoſtle inſiſts on, in theſe two Chapters, of the Gentiles Sinfulneſs: 1*ſt*, Their Unthankfulneſs, *chap.* 1. *ver.* 21. which afterwards in *chap.* 2. 4. he inlargeth upon, ſtiling it a *deſpiſing the Riches of God's Goodneſs.* 2*dly*, Of Rebellion, in *ſinning againſt Knowledg: that when they knew him, they glorified him not as God.* Both which I ſhall inſiſt on, in order to the aggrandiſing the actual Sins of Men unregenerate: (as for the Sinfulneſs of their Natures and Luſts, I reſerve that to another Method.) I begin with this of *ſinning againſt Knowledg*, becauſe it hath the Priority here in the Apoſtle's Diſcourſe: For in this firſt Chapter he indigitateth this as the height of their ſinning, that they *ſinned againſt Knowledg*: for bringing in a long, large, and particular Indictment of many ſeveral Sins, as *Idolatry*, ver. 23. *unnatural Vncleanneſs*, ver. 26, *&c.* and *all kinds of Vnrighteouſneſs*, ver. 29. he doth both in the beginning and end of the Bill, bring in this Aggravation, that *they ſinned againſt Knowledg* in all theſe. So *ver.* 18. there he begins this Indictment and Promulgation of God's Wrath above all, for this, that *they with-held the Truth in Vnrighteouſueſs*; as being as much as all that Unrighteouſneſs they had committed, barely in it ſelf conſidered: and then again in the end, when he comes to pronounce final Sentence, he comes in with this, after all Particulars had been reckoned up, *Who knowing the Judgment of God againſt thoſe which do ſuch things, yet do them.*

Doct. So that this Doctrine is clear from hence, that *to ſin againſt Knowledg*, either in omitting good Duties, which we know we ought to perform, or committing of Sins we know we ought not to do, is the higheſt Aggravation of Sinfulneſs.

I put both in, both Sins of Omiſſion and Commiſſion: for ſo the particular Sins the Gentiles are taxed for here, are of both ſorts; as *not glorifying* or *worſhipping God*, as well as *turning his Glory into a Lie*, &c. To omit Prayer, when your Conſciences tell you, you ought to perform it: to omit holy Diſcourſe, examining the Heart, when you know you ought to do them, are as well Sins againſt Knowledg, as to tell a Lie againſt your Knowledg, or as to ſteal and forſwear, or murder, or be drunk, *&c.*

Now when I ſay, it is an Aggravation to theſe Sins, my meaning is this: That take any Sin thou thinkeſt moſt groſs, and view it barely in the Act of it, put the Act nakedly in the one Scale, be it a Sin of Uncleanneſs or Drunkenneſs; and then put this Circumſtance which was added to it in the other Scale, *viz.* that before and when thou didſt it, *thou kneweſt it to be a Sin*, this alone weighs as much, yea more than the Sin it ſelf doth: that as it is ſaid of *Herod*, that *he added this to all his other Sins, that he caſt* John *into Priſon*, who told him of his *Herodias*, and ſo it is made as much as all his former Sins. To like purpoſe is this brought in here, that in and unto all their Unrighteouſneſs, this was added, *they with-held the Truth*, that is, the Light of their Conſciences (which is as a Prophet from God) they did impriſon *in Unrighteouſneſs*, *ver.* 18. And therefore when *Daniel* would convince *Belſhazzar* of his Deſervedneſs to loſe his Kingdom, and that he was not able to *hold weight in the Ballance*, Dan. 5. 22. what puts he into the other Scale againſt him to weigh him up, and to ſhew he was *too light?* ver. 21, 22. he tells him how his *Father knew the God of Heaven*, and how that his Knowledg coſt him ſeven Years the Learning amongſt wild Beaſts, and *thou* (ſays he) *his Son knewest all this, and yet didſt not humble thy ſelf*. Here is the Aggravation weighs down all: he knew the God of Heaven againſt whom he ſinned, and that Judgment on his Grand-father for his Pride; and then withall he tells him, that *this God, in whoſe Hands is thy Breath, and all thy ways, thou haſt not glorified.*

I name this Place amongſt many others, becauſe it is parallel with this in the Text. I'le name no more, but give Reaſons and Demonſtrations for it.

1. The Greatneſs of this kind of Sinning might many ways be made appear; we will demonſtrate it only by comparing it with other kinds of Sinning.

To ſin, though out of ſimple Ignorance, when that Ignorance is but the *cauſa ſine qua non*, of ſinning, that is, ſo as if a Man had known it a Sin, he had not done it, doth not yet make the Fact not to be a Sin, though it leſſeneth it: For *Luke* 12. 48. *He that did not know his Maſter's Will, was beaten*, when the thing committed was worthy of Stripes, though he did not know ſo much, becauſe the thing deſerves it: And the Reaſon is, becauſe the Law being once promulged, as at firſt to *Adam* it was, and put into his Heart, as the common Ark of Mankind; though the Tables be loſt, yet our Ignorance doth not make the Law of none Effect. For the Law of Nature for ever binds, that is, all that was written in *Adam*'s Heart, becauſe it was thereby then publiſhed in him, and to him for us. But poſitive Laws, as I may call them, as *to believe in Chriſt*, &c. a-new delivered, bind not, but where they are publiſhed. *Joſiah* rent his Clothes, when the Book of the Law was found, becauſe the Ordinances were not kept, although they had not known the Law of many Years; yet becauſe they ought to have known it, therefore for all their Ignorance, he feared Wrath would come upon all *Iſrael*. So alſo *Levit*. 5. 17. Sins of Ignorance were to be ſacrificed for: yet ſtill however it leſſeneth the Sin, therefore *he ſhall be beaten with few Stripes.*

And ſure if Ignorance leſſeneth them, Knowledg aggravates: for *contrariorum eadem eſt ratio*: therefore *he that knows, ſhall be beaten with many Stripes*. Yea, ſuch Difference is there, that God is ſaid to *wink at Sins of Ignorance*, Acts 17. 30. *The time of this Ignorance God winks at.* Whilſt they had no Knowledg, God took no notice: yea, and he abates ſomething for ſuch Sins, becauſe the Creature hath a Cloak, hath ſomething to ſay for it ſelf; (as Chriſt ſays, *John* 15. 22.) but when againſt Knowledg, they have no Cloak. Yea farther, Chriſt makes a Sin of Ignorance to be no Sin, in compariſon: So there, *If I had not ſpoken and done thoſe Works never Man did, they had had no Sin*; that is, none in compariſon, but now they have no Cloak, no Shelter to award the Stripes, or Plea to abate them.

And that you may ſee the ground of this vaſt Difference between Sins of Ignorance, and againſt Knowledg. Conſider, 1. that if a Man ſin (ſuppoſe the Act the ſame) out of Ignorance merely, there may be a Suppoſition, that if he had known it, he would not have done it; and that as ſoon as he doth know it, he would or might repent of it. So 1 *Cor*. 2. 8. *If they had known it, they had not crucified the Lord of Glory.* The like ſays Chriſt of *Tyre*, *Sidon*, and *Gomorrah*, *That if the ſame things had been done in them, they would have repented.* But now when a Man knows it before, and alſo conſiders it in the very committing of it, and yet doth it, then there is no room for ſuch a Suppoſition, and leſs Hope. For what is it that ſhould reduce this Man to Repentance? Is it not his Knowledg? Now if that had no Power to keep him from his Sin, then it may be judged, that it will not be of Force to bring him to Repentance for it; for by ſinning, the Heart is made more hard, and the Knowledg and the Authority thereof weakned and leſſened, as all Power is, when contemned and reſiſted; *Rom.* 1. 21. *Their fooliſh Heart becomes darker.* *Ariſtotle* himſelf hath a Touch of this Notion in the third of his Ethicks, that if a Man ſin out of Ignorance, when he knows it, he repents of it; if out of Paſſion, when the Paſſion is over, he is ſorry for what he hath done: but when a Man ſins deliberately, and out of Knowledg, it is a Sign he is fixed and ſet in Miſchief; and therefore it is counted Wickedneſs and Malice. And hence it is, that thoſe that have been enlightned with the higheſt kind of Light, but that of ſaving Grace, *Heb.* 6. 4, 5. and *Heb.* 10. *If they ſin wilfully* after ſuch a Knowledg of the Truth, God looks on them, as thoſe that will never repent. And therefore likewiſe the School gives this as the reaſon why the Devils ſin obſtinately, and cannot repent, becauſe of their full Knowledg they ſin with; they know all in the full Latitude that may be known, and yet go on.

2. The vaſt Difference that in God's Account is put between Sins of Knowledg and of Ignorance, will appear by the different Reſpect and Regard that God hath to them, in the Repentance he requires and accepts for them; and that both in the Acts of Repentance, and alſo in the State of Grace; and that Repentance, upon which God accepts a Man, or for want of which he rejecteth him.

1*ſt*, When a Man comes to perform the Acts of Repentance, and to humble himſelf for Sin, and to turn from it, God exacteth not that Sins of Ignorance ſhould particularly be repented of; but if they be repented of but in the general, and in the lump, be they never ſo great, God accepts it. This is intimated, *Pſal.* 19. 12. *Who can underſtand his Error? Cleanſe me from my ſecret Sins:* that was Confeſſion enough. But Sins of Knowledg muſt be particularly repented of, and confeſſed, and that again and again, (as *David* was forced to do for his Murder and Adultery) or a Man ſhall never have Pardon.

Yea, 2*dly*, a vaſter Difference yet will appear between theſe two, if we take an Eſtimate of them, by what Conſiſtency they have with the State of Grace: A Man may lie in a Sin he doth not know to be a Sin, and yet be in the State of Grace, as the Patriarchs in *Poligamy*, and in divorcing their Wives: but *to lie in a Sin againſt Knowledg*, is not compatible with Grace; but unleſs a Man maintaineth a conſtant Fight againſt it, hateth it, confeſſeth it, forſaketh it, he cannot have Mercy; this cannot ſtand with Uprightneſs of Heart. A Friend may keep Correſpondency with one, he ſuſpects not to be an Enemy unto his Friend, and be true to his Friendſhip notwithſtanding: but if he knows him to be an Enemy, he muſt break utterly with him in all Correſpondencies in ſuch things in which he acts as, or is an Enemy to his Friend; if he will lean to the one, he muſt leave the other.

Yet farther, in the 3*d* Place, So vaſt is the Difference, that ſome kind of Sins committed out of, and againſt Knowledg, utterly exclude from Mercy for time to come; which done out of Ignorance, remained capable of, and have obtained it; as *perſecuting the Saints, blaſpheming Chriſt*, &c. *Paul*'s Will was as much in thoſe Acts themſelves, and as hearty as it is in thoſe that ſin againſt the Holy Ghoſt: for he was *mad againſt the Church*, and ſet with all his Violence to purſue them; not ſinning willingly only, but carried on with Fury, as hot and as forward as the Phariſees that ſinned that Sin; only ſays he, 1 *Tim.* 1. 13. *I did it ignorantly, therefore I obtained Mercy.* Though it was ignorantly done, yet there was need of Mercy; but yet in that he did it but ignorantly, there was a Capacity and Place for Mercy, which otherwiſe had not been. But thus to ſin *after a Man hath received the Knowledg of the Truth*, out of a ſettled Frame of Spirit ſo to ſin, and with Malice againſt the Truth; ſhuts a Man out from Mercy, *Heb.* 10. and *there is no more Sacrifice for Sin, for ſuch Sins*; I ſay, ſuch Sins as theſe, thus directly againſt the Goſpel, when committed with Knowledg. For Sins againſt the Law, though againſt Knowledg, there was an Atonement, as appears *Lev.* 6. from *ver.* 1, to 8. where he inſtanceth in forſwearing: But *to perſecute the Saints and Chriſt's Truth with revengeful Malice*, after Knowledg of it, *there is no more Sacrifice:* not that ſimply the Sin is ſo great in reſpect of the Act it ſelf of Perſecution, for *Paul* did perſecute with the ſame Acts of Perſecution, *making havock of the Church,* Acts 8. 3. *Breathing out Threatnings and Slaughter*, Acts 9. 1. and the worſt of the Phariſees could execute no more than he intended; but what he did in this kind, he did out of Ignorance: So vaſt a Difference doth Knowledg and Ignorance put between the Guilt of the ſame Sin in theſe Caſes.

And therefore indeed, to conclude this in the laſt Place, this is the higheſt Step of the Ladder, next to turning off; the very higheſt but of ſinning againſt the Holy Ghoſt: which muſt needs argue it the higheſt Aggravation of Sinning, when it aſcends ſo high; or when it brings a Man to the brink, and next to falling into the bottomleſs-Pit irrecoverably. And therefore to *ſin preſumptuouſly* (which is all one) and to *ſin againſt Knowledg* (as appears, *Numb.* 15. 26, 27, 28, 29, 30.) it being there oppoſed to ſinning out of Ignorance, (ſuch a Sin as *David* did, of whom it is ſaid, 2 *Sam.* 12. 9. *That he deſpiſed the Word of the Lord*: which Phraſe alſo is uſed to expreſs Sins of Preſumption, *ver.* 31. of that 15*th* of *Numbers.*) To *ſin*, I ſay, *preſumptuouſly*, is the higheſt Step unto that other: So in *David*'s Account, *Pſal.* 19. 12, 13. for firſt he prays, *Lord keep me from ſecret Sins*, (whereby he meaneth Sins of Ignorance) and then next he prays againſt *preſumptuous Sins*, (which, as the Oppoſition ſhews, *are Sins againſt Knowledg*:) For, ſays he, *If they get Dominion over me, I ſhall not be free from that great Offence*: that is, that unpardonable Sin which ſhall never be forgiven; ſo as theſe are neareſt it of any other, yet not ſo as that every one that falls into ſuch a Sin commits it, but he is nigh to it, as the Scripture ſpeaks, *nigh unto Curſing*. For to commit that Sin, but two things are required, Light in the Mind, and revengeful Malice in the Heart; not Malice alone, unleſs there be Light; for then that Apoſtle had ſinned it: yet ſo as Knowledg is the Parent of it, *It is after receiving the Knowledg of the Truth*, Heb. 10. 17, 18.

Theſe are the Demonſtrations of it: The Reaſons are,

Reaſon 1. *Firſt*, Becauſe Knowledg of God and his ways is the greateſt Mercy next to Saving-Grace: *He hath not dealt ſo with every Nation.* Wherein? *In giving the Knowledg of his ways*: and as it is thus to a Nation, ſo to a Man; and therefore Chriſt ſpeaking of the Gift of Knowledg, and giving the Reaſon why it ſo greatly condemneth, *Luke* 12. 48. ſays, *For to whom much is given, much is requird*: As if he had ſaid, To know his Maſter's Will, that is the great Talent of all other: there is a *much* in that. Thus it was in the Heathens Eſteem alſo; they acknowledged their fooliſh Wiſdom in moral and natural Philoſophy, their greateſt Excellency: and therefore *Plato* thanked God for three things, that he was a Man, an Athenian, and a Philoſopher. And *Rom.* 1. 22. the Apoſtle mentions it as that Excellency they did profeſs. And *Solomon*, of all Vanities ſays, this is the beſt Vanity, and that it *exceeds Folly as Light doth Darkneſs*, Eccleſ. 2. But ſurely much more is the *Knowledg of the Law*, and *of God*, as we have it revealed to us; this muſt needs be eſteemed more excellent. And ſo the Jews eſteemed theirs, as in this ſecond Chapter of the *Romans* the Apoſtle ſhews, that they *made their boaſt of the Law, and their Form of Knowledg of it, and approving the things that are excellent.* And what do the two great Books of the Creatures, and the Word, and all means elſe, above all ends elſe, ſerve for, but to increaſe Knowledg? If therefore all tend to this, this is then the greateſt Mercy of all the reſt.

Reaſon 2. For, *Secondly*, God hath appointed Knowledg as the immediate Guide of Men in all their ways, to bring them to Salvation and Repentance, for to that it leads them. It is that ſame τὸ ἡγεμόνικον, as the Philoſopher call'd it: and therefore the Law, *Rom.* 7. 1, 2. is compared to an Husband, (ſo far as it is written in, or revealed in the Heart) that as an *Husband is the Guide of the Wife in her Youth*, ſo is the Law to the Heart. And whereas Beaſts are ruled by a Bit and Bridle, God he rules Men by Knowledg: And therefore if Men be wicked, againſt or notwithſtanding his Light, they muſt-needs ſin highly, ſeeing there is no other Curb for them, as they are Men, but this: If he will deal with them as Men, this is the only way: and therefore if that will not do it, it is ſuppoſed nothing will.

It is Knowledg makes Men capable of Sin, which Beaſts are not; therefore the more Knowledg, (if Men be wicked withal) the more Sin muſt neceſſarily be reckoned to them: ſo as God doth not ſimply look what Mens Actions and Affections are, but chiefly what their Knowledg is, and accordingly judgeth Men more or leſs wicked. I may illuſtrate this by that compariſon, which I may allude unto; That as in Kingdoms God meaſures out the Wickedneſs thereof, and ſo his Puniſhments accordingly; principally by the Guides, the Governours thereof, what they are, and what they do; as in the 5*th* of *Jeremy* the 4*th* Verſe it appears; where God firſt look'd upon the poor people, but excuſeth them, *Theſe are fooliſh, and know not the Way of the Lord:* And therefore God would have been ſtill moved to ſpare the Kingdom, notwithſtanding their Sins: But from them at the 5*th* Verſe he goes to view the Rulers, *I will get me to the great Men, for theſe have known the way of the Lord;* and when he ſaw that *theſe had broken the Bands,* then, *How ſhall I pardon thee for this?* So is it in his Judgment towards a particular Man, when God looks down upon a Man, and ſees him in his Courſes exceeding looſe and wicked, he looks firſt upon thoſe rude Affections in him, which are unclean, prophane, debauch'd, greedy of all Wickedneſs: Ay but, ſays he, theſe are fooliſh of themſelves, but I will look upon his Underſtanding, and upon the ſuperior Faculties, which are the Guides of theſe Affections, and ſee what they dictate to theſe unruly Affections, to reſtrain them; and when he finds that the Guides themſelves are enlightned, *and have known the way of the Lord,* and that the Will and Affections, though informed with much Knowledg, yet *break all Bands;* then, *How ſhall I pardon thee? Thee,* who art a knowing Drunkard, and a knowing unclean Perſon, *&c.* ſo as thus to ſin, aggravates and makes *Sin out of meaſure ſinful.*

Now that Knowledg and Reaſon is a Man's Guide, will further appear by this: That even erroneous Knowledg doth put an Obligation, a Bond, and a Tie upon a Man: which can be in other Reſpect, but becauſe Knowledg is appointed to be a Man's Guide. Thus if a Man thinks a thing (which is in it ſelf common and indifferent) to be a *Sin,* and forbidden, (as *Rom.* 14. 4.) although the Law forbids it not, yet to him it is unclean, though in Chriſt it is not unclean, that is, by the Law of Chriſt, as there the Apoſtle ſpeaks. For this his Knowledg and Judgment of the thing, hath to him the Force of a Law: for it propounds it to him as a Law, and as from God; the ground of which can be no other then this, that God hath appointed this Reaſon of his to be his Guide: and the Will is to follow nothing that is evil, no, not which is repreſented to it, as evil: this is the Law of meer Nature in all Conditions. Yea if a Man ſhould do an Action which is in it ſelf good, if he thought it to be Evil, he ſhould *Sin,* and ſo *è contra,* for he goes againſt the dictate of Nature. So that erroneous Knowledg, though againſt the Law, is a Law to me, though not *per ſe,* yet *per accidens.* Now therefore if to go againſt a falſe light of Conſcience be a *Sin,* when yet it proves that the Commandment it ſelf allows the thing which was done, and was for it, then to go againſt the true light of the Law in a Mans Conſcience, how ſinful is it?

Reaſon 3. Again, *thirdly,* the knowledg of the Law binds the Perſon ſo much the more to Obedience, by how much the more he knows it: And ſo though it would be a Sin, when he knows not the Law to tranſgreſs it, yet when he knows it, it becomes a far greater *Sin.* 'Tis true indeed, that Conſcience and the Law, when they thus meet, make up but one Law, not two diſtinct Laws: and therefore in ſinning againſt Knowledg, though a Man doth not commit two diſtinct Sins, yet however the Knowledg of it doth add a further degree of Sinfulneſs to it: As a Cloth is the ſame Cloth when it is white, that it was when it is dyed with a Scarlet die; yet then it hath a dye, a tincture given it, which is more worth than the Cloth: and ſo when you *Sin,* not knowing the Law, the *Sin* indeed is the ſame for the ſubſtance of the Act, it would be if you had known it; yet that Knowledg dies it, makes it a Scarlet *Sin,* as *Eſay* ſpeaks, far greater and deeper in demerit, than the *Sin* it ſelf: and the ground of this is, becauſe all Laws then come to be in force, when they are promulged, and made known; but God's Laws the more or oftner made known, the more ſtill they bind. Therefore *Deut.* 11. 12. & 3. 8. God ſtraitens the cords more, the binding force of the Law more upon thoſe *Jews* Conſciences, to whom he at firſt perſonally with Majeſty had promulged it, than upon their Children, though upon theirs alſo. Now if all God's Laws, being made known to *Adam*, bind us, and are in force, and this when we know them not; then if we do know them, or might know them, they bind much more: and ſtill the more clearly we know them, the obligation increaſeth, and the Guilt inſuing with it: and the rather, becauſe now after our fall in *Adam*, when we come to know them, they are a new promulged, in a way of peculiar Mercy; we having defaced the knowledg of them in our fall.

Reaſon 4. Fourthly, When the Law, being known, is broken, there is the more contempt caſt upon the Law, and the law-giver alſo; and ſo a higher degree of Sinning. And therefore *Numbers* 15. 30. *He that Sins out of knowledg,* is ſaid *to reproach the Lord,* and *to deſpiſe the Word.* And therefore *Saul* ſinning againſt knowledg, *Samuel* calleth it Rebellion: and though it were but in a ſmall thing, yet he parallels it with Witchcraft. So alſo *Job* 24. 13. *They are ſaid to rebel,* when they *Sin againſt Light*; becauſe thereby, Rebellion comes to be added to Diſobedience: For Knowledg is an Officer ſet to ſee the Law executed, and fulfilled; and makes God preſent to the Conſcience. Therefore *Rom.* 2. 14. it is called a Witneſs; and therefore in ſinning againſt Knowledg, *Men are to ſaid to ſin before the Face of the Lord himſelf*; Now what a great contempt is that? Therefore alſo, *Pſal.* 50. the *Hypocrite in his ſinning againſt Knowledg,* is ſaid to caſt to *caſt the Law of God behind his back:* ſo as there is a Contempt in this ſinning, which is in no other.

Reaſon 5. *Fifthly,* The more Knowledg a Man ſinneth againſt, the more the Will of the Sinner is diſcovered to be for Sin, as Sin. Now, *voluntarium eſt regula & menſura actionum moralium: Willingneſs in ſinning,* is the *Standard and Meaſure of Sins.* The leſs Will, the leſs Sin: at leaſtwiſe ſo much of Sin is added, by how much the Will is more in it: and if ſo, then it mnſt needs follow that the more the Will cloſeth with it as Sin, or rather though it be Sin, as it doth, the more it knows it ſo to be, the more of ſinfulneſs ariſeth and is reckoned: and therefore the higheſt degree of ſinning is expreſt to us, by *ſinning willingly, after Knowledg,* Heb. 10. Now though an ingnorant Man commits the Act as willingly, (as when *Paul* perſecuted the Church) yet he commits it not, conſidered by him as Sin, till he hath the Knowledge of it: but then when it is diſcovered to be Sin, and the more clearly it is ſo diſcovered, the more the Will may be ſaid to joyn with it as Sin, although not in that degree as it doth in Men that ſin againſt the holy Ghoſt. Therefore the Apoſtle ſays, *To him that knows to do well, and doth it not, to him it is Sin,* Jam. 4. 17. Becauſe by his knowledg the thing is repreſented as Sin; and ſo he cloſeth with it the more under that Notion and Apprehenſion.

Reaſon 6. *Sixthly, In ſinning againſt Knowledg,* a Man condemns himſelf: but when out of Ignorance meerly, the Law only doth condemn him. So *Rom.* 2. 1. *A Man* having *knowledg* in *that wherein he judgeth another, he condemneth himſelf.* So alſo *Rom.* 14. Now as Self-murder is the higheſt degree of Murder, and an aggravation of it, ſo Self-condemning muſt needs be reckoned. God took it as a great advantage over him that hid his Talent, that *out of thine own Mouth I will condemn thee, thou wicked Servant.*

CHAP. III.

What it is to ſin againſt Knowledg, explained by ſeveral Diſtinctions concerning it, and by ſetting forth the ſeveral ways of ſinning againſt Knowledg. A ſpecial application to ſuch as go on in a ſtate of Impenitency againſt Knowledg.

THE Doctrine being thus proved;

Firſt, I will explain, ***what it is to ſin againſt Knowledg.***

Secondly, I will give the *Aggravation* of ſo ſinning.

Thirdly, I will give Rules to meaſure *Sins of Knowledg by*, and the greatneſs of them in any Act.

Laſtly, The uſe of all.

For the firſt, What it is to ſin againſt Knowledg.

To explain it, I premiſe theſe Diſtinctions:

The firſt Diſtinction, That it is one thing to ſin with Knowledg, another thing againſt Knowledg.

There are many Sins do paſs from a Man with his Knowledg, which yet are not againſt Knowledg. This is to be obſerved for the removal of a Scruple, which may ariſe in ſome that are Godly, who elſe may be wounded with this Doctrine through a Miſtake.

A Regenerate Man is, and muſt needs be ſuppoſed guilty of more known Sins, than an Unregenerate Man; and yet he commits fewer againſt Knowledg than he.

Firſt, I ſay, he is guilty of more known Sins, that is, known to and within himſelf: For he takes notice of every ſinful Diſpoſition that is ſtirring in him, every By-end, every contrariety unto Holineſs, deadneſs to Duty, reluctancy to ſpiritual Duties; and every Man when regenerated, beginneth to ſee and know more evil by himſelf, than ever he did before: he ſees, (as the Apoſtle ſays of himſelf, *Rom.* 7. 10.) *all Concupiſcence*; and the holier a Man is, the more he diſcerns and knows his Sins: So ſays the Apoſtle, *Rom.* 7. 18. *I know that in me dwells no good thing*: and, *ver.* 21. *I find when I would do good, Evil is preſent with me*: and ver. 23. *I ſee another Law.* All theſe, he ſays, he perceived and found daily in himſelf. And the more holy that he grew, the more he ſaw them: For the purer and clearer the Light of God's Spirit ſhines in a Man, the more Sins he knows; he will ſee Luſts ſtreaming up, flying in his Heart like Motes in the Sun, or Sparks out of a Furnace, which elſe he had not ſeen: the clearer the Sun Beams are which are let into the Heart, the more thou wilt ſee them.

But, in the ſecond place I add, that nevertheleſs he ſins leſs againſt Knowledg: For then we are properly ſaid to ſin againſt knowledg, when we do take the fulfilling of a Luſt, or the performance of an outward Action, a Duty, or the like, into deliberation and conſideration, and conſider Motives againſt the Sin, or to the Duty, and yet commit that ſin, yield to it, and nouriſh that Luſt, and omit that Duty; here now it is we ſin not only with Knowledg, but againſt Knowledg; becauſe Knowledg ſtept in, and oppoſed us in it, came to interrupt and prevent us in the Sin, or came to ſtir us up more, and provoke unto the Duty. But now in thoſe failings in Duty, and ſtirring of Luſts in the Regenerate afore-mentioned, that ariſe, but are not deliberated upon, the caſe is otherwiſe; they are committed indeed with Knowledg, but not againſt it: For it is not in the power of Knowledg to prevent them; for *motus primo primi non cadunt ſub libertatem:* but yet though ſuch Sins will ariſe again and again, yet, ſays a good Heart, *they muſt not think to paſs uncontrouled and unſeen:* Therefore let not our poor Souls miſtake me, as if I meant in what, I have or ſhall ſay throughout this Diſcourſe, of all Sins which are known or obſerved to be Sins by them, but I mean ſuch Sins as are committed againſt Knowledg, that is, when Knowledg comes and examines a Sin, in or before the committing of it, brings it to the Law, conteſts againſt it, condemns it, and yet a Man approveth it, and conſenteth to it; when a Duty and a Sin are brought before Knowledg, as *Barabbas* and *Chriſt* before *Pilate*, and thy Knowledg doth again and again tell thee, ſuch an Act is a great Sin, and ought to be crucified, and yet *thou cryeſt, Let it go,* chuſeſt *Barabbas* rather than *Chriſt:* And ſo for a Duty, thy Knowledg tells thee again and again, it ought to be ſubmitted unto, and yet thou omitteſt it: Theſe are Sins againſt Knowledg: now ſuch Sins againſt Knowledg break a Man's Peace, and the more conſideration before had, the more the Peace is broken.

The ſecond *Diſtinction* is, That Men ſin againſt Knowledg either *directly* or *collaterially*, *objectively*, or concomitantly, and as a ſtander-by.

Firſt, *Directly*, when *Knowledg* it ſelf is the thing Men abuſe or fight againſt, and ſo becometh the *Object*, the *Terminus*, the Butt and Mark it ſelf ſhot at; this is to *ſin directly againſt Knowledg* it ſelf.

The ſecond way, *collaterally*, is, when Knowledg is but a Circumſtance in our Sins; which falls out, when the pleaſure of ſome Sin (we know to be a Sin) is the thing aimed at by us, and our Knowledg ſteps but in between to hinder us in it, and we commit it notwithſtanding, though we do know it; here Knowledg is indeed ſinned againſt, yet but *collaterally*, and as a ſtander-by, ſhot at *per accidens*, *concomitanter*, and by the bie; as one that ſteps in to part a Fray is ſmitten, for labouring to hinder them in their Sin, as the *Sodomites* quarrelled with *Lot:* theſe two are both found in this Chapter, and therefore come fitly within the compaſs of this Diſcourſe.

Firſt, This *collateral* kind of ſinning againſt Knowledg is mentioned in *ver.* 21. where he ſays, *They knew God, yet they glorified him not:* there Knowledg is made but a Concomitant of their ſinning; they ſinned againſt it but collaterally. But then that other kind of ſinning directly againſt Knowledg, is mentioned, *They liked not to retain God in their knowledg:* that is, they *hated this Knowledg it ſelf*, ſo as now they did not only love the particular Sin, they knew to be Sin, but alſo they loved not the knowledg of it; ſo that becauſe both are thus clearly inſtanced in, we will ſpeak of both more largely.

Now Sins *directly againſt Knowledg* it ſelf are many: I will reduce the chief of them unto two Heads.

First, *In regard of our ſelves.*
Secondly, *In regard of others.*

Firſt, In regard of our ſelves, five ways we may thus ſin againſt knowledg it ſelf.

1. When we abuſe Knowledg to help us to ſin: as firſt, to plot and contrive a Sin, as *Judas* plotted to betray his Maſter, if he could conveniently; ſo the Text ſays, *Mark.* 14. 11. he would do it wiſely: and thus thoſe that came to intrap Chriſt with moſt cunning Queſtions, did Sin, and thoſe who plot againſt the Juſt, as *Pſal.* 37. 12.

So, *2dly*, when Men uſe their Wiſdoms to tell a cunning Lie, to cover a Sin; as *Plato* ſays, Men of Knowledg *ſunt ad mendacia potentiores & ſapientiores:* whereas Fools, though they would lie, yet often tell Truth 'ere they are aware.

But alſo, *3dly*, when they abuſe moral Knowledg, which yet, as *Ariſtotle* ſays, is leaſt apt to be (I am ſure ſhould leaſt be) abuſed, ſo as to make a ſhew of good Pretences to cover their Sins, and diſſemble them; not only by finding out ſome cunning artificial Colour, as *David* did in the Matter of *Uriah*, —*Chance of War* (ſays he) *falls to all alike*: but when Men are ſo impudently hypocritical, as to make uſe of religious Pretexts, (as the Devil ſometimes doth) as *Saul*, who pretends to *Samuel*, *I have done the Will of the Lord*: and when *Samuel* told him of the Cattel, O, ſays he, *they are for a Sacrifice*; when God had expreſly commanded to kill them all: But this ſhift ſhifted him out of his Kingdom. *Samuel* pronounceth him a *Rebel in it*, *Rebellion is ſin againſt Knowledg*. Thus alſo *Iezabel* coloured over the the ſtoning of *Naboth* with a ſolemn Faſt: So *Judas* fiſheth for Money with a charitable pretence, *This might have been ſold, and given to the Poor*. In Sins againſt Knowledg uſually the Mind endeavours to find out a colour, and that provokes God more than the Sin, becauſe thereby we go about to mock him. We ſee Men cannot endure a Shift, much leſs the all-knowing God, not to be mocked. And we ſee it hard to convince ſuch an one. *David* was fain to be brought to the Rack, 'ere he would confeſs, when he had a Shift; and Men do ſeek ſuch Shifts only in caſe of ſinning againſt Conſcience: for elſe there were no need; they would be ſure to plead Ignorance, as *Abimelech* did.

2. When Men neglect the getting and obtaining of *Knowledg*, which Knowledg might keep and hinder them from ſinning, and which might make them expert in Duties. This is as much as to ſin againſt Knowledg, although the Sins be committed out of Ignorance; yet that Ignorance being through their own Default, it comes all to one: when it may be ſaid of Men, as the Apoſtle doth of the *Hebrews*, Chap. 5. 12. *That for the time they have had to learn, they might have been* ſuch and ſuch proficients in Knowledg. As if a Man had an Apprentice, who through Negligence and want of heeding, and obſerving what he daily ſees and hears about his Trade, might have got for his time much Knowledg in his Trade, whereby he might have ſaved his Maſter much, which he new hath loſt him; and rid and perfected much Work, he daily ſpoils him; ſuch careleſs blockiſh ignorance, it is juſt for his Maſter to correct him for, and to charge on him all that waſte and loſs, becauſe he might have known how to have done better. And therefore theſe *Gentiles* who thought Ignorance in it ſelf no Sin (wherein they yet erred) yet the neglect of Knowledg upon this very ground, is made a great Sin; and ſo far from excuſing their Sins, as that it aggravates them: So here they ſhall not only be reckoned with, for the actual knowledg they had attained to, and ſinned againſt, but alſo for what they might have had and have picked out of the Creatures. For to this purpoſe it is the Apoſtle brings in this here in the 20*th verſe*, that the Power of God being clearly ſeen in the Creatures, they neglecting to ſpell and read it, ſo much Knowledg as they might have got, God yet would reckon to them, and aggravate their Sins by.

3. (Which is yet much worſe,) when Men refuſe Knowledg, that they may ſin the more freely; and ſo ſtop the Ear, leſt they ſhould be charmed: As when Men are loth, and afraid, and dare not read ſuch a Book as diſcovers, or might diſcover that Truth to them, the ſubmiſſion to which would prejudice them, and this to the end that they may plead ignorance of their Sin. Thus alſo thoſe that aſſent not to Truth, when it comes ſtrongly upon them, but ſeek to evade it. But, 1 *Cor*. 14. 38. when the Apoſtle had clearly diſcovered the Truth in thoſe things controverted, ſo as *who ever was ſpiritual*, or not fully blind, might ſee, and would acknowledg the Truth: Then he ſhuts up his Diſcourſe about them, thus, in *ver*. 27. *If any any be ignorant, let him be ignorant*: for it is wilful, *it is affected*; he ſpeaks this, as elſewhere, *Rev*. ult. *He that is unjuſt, let him be unjuſt ſtill*: that is, he that will be unjuſt, and refuſeth to turn, let him go on. This is a great Sin: for God, you ſee, gives ſuch a Man over: one that is but neglectful, or dull of Capacity, God will take pains with him to teach him, bear with him, as Chriſt did with his Diſciples; but if he be wilfully ignorant, he lets him die in his Ignorance, and yet will reckon with him, as if all his Sins had been commited againſt Knowledg, becauſe he refuſed to know.

The 4*th* is, to hate the Light, and to indeavour to extinguiſh it. This is yet much worſe, when Men hate the World, and the Miniſters of it, the Examples of God's People, and the Light they carry with them, (they *ſhining as Lights in a crooked Generation*, Phil. 2. 15. and Men hate theſe as Thieves do a Torch in the Night, and fly againſt the Light, as Batts do, and as the Jews did, *John* 3. 20.) This, Chriſt ſays, is the *great condemning Sin* of all others. So theſe Gentiles put *Socrates* to Death for reproving them. And thus Men ſin alſo, when they labour to extinguiſh the Light in their own Conſciences, and *like not to retain God in their Knowledg*, ver. 28. but would ſtudy the Art of Forgetfulneſs: when Men have put the Candle out, and drawn the Curtains, to the end they may ſin, and ſleep in Sin more freely and ſecurely. Thus thoſe alſo ſin in a higher Meaſure, who have had a clear Conviction, that they ought to be thus and thus ſtrict, and that they ought to ſanctify the Lord's Day, and pray privately, but now have loſt this Light, and think they need not be ſo ſtrict: when Men continue not in what they *were once aſſured of*, as the Apoſtle ſpeaks, 2 *Tim.* 3. 14. theſe ſin againſt their Knowledg, and are the worſt of ſuch Sinners. And this Eſtate *Ariſtotle* himſelf makes, *ſtatum maligni, the State of a wicked one*, namely, when the Sparks of Light are extinguiſh'd or hated. For when any Man's Light is loſt, and turned into Darkneſs by ſinning, then, as Chriſt ſays, *How great is that Darkneſs?* When good Laws are not only not enacted or not imbraced, but repealed alſo, (it is *Ariſtotle*'s Similitude to diſtinguiſh an incontinent Perſon, and a wicked Man) this is an high kind of ſinning: So of thoſe Gentiles it is ſaid, *their fooliſh Heart was darkned*; they had extinguiſh'd ſome of that Light God gave them. As ſome drink away their Wits, ſo ſome ſin away their Conſciences; and thus by Degrees they firſt ſin away the Light of the Word they had; as they in *Jude*, who were religious once, and then they quench even that little Spark of Nature that is left: alſo *ver.* 10. *corrupting themſelves in what they know naturally.*

5. Men ſin againſt Knowledg yet worſe, when they hold Opinions againſt their Knowledg. So many are ſaid to do in 1 *Tim.* 4. 2. he foretells they ſhould ſpeak Lies in Hypocriſy, and invent Lies that ſhould have a pretence of Holineſs; which they know to be a Lie, for elſe they ſhould not be ſaid to ſpeak *Lies in Hypocriſy*; but they do it to maintain their Honour and Greatneſs, which muſt down if they acknowledg their Doctrine falſe; and though many are given up *to believe their Lies*, 2 Theſ. 2. 11. as Puniſhments of their not *loving the Truth*; yet others of them ſhall know they are Lies, and yet vent them for Truths. Thus when Men faſhion their Opinion to the times and ways of Preferment, and their Dependances on great ones, or to maintain and uphold a Faction, or out of Pride, having broached an Error, maintain it, though the pulling out that one Tile doth untile all the Houſe. Theſe are the two Cauſes given of perverting the Truth, 1 *Tim.* 6. 4, 5. namely, *Pride* and *Covetouſneſs*, and ſuppoſing *gain Godlineſs*, and ſo faſhioning their Religion accordingly: when Men are Knights of the Poſt, that will write or ſpeak any thing whereby they may get Gain and Preferment.

Secondly, Men ſin directly againſt Knowledg in regard of others.

1. By concealing it; The Apoſtle indeed ſays in a certain Caſe, *Haſt thou Knowledg? keep it to thy ſelf:* He ſpeaks it of Opinions or Practices about things indifferent, which might ſcandalize the weak; but if thou haſt Knowledg, which may edify thy Brother, thou oughteſt to communicate it. *Socrates* knowing there was but one God, ſaid in his Apology for his Life, that if they would give him Life, upon Condition to keep that Truth to himſelf, and not to teach it to others, he would not accept Life upon ſuch a Condition: and I remember he expreſſeth this Reſolution in Words very nigh the ſame Words the Apoſtle uſed, *Acts* 4. 20. *Whether it be better to obey God than Men, judg you.* And, *We cannot but teach the things we have heard and ſeen*, ſays Chriſt: for Knowledg is a thing will boil within a Man for Vent, and would not be impriſoned: It is Light, and the End why Light was made, was to be ſet up to give Light. And Chriſt argues from an apparent Abſurdity, to *put a Light under a Buſhel*, which may *give Light to all the Houſe:* Haſt thou

Knowledg of God, and of his ways (if withall thou haſt but a good Heart) thou canſt not but ſpeak, ſpecially where thou haſt Freedom and a Calling to do it, as unto thoſe in thy Family thou haſt, to thy Wife in thy Boſom, *&c.* God took it for granted, that *Abraham* would teach his Children what he ſhould know from him: The ſame Diſpoſition is in the Children of *Abraham.*

2. When Men indeavour to ſuppreſs Knowledg. As the Phariſees, they *kept the Keys of it* in their Hands, and would not open the Treaſures of it themſelves, nor let others do it neither. So they (*Acts* 4. 16.) *could not deny but a great Miracle* was done by the Apoſtles (ſay themſelves) *but that it ſpread no further, let us threaten them, and charge them that they ſpeak no more in his Name.* And this they did againſt their Conſciences, by their own Profeſſion, *we cannot deny it*; as if they had ſaid, if we could we would, but it was too manifeſt it was the Truth, as the Teſtimony of the Miracle wrought by God argued it to be. So when Maſters keep their Servants from the means of Knowledg, they are thus guilty.

3. When we would make others ſin againſt their Conſciences. The Phariſees, when the blind Man would not ſay as they ſaid, they caſt him out; they would have had him ſay, that *Chriſt was a Sinner,* when through the ſmall Light he had, he judged it evident enough, that a Sinner could not do ſuch a Miracle, as was never done ſince the World began. And ſo *Jezebel* made the Judges and Witneſſes ſin againſt Conſcience, in accuſing *Naboth.* Thus to conſtrain Men by Club-Arguments, from *avoiding Perſecution,* as thoſe did the contrary-minded, *Gal.* 6. 12. and not from Evidence of the Truth, or by Reaſons that might convince them and their Conſciences: therefore he ſays, they *conſtrained them.* The Perſwaders might indeed glory, (as there 'tis ſaid) as having their Cauſe and Side ſtrengthned, but they wan little Credit to their Cauſe by it; for as the Perſwaders Arguments were ſuited to Fleſh, ſo the others yielding was out of Fleſh, and *ſo they glory but in your Fleſh* and Weakneſs, ſays he. As the Papiſts urged *Cranmer,* not by Arguments, but Threats and Promiſes, to recant; this is the greateſt Cruelty in the World, to have a Man murder himſelf, ſtab his Conſcience. To offend a weak Conſcience is a Sin, if but paſſively, when thou doſt ſomething before his Face, which his Conſcience is againſt: but if thou makeſt him wound his own Conſcience, and to do an Act himſelf, which his own Conſcience is againſt, it is much worſe: As if thou beeſt a Maſter, and haſt a Servant who pleaded Conſcience, that he cannot lie for thy Advantage in the Shop, or who will not do unlawful Buſineſs on the Sabbath-day, and pleads Conſcience, wilt thou ſmite him, and whip him? *God will ſmite thee, thou whited Wall*: how dareſt thou ſmite him, and ſo cauſe him to do that for which God will whip him worſer? Shew Mercy to thoſe under you, inform their Conſciences, wring them not, you may hap to break the Wards if you do.

1ſt, Now for Sins committed collaterally, or *per modum circumſtantiæ,* againſt Knowledg, (which was the ſecond Branch of this Diſtinction) they are done either when particular Acts of Sin are committed, and Duties omitted, againſt Light and Knowledg; and ſo the Saints may and do often ſin againſt Knowledg. Or,

2dly, In regard of a known Eſtate of Sin and Impenitency perſiſted in; when Men continue and go on in ſuch a State againſt Conviction of Conſcience, that ſuch is their Eſtates.

For, 1. becauſe particular Acts of Sin committed againſt Knowledg are infinite, and there will be no end of inſtancing in Particulars, therefore I will not inſiſt thereon: Only, in brief, this Diſtinction concerning ſuch Acts may be obſerved, and the Obſervation of it may be uſeful; That ſome Acts of Sins *againſt Knowledg* are merely tranſient; that is, are done and ended at once. And though the Guilt of them is eternal, yet the Extent of the Acts is finiſhed with the committing it, and reacheth no further: as a vain Oath, Breach of the Sabbath, *&c.* which Acts cannot be repealed, though they may be repented of. But others there are, which though the Act may be but once outwardly and profeſſedly done, yet have an habitual and continued Permanency, Life, and Subſiſtence given them, ſuch, as that until a Man doth actually reverſe and recal them, he may be ſaid continually to renew thoſe Acts, and every Day to increaſe a new Guilt of them, and to maintain them, and ſo habitually to commit them. As it is with Laws, which though made but once, are yet continued Acts of the State, whilſt they ſtand in Force unrepealed: ſo is it in ſome Sins. For Inſtance, when a Man doth take Goods from his Neighbour unjuſtly, the Act indeed is done but once: but till he reſtores them, he may be ſaid to ſteal them every Day, every Hour; he continues to do it habitually: So a Man having ſubſcribed to Falſhood, or recanted the Truth publickly; the Act, though done but once, yet until a Retraction be ſome ways made, he continues that Act, and ſo is daily a-new guilty of it. So if a Man ſhould marry one, whom it is unlawful for him to marry, (as *Herod* did) though that ſinful Act of Eſpouſals, whereby they entred into it, was ſoon diſpatch'd; yet till a Divorce, he lives in a continual Sin. And ſuch Acts (of this latter ſort, I mean) againſt Knowledg are moſt dangerous to commit; becauſe to continue thus in them, though but once committed, hazards a Man's Eſtate: And indeed Men find, when they come to repent, the greateſt Snare, and Trouble, and Difficulty in ſuch kind of Sins; to extricate themſelves out of them by a meet and true Repentance.

But as concerning the firſt Branch of this Diſtinction, namely, of particular Acts committed againſt Knowledg, (which is diſtinct from the laſt part of this Diſtinction thus briefly touched) I will anon give ſeveral Aggravations and Rules, whereby to meaſnre the Sinfulneſs that is in ſuch Acts ſo committed: but in the mean time, the ſecond part of this former Diſtinction muſt be inſiſted upon, and therefore I will bring in theſe Aggravations and Rules which concern particular Acts, after I have briefly ſpoken to this other, which is; That,

2. Their ſinning againſt Knowledg, who go on in an Eſtate of Sin and Impenitency, which they know to be damnable: As *Pharaoh*, Exod. 9. 27. who confeſs'd, that he and his People were wicked, and yet hardened himſelf in Sin moſt dangerouſly: and yet three ſorts of Men may apparently be convinced thus to ſin.

1ſt. Thoſe that keep out and withdraw themſelves from profeſſing Chriſt and his Ways, and the Fear of his Name, out of Shame or Fear of Man, or of loſing Preferment, or the like worldly Ends, when yet they are convinced that they are God's Ways, and ought to be profeſſed by them. I do not ſay, that all, who do not come in to profeſs Chriſt, and that do not join themſelves with his People, that they go on againſt Knowledg; for many are ignorant and miſtaken about them: but when Men are convinced of the Truth, and Neceſſity of profeſſing and confeſſing of it even *unto Salvation* (as the Apoſtle ſpeaks, *Rom.* 10.) and yet out of Fear or Shame, keep ſtill on the other ſide, drawing in their Horns altogether, theſe go on in an Eſtate of Impenitency againſt Knowledg very dangerouſly unto their own Souls. For put all theſe together, and it muſt needs appear to be ſo: As firſt, when they are convinced that this is the Truth, and that Salvation and the Power of Religion is only to be found in ſuch Ways, and among ſuch a ſort of Men. And ſecondly, that theſe are neceſſarily to be practiſed and profeſſed. And yet, thirdly, out of Shame, *&c.* keep ſtill aloof off, and go on a contrary way; theſe muſt needs know, that they go on in an Eſtate of Impenitency againſt Knowledg. This was the Caſe of many of the Phariſees, who therefore ſinned highly: they believed, and were convinced, that Chriſt was the *Meſſiah*; and if ſo, then to be confeſs'd, and followed, and to be cleaved unto: and then alſo they muſt needs know, that his Followers only were the Children of God: Yet, *John* 12. 42. it is ſaid, *though they* thus *believed on him*, yet they *durſt not confeſs him for fear of the Jews*, and of the Phariſees, and of being *put out of the Synagogues*. At the latter day, Chriſt ſhall not need to ſever ſuch from the reſt, as he will do the Sheep from the Goats; for they willingly have ſevered themſelves, remaining all their Days amongſt thoſe whom they know to be Goats, and refuſe the Company, and Fold, and Food, and Marks of the Sheep, which they know to be ſuch: they may apologize, and make fair with the Saints, that their Hearts are with them, but they will be rank'd at the Day of Judgment, Book XII. as here they ranked themſelves, ***with the Workers of Iniquity.*** Of theſe doth the Pſalmiſt ſpeak, ***Thoſe that turn aſide by their crooked ways, them ſhall the Lord leave with the Workers of Iniquity.*** Pſal 125. ult.

Thoſe alſo thus ſin, and are to be joined with theſe, who know the Terms of Salvation, and how they muſt part with all for Chriſt, and yet will not come to the Price, ſuch do go deſperately on againſt Knowledg in a bad Eſtate, and do judg themſelves ***unworthy of eternal Life.*** Thus the young Man in the Goſpel, he was told, that he was to ſell all, and he knew Heaven was worth it, and was convinced of the Truth herein, that thus he ought to do, ***for he was ſorrowful,*** but yet ***went away :*** now if he had not known that he went away without Happineſs, he needed not have been ſorrowful at all; he knew the Bargain of Salvation was not ſtruck up until he ſhould yield unto Chriſt's Terms propoſed, and likewiſe what it ſtuck at, and yet ſtill reſted in his former Condition, and choſe rather to injoy his many Poſſeſſions: This Man now went on in his impenitent State againſt Knowledg.

2dly. As alſo thoſe who upon the ſame or like ground defer their Repentance, theſe go on in a bad Eſtate, and muſt needs know they do ſo; for in that they promiſe to repent hereafter, and take up Purpoſes to do it, when they ſhall have gone on but a little while longer, *to add Drunkenneſs to Thirſt,* they do thereby profeſs that there is a Work of Grace, which they muſt attain to, e're they can be in the State of Grace: for they would not promiſe ſo much hereafter, but that they know not how, without ſuch a Work, they ſhould be ſaved. Whilſt therefore ſuch ſhall reſt without preſent Indeavouring after it, ſo long they are judged in themſelves to be in a bad Eſtate at preſent. When Men know the Curſes due to their preſent Eſtate, and yet ſay as he, *Deut.* 29. 19. *I will go on in the way of my Heart, and ſhall have Peace afterward.* This Man ſins moſt highly, and therefore God's Wrath *ſmoaks againſt that Man,* and he ſays of him, that *he will not be me merciful to him,* in that Place.

3dly. Sunk and broken Profeſſors, ſuch cannot but go on in a bad Eſtate againſt Knowledg: when either Men are faln from the Practice and Profeſſion of what is good, which once they thought neceſſary to Salvation; or when they continue to hold forth their Profeſſion in *Hypocriſy.* ***Thoſe that have eſcaped the Pollutions of the World, through the Knowledg of Jeſus Chriſt,*** but are ***returned to their Vomit again.*** Some of theſe are ingenuous, and acknowledg both themſelves faln, and their preſent Eſtate moſt miſerable, and yet go on in it; and ſuch are to be pitied; and yet are in a moſt dangerous Condition. *Saul,* when he was faln away, yet had this Ingenuity a while left, he deſired *Samuel* to pray to his God for him; and told *David,* that he was ***more righteous than he;*** yet ſtill went on in his evil Courſes, and in the End (ſome have thought) ſinned againſt the Holy Ghoſt: but I cannot affirm that.

But others there are, who though they be faln from all the inward, powerful and ſecret Performance of Duties they once did practiſe, and from all Conſcience of ſinning, yet retain their Profeſſion, which they know to be but an out-ſide; theſe of all others go on againſt Knowledg; and *Rev.* 22. 15. they are ſaid ***to make a Lie;*** not only to tell a Lie in Words, but to make a Lie in Deeds. Now a Lie is a Sin of all others moſt againſt Knowledg, and indeed againſt a double Knowledg, both *facti* and *juris*; and ſo is this. 1. That they profeſs themſelves to be that they know they are not. 2. That they will not indeavour after that State they know they ought to get into, if ever ſaved. This is the Condition of many, who having been convinced of the Power of Religion, and have launched forth into a Profeſſion, and hoiſt up Sail, but now the Tide is faln, the Spirit withdrawn, the Conſcience of Sin extinguiſh'd in them; yet for their Credit ſake ſtill bear their Sails up as high as ever: even as many Merchants do, who are ſunk in their Eſtates, ſtill bear a fair Shew, yea, will ſeem richer than ordinary, by purchaſing Lands, *&c.* Such a Profeſſor was *Judas,* he began ſeriouſly, and thought to have gone to Heaven, and was earneſt in good Duties at firſt; as they alſo, 2 *Pet.* 2. 18. they ***really,*** or ὄντως, eſcaped the Pollutions of the World ***through the Knowledg of Chriſt,*** but in the end *Judas* became a groſs Hypocrite, one that pretended ***the poor,*** when he ***loved the Bag,*** and on the ſudden betrayed his Maſter: when yet the Diſciples knew it not, ſuſpected *Judas* as little as themſelves; and the End of thoſe alſo, in that fore-named Place in *Peter*, it is ſaid to be *worſe than their beginning.* Now becauſe ſuch ſin ſo highly againſt Knowledg, therefore their Puniſhment is made the Rule of all other wicked Mens; thus when it is ſaid, *that other Sinners ſhall have their Portion with Hypocrites:* Even the wicked Angels Puniſhment is made the Meaſure of Mens, *Go ye curſed into the Fire prepared for the Devil and his Angels:* ſo among Men, ſuch groſs Hypocrites, their Puniſhment is made the Rule, and ſo the chief of all kind of Torments which Sinners of the Sons of Men ſhall undergo.

Now let me ſpeak a Word to all ſuch as thus go on in a State of Impenitency againſt Knowledg: this is a high kind of ſinning, and of all the moſt deſperate, and doth argue more Hardneſs of Heart, and *deſpiſing the Riches of God's Goodneſs.* For if, as in *Rom.* 2. 4. to go on in a Sin, when a Man [*knows not*] that is, conſiders not, that *God's Mercy leads him to Repentance*, is yet made the Sign and Effect of a very *hard Heart, treaſuring up Wrath*; then much more, when thou knoweſt and conſidereſt thou art in an Impenitent Condition, and haſt many Motions leading thee to Repentance, is thy Heart then much more to be accounted hard. When a Man commits a particular Act againſt Knowledg, he haply and uſually ſtill thinks his Eſtate may be good, and that he ſhall not loſe God utterly, or hazard the Loſs of him; only his Spirit, being at preſent empty of Communion with him, he ſteals out to ſome forreign or ſtoln Pleaſure: but when a Man knows his Eſtate bad, and that he is *without God in the World*, and yet goes on, he doth hereby caſt away the Lord, and profeſſeth he cares not for him, or that Communion which is to be had with him, as *Eſau* did his Birth-right.

David, though he deſpiſed the Lord, yet he did *not caſt away the Lord*, as *Saul* did: for *Saul* ventured utterly to loſe him, knowing his Eſtate naught. *David*, when he ſinned, thought God's eternal Favour would ſtill continue, though for the preſent he might loſe the Senſe of it, and reſolved never to leave God, but return.

But when a Man goes on in a State of ſinning, he ventures the utter Loſs of God and his Love, and ſlights it, and knows he doth ſo: when a Man knows that he is *condemned already*, as being impenitent, and that all his eternal Eſtate lies upon the Non-payment of ſuch Duties of Repentance, *&c.* and that the Guilt of all his Sins will come in upon him, and that a Writ of Execution is out, and yet goes on, this is more than to commit one Act, or ſeveral Acts, againſt Knowledg, whereby a Man thinks he brings upon himſelf but the Guilt of that one Sin; and upon the committing of which, he thinks not the Mortgage of all ſhould lie, though it deſerves it; herein Men ſhew themſelves more deſperate.

CHAP. IV.

What it is to ſin againſt Knowledg, *further explained by Rules, whereby to eſtimate the heinouſneſs of particular Acts of ſinning againſt Knowledg, both* Before *and* In *committing them.*

IN the next place, I come to thoſe Rules, whereby you may meaſure and eſtimate ſinning againſt Knowledg in any particular Act of ſinning; and they are either *before the Sin*, or *in ſinning*: three of either, which I make a ſecond Head, to explain this Doctrine by.

Firſt, *Before.*

The firſt Rule is, The more thou knoweſt, and didſt conſider the iſſues and conſequents of that Sin thou didſt commit, the more thou ſinneſt againſt Conſcience in it. Thus in *Rom.* 1. *ult. Thou knowing* (ſays the Apoſtle) *that thoſe that commit ſuch things, are worthy of Death*; that is, thou conſidereſt that Hell and Damnation are the iſſue and deſert of it, and *yet committeſt it*; yea, and this when haply Hell-fire at preſent flaſheth in thy face, and yet thou goeſt on to do it. In this caſe Men are ſaid *to chooſe Death*, and *to love it*, Prov. 3. 36. When a Man conſiders, that the way to the Whore-houſe is *the Way to Death*, (as *Solomon* ſpeaks); ſo when thou, a Profeſſor, conſidereſt with thy ſelf before, This Sin will prove ſcandalous, and undo me, diſable me for ſervice, caſt me out of the Hearts of good Men, and yet doſt it. Thus that fooliſh King was told again and again, *Jer.* 38. 17, 18, 19. that if he would yield to the King of *Babel*, he ſhould ſave his Life, and City, and Kingdom, and live there ſtill; but if he would not, he ſhould not eſcape; but, as *Jeremy* further told him, *ver.* 23. *Thou ſhalt cauſe this City to be burnt with Fire*; yet he would not hearken: *This is the Word of the Lord,* (ſays *Jeremy*) and he knew it to be ſo; and yet being a weak Prince, led by his Nobles, he would not follow his Counſel. And thus *Judas* fully knew the iſſue; Chriſt had ſaid again and again, *Wo be to him by whom the Son of Man is betrayed*, and yet went on.

The ſecond Rule is, The more Conſultations, Debates and Motives againſt it did run through thy Heart before thou didſt it, ſo much the greater and more heinous is thy Sin. How often did Mercy come in, and tell thee, that if thou lookeſt for any hope or part in it, thou ſhouldſt not do ſuch an Evil? How often came that in, *Shall I do this, and ſin againſt God?* Did any Scripture come in to teſtify againſt thee in the nick? Did God ſend in the remembrance of ſuch a Mercy paſt, to perſwade thee? or ſome Mercies to come, which thou dependeſt upon him for? That which made *Spira*'s Sin ſo great, was ſuch Debates as theſe before: and this made *Darius*'s Sin, in caſting *Daniel* into the Lions Den, ſo great; he debated it with himſelf, *Dan.* 6. 14. he was *ſore diſpleaſed* with himſelf, and labour'd to the going down of the Sun to deliver him; he conſidered that he was at his right Hand in all the Affairs of his Kingdom, and a Man entrapped merely for his Conſcience, and that to put him to death, was to ſacrifice him to their Malice; he knew him to be holy and wiſe, worth all the Men that ſought after his Life, and yet yielded: Theſe Conſiderations troubled him before, and alſo after, inſomuch as he could not ſleep for them, *ver.* 18. Now becauſe that every ſuch Conſultation ſhould ſet an impreſſion upon the Heart, and countermand the motions of Sin; when therefore thou doſt it, maugre all ſuch Debates and Motives to the contrary, this is much againſt knowledg, and very heinous. Therefore the Phariſees, *Luke* 17. 30. are ſaid *to have rejected the Counſel of God,* εἰς ἑαυτοὺς, *in* or *againſt themſelves*: the Words will bear either *in themſelves*, becauſe they knew it, and took it into conſideration, and yet rejected it; and *againſt themſelves*, becauſe it was their deſtruction.

The third Rule is, That the more Confirmations any Man hath had of the knowledg of that which he ſinneth in, and Teſtimonies againſt it, the greater is his Sin: When a Man hath had a Cloud of Witneſſes, perhaps made from his own Obſervations againſt a particular Sin, and yet doth it, and goes on in it, it is the more fearful. To go on againſt that one ſingle Witneſs, the bare light and grudging of natural Conſcience only, is not ſo much, comparatively, as when it is further confirmed, and backed by the Word written, which a Man hath read, in which a Man meets with ſuch Scriptures, wherein again and again ſuch a Practice is condemned, and he obſerves them; and then alſo hears it reproved in Sermons; and of all Sins elſe, perchance heareth in private Conference that Sin ſpoken againſt; yea, hath in his eye many Examples of others ſinning in the like kind, which have been puniſhed, yea haply himſelf alſo: yet to ſin againſt all theſe, how heinous is it! Sometimes God orders things ſo, as a Sin is made a great Sin by ſuch fore-warnings: ſo he contrived Circumſtances in *Judas* his ſinning; for *Judas* knew that Chriſt was the Saviour of the World, he knew it by all the Miracles he had ſeen, as alſo by his gracious Words and Converſe; and he profeſſed as much in following of him, and he had the written Word againſt it, *Thou ſhalt not murder the Innocent*, how much leſs the *Meſſiah*. But yet, further, God to aggravate his Sin to the higheſt, orders it ſo, that Chriſt ſhould tell him of it when he was to go about it, pronounceth a Wo to him, *John* 22. 22. that *it had been good for that Man that he had never been born*, Mark 14. 21. And the Diſciples they were ſorrowful at Chriſt's Speech, that he ſhould ſuſpect any one of them, and ſhewed their abomination and deteſtation of ſuch a Fact; and ſo there was empanelled a Jury of eleven Men aforehand againſt him; yea, and *Judas* againſt himſelf, he impudently asked Chriſt himſelf, *if it were he?* Yea, and Chriſt gave him a Sop, and told him, *thou haſt ſaid it, and do what thou doſt quickly:* which even then might argue to his Conſcience, that Chriſt was God, and ſearched and knew his Heart; and yet he went out, and did it immediately. How did he ſin againſt the Hair, as we ſpeak? and how did all theſe Circumſtances aggravate his Sin?

But yet a more clear Evidence of this, is that Inſtance of *Pilate*, whom God would have ſtopp'd in his Sin of condemning Chriſt, who when examining him before the Phariſees, he could find no fault with him, as concerning thoſe things whereof they accuſed him, *Luke* 23. 14. yet to allay their Malice, unjuſtly ſcourged him, *ver.* 16. and further, he ſent him to *Herod*, as being willing to rid his hands of him. *Herod* alſo found nothing worthy of Death in him, *ver.* 15. which was another Witneſs might have confirmed him concerning Chriſt's Innocency: Yea, yet further, that the Fact might be more aggravated, a moſt notorious known Murderer's Life was, by God's diſpoſing it ſo, put into the ballance with Chriſt's, and either the one or the other condemned; and when the People yet choſe *Barrabas*, ſtill *Pilate* ſtands it out, Why (ſays he) *what Evil hath he done?* ver. 22. and then he diſtinctly conſidered, that he was *delivered up through Envy*: Yea, and when he was upon the Bench, and ready to pronounce Sentence, God admoniſh'd him by his own Wife, *Mat.* 27. 19. (whom God himſelf had admoniſhed in a Dream) ſhe in the very nick ſending him word, ſhe had ſuffered *many things by reaſon of him that night, and therefore have nothing* (ſays ſhe) *to do with that juſt Man*: yea, he himſelf, when he condemns him, *waſheth his Hands* of it, to teſtify he judged him not guilty. And thus it falls out in many ſinful Buſineſſes which Men are about, that God often and many ſeveral ways would knock them off; and ſtops them in their way, as he did *Balaam*; reproves them, as he did him by a dumb Aſs, 2 *Pet.* 2. 16. ſo theſe by ſome ſilent paſſage of Providence; and not only ſo, but by his Spirit alſo, ſtanding in their way, with the Threatnings ready drawn and brandiſh'd againſt them, and ſet to their Breaſts, as the Angel did with a drawn Sword againſt *Balaam*, and yet they go on: this is dreadful.

There are three Rules alſo, whereby the Sinfulneſs of Sin, as it is againſt Knowledg, may be meaſured, from what may be obſerved *In* the Acts, as,

1. The leſs Paſſion, or inward Violence, or temptation to a Sin committed againſt Knowledg, the greater Sin againſt Knowledg that is argued to be; for then the Knowledg is the clearer, Paſſion or Temptation being as a Miſt. But then to ſin when a Man is not in paſſion, is to ſtumble at Noon-day: for as Drunkenneſs takes away Reaſon, ſo doth Paſſion (which is a ſhort Drunkenneſs) cloud and miſt a Man's Knowledg. And ſo *Ariſtotle* compares the knowledg of an incontinent Perſon, to the knowledg of one that is drunk. When *Peter* denied his Maſter, though he had warning of it before, and ſo it was againſt knowledg, and it was by lying, and ſwearing, and forſwearing, which are Sins of all other moſt directly againſt Knowledg, yet he was taken unexpectedly, 'twas a ſurprizal; when that which might ſtir up Fear to the utmoſt in him, was in his view; for he was then in the Judgment-Hall, where his Maſter juſt before his Face was arraigned for his Life, and he thought he might alſo have preſently been brought to the Bar with him, if he had been diſcovered to have been his Diſciple; ſo as his Paſſion being up, his Soul was diſtempered, Reaſon had little time to recover it ſelf; and therefore though it was againſt Knowledg, yet the leſs againſt Knowledg, becauſe Knowledg had *læſam operationem*, it had not its perfect Work upon his Heart: But now *Judas*, in betraying his Maſter, had not only warning before, but was not tempted to it, but went of himſelf, and made the offer to the Phariſees, ſought how conveniently to do it, plotted to do it, had his Wits about him, having had time enough to think of it, and therefore it was (beſides the heinouſneſs of the Act) more alſo againſt Knowledg, and ſo the greater. *David* when he went to ſlay *Nabal*, was in hot Blood, in a Paſſion; but when he plotted to kill *Uriah*, he was in cold Blood: he was drunk when he lay with *Bathſheba*, but ſober when he made *Uriah* drunk; he went quietly and ſedately on in it. And we find *David* blamed only in the matter of *Uriah*, not ſo much for that of *Bathſheba*.

2. The more Sorrow, *Reniſus*, or Reluctancy, and regretting of Mind there is againſt a Sin, it is a ſign that the knowledg of it is the ſtronger and quicker, and ſo the Sin the more againſt Knowledg; for that gain-ſaying and diſpleaſure of the Mind againſt it, ariſeth from the ſtrength and violent beating of the Pulſe of Conſcience, and oppoſition of it againſt the Sin; it ſprings from the greater and deeper apprehenſion of the Evil in the Action which is then in doing: and though that Reluctancy be a better ſign of the Eſtate of the Perſon, than if there were none at all, (as there is not in thoſe who *are paſt feeling, and commit Sin with greedineſs*, whoſe Eſtate is therefore worſe, and more uncapable of Repentance) yet the Fact it ſelf is argued to be the more heinous, for it argues it to be againſt ſtrong, active, ſtirring Knowledg. This argued *Herod's* Sin to be much againſt Knowledg (as indeed it was) in beheading *John*, Mark 9. 26. the Text ſays, *he was exceeding ſorrowful*: now ſorrowful he was, becauſe he apprehended what a great Sin it was to behead *John*, who *he knew was a juſt and holy Man*, ver. 20. and had preached many a good Sermon to him, and had been in his Heart many a time, and who was one that had a great place in his Eſtimation, *for he obſerved him*; and was wrought much upon by his Miniſtry; and he knew that he did but ſacrifice him to the Malice of a wicked Woman. And in this caſe the Sin is made ſo much the greater, in that Conſcience doth ſtir up a contrary violent Paſſion in the Heart againſt the Temptation; and therefore yet to do it, when there is ſuch a Bank caſt up that might reſiſt it, and then to break all down, ſuch a Sin waſtes the Conſcience much.

3. On the contrary, the more hardneſs of Heart there is, and want of tenderneſs, in committing that Sin, which a Man knows to be a Sin, it is argued thereby to be the greater Sin againſt Knowledg; not only the greater Sin, but the greater Sin againſt Knowledg. For Hardneſs of Heart in ſinning is an effect of having formerly ſinned much againſt Knowledg before: for as the Light of the Sun hardneth Clay, ſo the Beams of Knowledg and Conſcience, lightning upon Mens Hearts, uſe to harden them, and do make them in the end paſt feeling. And therefore in 1 *Tim.* 4. 2. ſinning againſt Knowledg is made the cauſe of a *ſeared Conſcience*, and ſo to *ſpeak Lies in Hypocriſy*; that is, knowing

that they are Lies, and ſuch Lies as damn thoſe that receive and entertain them as Truths; *that they might all be damned who believe that Lie,* (as 2 *Theſſ.* 2. 11, 12. the Apoſtle propheſying of the very ſame Perſons, ſpeaks) and if ſo, then it is no wonder if it follows, *having their Conſciences ſeared with an hot Iron;* it is not a cold Iron will ſear their Conſciences, and make them inſenſible, but an hot *Iron, a burning and ſhining Light,* which once having had place in their Conſciences; and being rejected, they begin to be hardned and ſeared. For Knowledg makes Sins, and the apprehenſion of them, familiar to a Man, and ſo leſs terrible and frightful in the end, as Bears and Lions do become to their Keepers through Cuſtom. *Judas* had a Heart when he came to betray his Maſter; ſurely his Conſcience had ſmitten him at firſt more for nimming out of the Bag, than it did now for this of Murder: he could never have had ſuch a hard Heart, had he not had much Knowledg. Was it not an hard Heart in him, that when he was challenged to his face, he could ſet a brazen Face upon it, and had the impudence to ask as well as the reſt, *Is it I?* when alſo Chriſt curſed him to his face, and the Diſciples all abhorred it. Had not *Judas* lived under ſuch bleſſed and glorious Means, and ſinned long againſt Knowledg, all this would have ſtartled him, and have ſtaggered him in his purpoſe; but he goes on as if it were nothing; though when he had done it, his Conſcience was then opened too late. When a Man formerly hath been troubled with a ſmall Sin, more than now with a groſs Lie, which he can digeſt better than once the other: or when before, if he omitted praying, it troubled him; but now he can go a Week without, and is not ſenſible of it, it is a ſign that his Knowledg hath hardned him.

CHAP.

CHAP. V.

Aggravations of ſinning againſt Knowledg, drawn from the differing Kinds or Degrees of Knowledg which Men ſin againſt.

THus having given ſuch Rules, whereby you may eſtimate the ſinfulneſs of particular Acts, I ſhall now proceed to other ways of diſcovery, namely, *Aggravations* taken from the kind of Knowledg a Man ſins againſt, *viz.* to ſin againſt what kind of Knowledg is moſt hainous and dangerous. And there are five, drawn from the ſeveral Qualifications of that Knowledg, and of the Light which Men Sin againſt. I may ſay of Knowledg, what the Apoſtle doth of Star-light, *One Star differs from another in Glory*; and ſo do Lights of Knowledg even in Men unregenerate; at leaſt they differ in greater or leſſer Degrees. And the greater, or the more ſtrong and efficacious the Light and Knowledg is, the greater ſtill is the Sin of Knowledg thou committeſt againſt it. And this I make a third general Head to explain this Doctrine by. All theſe five Rules being applicable and common both to particular Acts againſt Knowledg, and alſo unto lying in an Eſtate of Impenitency againſt Knowledg, and all other Particulars which have been mentioned.

Firſt, then, To ſin againſt the inbred Light of Nature, that is, in ſuch Sins, as though thou hadſt wanted the Light of the Word in, thou yet wouldſt have known to be ſuch: This is a high kind of ſinning. Such the Apoſtle ſpeaks of, *Jude* 10. *What things they know naturally, in theſe they corrupt themſelves, as brute Beaſts*; putting, as it were, no difference of Actions, no more than Beaſts, no not in what Nature teacheth them, and therefore therein are as Beaſts: for it is the Light of Nature puts the firſt difference between Men and Beaſts: and in ſuch kind of Sins it is that the Apoſtle inſtanceth, in this firſt Chapter to the *Romans*, as namely, that of *unnatural Uncleanneſs*, in three particulars: As, 1. *Self-uncleanneſs*, ver. 24. ἐν ἑαυτοῖς, that is, alone by themſelves, ſo *Beza* and *Theophilact* underſtand it; which he makes there the firſt degree of unnatural Uncleanneſs, which is therefore unnatural, becauſe thou deſtroyeſt that which Nature gave thee for propagation, *quod perdis homo eſt.* 2. *Even their Women did change the natural uſe into that which is againſt Nature*, ver. 26. Then, 3. the unclean Love of Boys, *Men burning in Luſt with Men*, verſe 27. (be it acted in what dalliance it will, though not ariſing to an act of *Sodomy) doing that which is unſeemly, verſe* 27. which he therefore ſays, is the *perverting the uſe* and intent *of Nature*, and ſo is a Sin againſt Nature, *leaving the natural uſe of the Woman. My Brethren, I am aſhamed to ſpeak of ſuch things as are done in ſecret.* Theſe kind of Sins, by the Apoſtle's ranking them, are made a further degree of Unnaturalneſs, in that they are made the Puniſhments of other Sins, which yet were againſt the Light of Nature alſo: as was that, of their not glorifying God when they knew him: Yet becauſe the Light of Nature was not ſo clear in their Conſciences, as to that point of their Knowledg of God, in compariſon to theſe, in that reſpect theſe are made the Puniſhments of the other, as being more clearly againſt Nature; ſo for Men to be diſobedient to Parents, ſtubborn towards them, and *without natural affection*, as the Apoſtle ſays, *ver.* 30, 31. this is high againſt Nature. So *Unthankfulneſs*, and requiting Evil for Good, is againſt a common Principle in Mens Minds; *Do not the Gentiles do good to thoſe that do good to them?* Your Hearts uſe to riſe againſt ſuch an one, out of common Humanity; or if you ſee one cruel and unmerciful, which is another Sin reckoned up, *ver.* 31. there being uſually Principles of Pity in all Mens Natures, by Nature; therefore alſo for one Man to prey upon, and tyrannize over another, as Fiſhes do over the ſmall Ones, as *Habakkuk* complaineth, *ch.*1.4. this is againſt Nature; which teacheth *you to do as you would be done unto.* So Covenant-breakers, and Lying, and Forſwearing, mentioned, *ver.* 30. *Inventers of Evil,* and *Truce-breakers,*are Sins againſt Nature,and natural Light: Lying is alſo againſt a double Light,both *moral,& juris,* which tells us ſuch a thing ought not to be done; and *facti,* whilſt we affirm a thing *that is not*; the knowledg of the contrary Truth ariſeth up in us againſt it, though there were no Law forbad us: of all Sins elſe, the Devil's Luſts are expreſſed by theſe two, *Lying,* which is a Sin in the Underſtanding, and *Malice* in the Will, *John* 8. 44.

Secondly, To ſin againſt that Light which thou didſt ſuck in when thou wert young, to ſin againſt the Light of thy Education, this is an Aggravation, and a great one. There is a *Catechiſm* of a bleſſed Mother, *Bathſheba,* which ſhe taught *Solomon,* when a Child, put in among the Records of Sacred Writ, *Prov.* 31. wherein ſhe counſels him betimes, *not to give his ſtrength to Women*; ſhe fore-told him of that Sin: and becauſe it is incident to Kings moſt, they having all Pleaſures at command, ſhe tells him particularly, *It deſtroys Kings,* though it deſtroys others alſo: And ſo alſo, *not to drink Wine,* was another Inſtruction there he was forewarned of by her: this aggravated *Solomon*'s Fault the more; for, read the ſecond Chapter of *Eccleſiaſtes,* and we ſhall find there, that he was moſt guilty in the inordinate Love of theſe two; *but he had not been brought up ſo,* his good Mother had not thus inſtructed him. And thus alſo when God would aggravate his own Peoples Sin unto them, he recalls them to their Education-Light, they had received as it were in the youth and nonage of their being a Nation when at firſt in the Wilderneſs. So, *Jer.* 2.2. *Go and cry to them, I remember the kindneſs and towardlineſs of thy Youth:* he puts them in mind of their Education by *Moſes* their Tutor, and their forwardneſs then. And ſo, *Hoſ.* 12. *When he was a Child, I loved him*; and then God had *their firſt Fruits, ver.* 3. this he brings to aggravate their back-ſliding in After-times, *ver.* 5. Therefore the Apoſtle urgeth it as a ſtrong Argument to *Timothy,* to go on to perſevere in Grace and Goodneſs, *That he had known the Scriptures from a Child*; and therefore for him to fall, would be more heinous. The Reaſon is, becauſe the Light then infuſed, it is the firſt, and a Virgin-light, as I may call it, which God in much mercy vouchſafed to prepoſſeſs the Mind with, before it ſhould be deflowred and defiled with corrupt Principles from the World; and did put it there to keep the Mind chaſte and pure: Then, when the Mind was as the Air, free, and not died or tainted with any other Colour, (as Glaſs often uſeth to be) and ſo diſſpoſed to receive the Beams of Light more purely and unprejudicedly, whereas afterwards it is miſted with Tinctures of Principles from the World; The Heart alſo being then more ſoft and tender, and ſo fitter to receive the deeper impreſſion from ſuch Light. Yea, we ſee ordinarily in experience, that the knowledg brought then in doth ſeaſon Men ever after, whether it be for Good or for Evil; it fore-ſtalls, and prejudgeth a Man againſt other Principles; and though a Man comes to have more acquired Knowledg and Reaſon afterwards, put into him, when he is come to perfect Age, yet the ſmall Light of his Education, if it were to the contrary, doth bias him, and keeps him fix'd and bent that way. We ſee it is thus in opinions about Religion, the Light then entertained, can never be diſputed out: ſo in Mens Ways and Actions, *Train up a Child in the Way he ſhould go, and when he is old he will not depart from it,* Prov. 22. 6. To ſin therefore againſt this Primitive Light, (when it is about what is good and Holy,) and to put out the Beams thereof, or defile it, and to wear out the Impreſſions of it, how wicked is it, and what a Wretch art thou to do ſo?

Many of you young Scholars have had a good *Bathſheba,* that inſtructed you, not to pour out your ſtrength to Drink or Women, but to pray privately, and to fear God, ſerve and love him; and when you come hither, you have good Tutors alſo, who teach you to pray; Miniſters, who inſtill bleſſed Truths into you, from which, one would think, you ſhould never depart; which if you do, the greater will be your Condemnation.

Think how grievous this is: for if it is made an Excuſe for many a Man in Sinning, that it anſwers his Education, that he never knew or ſaw better; then muſt needs the contrary be an aggravation of Sinfulneſs. And therefore as it was *Timothy's* Commendation, *That he knew the Scriptures from a Child*; ſo it will be *thy Condemnation*, that thou kneweſt better from a Child, and yet rebelledſt againſt thy Light.

Thirdly, The more real and experimental the Light is Men Sin againſt Knowledg with, ſtill the more Sin. As when they have learnt it from the Examples of Godly Men, whom they have lived amongſt; or the Obſervation of God's dealings with themſelves or others, and not only from the Word notionally. To ſin againſt ſuch Light, this adds a further degree: Not only to ſin againſt the bare Light of Nature, but further, when Nature hath beſides lighted her Torch at the Scripture, and then when beyond all this, the real Examples and Obſervations made of God's dealings with a Man's ſelf and others, ſhall heighten all this to him, this makes a Man's ſinfulneſs much more grievous: for, as *exempla efficaciùs docent quàm præcepta*; ſo the Knowledg got by Experiments of Mercies or Judgments, is of more force and evidence. Knowledg learn'd by Experience is, and ſhould be the moſt efficacious. Therefore Chriſt himſelf, who knew all things already, yet learnt (in the School of Experience) *by what he ſuffered*. A little of Knowledg diſtilled out of a Man's own Obſervation, is moſt precious every drop of it; therefore the Apoſtle urgeth it on *Timothy*, 2 Tim. 3. 14. *Continue in the things thou haſt learned, and been aſſured of, knowing of whom thou haſt learned them.* Wherein there is a two-fold Motive, and both emphatical; Firſt, He was aſſured in himſelf; And, ſecondly, that which ſtrengthned that Aſſurance, and was a means to work it, was the Example of the holy Apoſtle, and of his own Parents, *knowing of whom thou haſt learned them.* And ſo, *ver.* 10. the Apoſtle again urgeth his own example, *Thou haſt fully known my Doctrine, and manner of Life*; and then alſo brings to his Mind the Education of thoſe his godly Parents, who inſtructed him. Hence alſo, *Iſa.* 26. 10. it is made an aggravation, that *in the Land of Uprightneſs Men deal unjuſtly.* Thus Light drawn from the obſervation of God's Judgments upon others, it much aggravates. It is laid to *Belſhazzar's* Charge, *Dan.* 5. 22. *Thou kneweſt all this, how God dealt with thy Father* Nebuchadonozer. So ſome of you come here, and live in a religious Society, and ſee ſometimes one, ſometimes another of your Colleagues turn to Chriſt, yea, haply Chamber-fellow converted from his evil Courſes, and yet you go on; this is ſinning againſt a great Light.

Fourthly, The more powerful the Light is that is in thee, and more ſtirring in thy Heart, and joined with a taſte, the greater the Sins committed againſt it are to be accounted. The more thou haſt taſted the bitterneſs of Sin, and God's wrath, and haſt been ſtung with it, as with a Cockatrice, the more thou haſt taſted God's Goodneſs; or the more God hath drawn nigh to thee, ſtirring up thy Affections in Prayer, and in the Ordinances, the more of ſuch a Knowledg, and yet ſinneſt, the ſo much worſe. In *John* 5. 35. *Chriſt* aggravates the *Jews* unbelief on himſelf, and their preſent hardneſs, that *John* was to them, not only a ſhining, but alſo a *burning Light*; that is, they had ſuch knowledg engendred by his Miniſtry, as wrought Joy and Heat as well as Light; therefore it is added, *they rejoiced therein for a ſeaſon.* And thus the fall of thoſe, *Heb.* 6. is aggravated, that it was ſuch a Light as had taſting with it. For to explain this, you muſt know, that between ordinary national Light, or that aſſenting to ſpiritual Truths, which is common to Men, from traditional Knowledg living in the Church, that between it and true ſaving Light, or the Light of Life, there is a middle kind of Light, which is more than the common Conviction Men have, and leſs than having the *ſaving Light of Life*: It is a Light which leaves alſo ſome impreſſion on the Affections, makes them feel the Powers of Heaven and Hell, and to be affected with them. Now the more of ſuch Light againſt a Sin, be it Drunkenneſs, or Uncleanneſs, or Oppreſſion, and yet falleſt into it again, the more grievous. For this Knowledg adds a high degree, and that of a more precious Light, unto the common and ordinary Knowledg of moſt Men, and is by a ſpecial Illumination of the Spirit. And therefore as thoſe *Jews*, who had not only common means of Knowledg, but Miracles alſo, and yet *believed not*, *John* 12. 17. ſhall be more condemned; ſo thoſe who have ſuch taſting Knowledg ſet on by the Holy Ghoſt, which is as much, yea more than if a Miracle were wrought, for it is above Nature, a ſupernatural Work of the Spirit within a Man. And therefore to ſin againſt ſuch Light, and ſuch only, is that which diſpoſeth a Man in the next degree of fitneſs to ſin againſt the Holy Ghoſt.

Fifthly, To ſin againſt profeſſed Knowledg, is an Aggravation alſo, and an heavy one. To ſin againſt a Man's own Principles, which he teacheth others, or reproves or cenſureth in others. *Titus* 1. laſt, *Thoſe that profeſs they know God, and yet deny him*, theſe are moſt abominable of all others: For theſe are Liars, and ſo ſin againſt Knowledg, as Liars do: 1 *John* 2. 4. ſuch an one is called a Liar in a double reſpect, both in that he ſays *he hath that knowledg he hath not*, it not being true Knowledg; and alſo, becauſe he denies that in *Deeds*, which he affirms in Word, which is *Paul's* reaſon to *Titus*: And this is ſcandalous ſinning. So, *Rom.* 2. 24. The *Jews boaſting of the Law*, and of *having the Form of Knowledg* in their Brains; this cauſed the *Gentiles to blaſpheme*, when they ſaw they lived clean contrary thereunto. And therefore a Brother that walks inordinately, was to be delivered to *Satan, to learn what it was to blaſpheme*, 1 Tim. 2. 20. that is, to learn to know how evil and bitter a thing it is, by the Torments of an evil Conſcience, to live in ſuch a courſe, as made God and his Ways evil ſpoken of, as it befel *David* when he thus ſinned. Yea, 2 *Cor.* 5. 10, 11. though they might keep company with a Heathen, becauſe he was ignorant, and profeſſed not the Knowledg of God; *yet if a Brother*, one that profeſſed, and ſo was to walk by the ſame Rules, did ſin againſt thoſe Principles he and they profeſſed, then, *keep him not company*, ſays he. Thus did *Saul* ſin: All the Religion he had and pretended to, in his latter days, was, *rooting forth Witches* out of the Land: yet in the end he went againſt this his Principle; he went to a Witch in his great Extremity. And thus God will deal with all that are hollow in the end, and ſin ſecretly againſt Knowledg: He leaves them to go on againſt their moſt profeſſed Principles.

Theſe are Aggravations in general, applicable both to any act of ſinning, or going on in a known ſtate of ſinning.

Uſes. Now the uſe of all that hath been ſpoken, what is it but to move all thoſe that have Knowledg, to take more heed of ſinning than other Men; and thoſe of them that remain in their natural Eſtate, to turn ſpeedily and effectually unto God: For if ſinning againſt Knowledg be ſo great an aggravation of Sinning, then of all Engagements to Repentance, Knowledg is the greateſt.

Uſe. 1. Thou who haſt Knowledg, canſt not ſin ſo cheap as another who is Ignorant: Therefore if thou wilt be wicked, they Wickedneſs will coſt thee ten times more than it would another. Places of much Knowledg, and plentiful in the means of Grace, are dear Places to live in, in ſin. To be Drunk, and Unclean, after enlightning, and the Motions of the Spirit, and powerful Sermons, is more than twenty times afore; thou mighteſt have committed ten to one, and been damned leſs. This *is Condemnation* (ſays Chriſt) *that Light came into the World.* Neither canſt thou have ſo much pleaſure in thy Sin as an ignorant Perſon; for thy Conſcience puts forth a Sting in the Act when thou haſt Knowledg, which does ſubject thee to Bondage and the fear of Death. When a Man knows how dearly he muſt pay for it, there is an expectation of Judgment embittereth all. Therefore the *Gentiles* ſinned with more pleaſure than we. Therefore, *Epheſ.* 4. 18, 19. the Apoſtle, ſpeaking of them, ſays, that through *their ignorance* and *darkneſs*, and *want of feeling*, they committed Sin *with greedineſs*, and ſo with more pleaſure; they not having Knowledg, or Hearts ſenſible of the Evils that are the Iſſues and Conſequents of ſuch Courſes.

Uſe 2. Thou wilt in ſinning againſt Knowledg, be given up to greater Hardneſs. *If the Light that is in thee be Darkneſs,* (ſays Chriſt) *how great is that Darkneſs?* Therefore the more Light a Man hath, and yet goes on in Works of Darkneſs, the more Darkneſs that Man will be left unto, even *to a reprobate Mind* in the End.

Uſe 3. It will procure thee to be given up to the worſt of Sins, more than another Man: for God when he leaves Men, makes one Sin the Puniſhment of another, and ſo the worſer ſtill the Puniſhment of the former; but above all, reſerves the worſt for Sinners againſt Knowledg. Theſe Gentiles, when *they knew God, they worſhipped him not*; *God gave them up to the worſt of Sins,* whereof they were capable, as *unnatural Uncleanneſs,* &c. But theſe are not Sins great enough for thee that are a Sinner of the Chriſtians; to be given up to Drunkenneſs, or Adultery, *&c.* otherwiſe than to diſcover thy Rottenneſs, theſe are too ſmall Sins; but thou ſhalt be given up to *inward Profaneneſs of Heart,* (as *Eſau* was, having been brought up in a good Family) ſo as not to neglect holy Duties only, but to deſpiſe them; to deſpiſe the good Word of God and his Saints, and to hate Godlineſs and the Appearance of it; thou ſhalt be given up to contemn God and his Judgments, to *trample under Foot the Blood of the Covenant*; or elſe unto deviliſh Opinions. Thoſe other are too ſmall to be Puniſhments of thy Sin: For ſtill the End of ſuch an one muſt be *ſeven times worſe than the beginning,* as Chriſt ſays it ſhall. If thou wert a Drunkard, a Swearer, or an unclean Perſon before, and thy Knowledg wrought ſome Alteration in thee, thou ſhalt not haply be ſo now, at thy Fall, but ſeven times worſe; profane, injurious to Saints, a Blaſphemer or Derider of God's Ways and Ordinances.

Uſe 4. When thou comeſt to lay hold on Mercy at Death, thy Knowledg will give thee up to more Deſpair than another Man. Knowledg, though when it is but newly revealed, it is an Help; yet not made uſe of, recoils and turns againſt the Soul, to wound it, and to work Deſpair: and this, both becauſe we have ſinned againſt the means that ſhould have ſaved us; as alſo, becauſe ſuch as ſin againſt Knowledg, ſin with more Preſumption; and the more Preſumption in thy Life, the more Deſpair thou art apt to fall into at Death. Therefore *Iſa.* 59. 11, 12. what brought ſuch Trouble, and *Roarings like Bears,* upon thoſe Jews? and that when Salvation was looked for, that yet it was ſo far off from them in their Apprehenſions? *Our Iniquities* (ſay they) *teſtify to our Face, and we know them.* Now then, Sins teſtify to our Face, when our Conſcience took notice of them, even to our Faces, when we were committing them; and then alſo the ſame Sins themſelves will again teſtify to our Faces, when we have recourſe for the Pardon of them. Therefore thou wilt lie roaring on thy Death-bed, and that thou knoweſt them, will come as an Argument, that thou ſhalt not have Mercy. As Ignorance is a Plea for Mercy, *I did it ignorantly, therefore I obtained Mercy*; ſo *I did it knowingly,* will come in (if God leave thee to the Efficacy of thine own Guilt) as a Bar and a Plea againſt thee, therefore I ſhall not have Mercy.

Uſe 5. Both here and in Hell, it will prove a great Executioner and Tormenter. In this Senſe it may be ſaid, *Qui auget ſcientiam, auget dolorem:* He that *increaſeth Knowledg, increaſeth Sorrow,* as *Solomon* ſpeaks: for Knowledg inlargeth our Apprehenſion of our Guilt, and that brings more Fear and Torment. *Have they no Knowledg, who eat up my People? Yes, there is their Fear* (ſays *David*). Therefore *Heb.* 10. 28. after ſinning againſt Knowledg there remains not only a more *fearful Puniſhment,* but a more *fearful Expectation* in the Parties Conſciences. And this is the *Worm in Hell,* that gnaws for ever. Sunbeams of Light breed theſe Worms in the ſtinking Jakes of our Hearts.

But then you will ſay, It is beſt for us to be ignorant, and to keep our ſelves ſo.

I anſwer: No, for to refuſe Knowledg, will damn as much as abuſing it. This you may ſee in *Prov.* 1. 23. *Ye Fools* (ſays Wiſdom) *you that hate Knowledg, turn, and I will pour my Spirit upon you, and make known my Words unto you.* Well, *ver.* 24. *they refuſed, and would none of his Reproof*: therefore ſays God, *I will laugh at your Calamity*: that is, I will have no Pity; but inſtead of Pity, God will laugh at you; *and when your Fear comes, I will not anſwer, becauſe ye hated Knowledg*, ver. 29. ſo as this is as bad as the abuſing Knowledg. There remains therefore no middle way of Eſcape, to extricate thy ſelf out by, and avoid all this; no other Remedy, but *true turning to God*: otherwiſe thou canſt not but be more miſerable than other Men. Yea, and this muſt be done ſpeedily alſo: for thou having Knowledg, God is quicker in denying thee Grace, and in giving thee up to a *reprobate Mind*, than another Man who is ignorant. He will wait upon another that knows not his Will; and waits twenty, thirty, forty Years, as he did upon thoſe Children of the Iſraelites that were born in the Wilderneſs, and had *not ſeen his Wonders in Egypt, and at the Red Sea*: but thoſe that had, he ſoon ſware againſt many of them, *that they ſhould never enter into his Reſt. Chriſt comes as a ſwift Witneſs* againſt thoſe to whom the Goſpel is preached, *Mal.* 3. 5. he makes quick Diſpatch of the Treaty of Grace with them. Therefore few that have Knowledg, are converted when they are old, or that lived long under the Means. And therefore you that have Knowledg, are ingaged to repent and turn to God, and to bring your Hearts to your Knowledg, and that ſpeedily alſo, or elſe your Damnation will not only be more intolerable than others, but a final Sentence of it paſs out more quickly againſt you, which is ſtiled by the Prophet, *The coming forth of the Decree.* Therefore, as Chriſt ſays, *John* 12. 36. *Whilſt you have the Light, walk in it*: For that Day of Grace, which is very clear and bright, is uſually a ſhort one. And though Men may live many Days and Years in Nature after, and injoy the common Light of the Sun, yet the *Day of Grace*, and of gracious Excitements to repent, may be but a ſhort one.

CHAP. VI.

Aggravations of Mens ſinning againſt common Mercies: upon a Diſcovery of the Riches of them. The Goodneſs of God in them all one with Bounty. The Greatneſs of it. What Patience ſuperadds to Goodneſs; and what Long-ſuffering to Patience.

ROM. 2. 4, 5.

Or deſpiſeſt thou the Riches of his Goodneſs, and Forbearance, and Long-ſuffering, not knowing that the Goodneſs of God leadeth thee to Repentance?

But after thy Hardneſs and impenitent Heart, treaſureſt up unto thy ſelf Wrath againſt the Day of Wrath, and Revelation of the righteous Judgment of God.

THE high and deep Aggravations of the actual Sinfulneſs of unregenerate Men, is the general intended Scope of theſe Treatiſes. Thoſe that greaten Mens *ſinning againſt Knowledg* are diſpatch'd. This other follows, *the Aggravations of ſinning againſt common Mercies,* leading Men unto Repentance. Which is the ſecond common-place Head, by which the Apoſtle in his exact Method in this Epiſtle exaggerates the Heathens ſinning in theſe Words; as he had done by their *ſinning againſt Knowledg,* in the foregoing part of his Diſcourſe.

To ſet forth the hateful Iniquity of theſe Gentiles Sinning and Impenitency in this Reſpect, He ſpreads before their View the Riches of that Goodneſs, Forbearance, and Long-ſuffering in God; and that as *leading* every one of them continually *unto Repentance,* which they in every Sin deſpiſed, through the *Impenitency and Hardneſs of their Hearts*; and thereby juſtly ſtored and heaped up another Treaſure of Wrath and Judgment againſt themſelves, equal unto, and proportionable to the Riches and Preciouſneſs of the Mercies expended on them. The great God carefully keeping an Account of, and laying up by him the Remembrance thereof, as Men uſe to do their precious Treaſures againſt an opportune Seaſon, and a ſet-Day wherein to bring them forth for their beſt Advantage. Thus God ſpeaks of what accrues as Forfeitures to his Juſtice by Mens Sins, *Deut.* 32. 34. *Is not this laid up in ſtore with me, and ſealed up among my Treaſures?*

There is another infinitely far ſurpaſſing Treaſure of *unſearchable Riches* of Mercy and Grace, which, like thoſe *Indies* to us, had lain hid undiſcovered to theſe Gentiles for many Ages.——*The Mercies of Eternity, the ſure Mercies of Chriſt* our *David,*——which God had begun a-new to break up in thoſe Days, and which are continued down unto us in our Days, and are daily proclaimed unto us. Ho, *every one! I will make the ſure Mercies of* David *yours: Seek ye the Lord while he may be found. Let the Wicked forſake his Way, and the unrighteous Man his Thoughts, and let him return unto the Lord, and he will have Mercy upon him, and to our God, for he will abundantly pardon.* And by the neglecting and deſpiſing of this ſuper-excelling Treaſure, it is, that our Sins (that live under the Knowledg and Tender thereof) are all aggravated unto a Guilt, and treaſuring up a Wrath, as far exceeding that of theſe poor Gentiles here in the Text, as Heaven exceeds the Earth.

Epheſ. 3. 7.

Iſa.55.1,3,6,7.

But to the intent that our Thoughts and moſt ſerious Apprehenſions, may climb up to the View and Senſe of the Greatneſs of our Sinnings in deſpiſing theſe

Goſpel-Mercies, by a comparative Eſtimate made and taken, from what Aggravations are found in Mens Sinnings againſt the Riches of *common Mercies*; common to us with the very Gentiles here: I therefore have ſingled forth this as the more ſpecial Subject, (though about *common Mercies*) rather than the other, which is deſervedly the more uſual Theme of Pens and Tongues: This alſo being ſubſervient to the Illuſtration of that other.

Now there is not a more ready or direct way to come to underſtand our Sinfulneſs herein, than to diſplay the Riches themſelves of that Goodneſs, which Men ſin againſt: And this we ſee is the Courſe the Apoſtle himſelf here took.

My Purpoſe therefore is to unlock and carry you firſt into that more common Treaſury of outward Mercies, and lead you through the ſeveral Rooms thereof, all which do continually *lead you unto Repentance*: That then reflecting upon our ungrateful Waſte, and Abuſe of ſo many Mercies in ſinning againſt them, our Sins, every Sin, the leaſt, may yet appear more ſinful unto us, *who are leſs than the leaſt of all thoſe Mercies*. Know then, that beſides that peculiar Treaſure of *unſearchable Riches of Grace laid up in Chriſt*, there is another untold Mine of *Riches the Earth is full of*, as the Pſalmiſt tells us, and the Apoſtle here, which theſe Gentiles only heard of, and which we partake of, all, as much as they. As there are *Riches of Grace* offer'd to you, which can never be exhauſted; ſo there are *Riches of Patience* ſpent upon you, which you will have ſpent out in the end; the Expence of which caſt up, will alone amount to an immenſe Treaſure, both of Guilt in you, and of Wrath in God, as theſe Words inform us. Pſal. 104. 24.

To help you in this Account, I ſhall,

1. Diſplay the Riches themſelves.
2. Aggravate your Sinfulneſs and Impenitency thereby.

To the Diſcovery of theſe Riches.

1. In general, ſhew what this Goodneſs (or Bounty) here ſpoken of, and Patience and Long-ſuffering in God are.
2. That there are an infinite Riches of theſe ſpent upon the Sons of Men.
3. That all theſe *lead Men unto Repentance*.

1ſt, That God is ſaid here to be good or bountiful: *2dly*, Patient or forbearing: *3dly*, Long-ſuffering. Theſe ſeem to note out three Degrees of his *common Mercies* unto Men. Concerning which particularly.

1. He is a good, or a bountiful God: for ſo I exegetically expound it. For though it be true, that Goodneſs and Bounty may differ: yet when Riches of Goodneſs are ſaid to be communicated, as here, then it imports the ſame, and is all one with Bounty. And indeed his Scope is here to inſinuate, how God that *is good, he did good*: which is the ſame, the ſame Apoſtle expreſſeth concerning theſe Gentiles, *Acts* 14. 17. *He left not himſelf without witneſs, in that he did good, filling our Hearts with Food and Gladneſs.* Correſpondent to which is that Speech alſo of God's Dealings with thoſe that lived before the Floud, *Job.* 22. 16. *Yet he filled their Houſes with good things*, ver. 18. ſo that Goodneſs here is all one, and to ſay, God was bountifully good in his beſtowing all good things. Now therefore that which I would here enlarge upon, is, how all thoſe noble and royal Qualifications and Properties, which concur to make one truly good and bountiful, do meet and abound in God, in all thoſe good things which he doth beſtow; and are found truly in none but in him: ſo that it may be truly ſaid, that *there is none good but God, or bountiful but God*, as Chriſt ſays of him. Pſal. 119. 68.

Now this Bounty in the general, which is in God, may be thus deſcribed. *It is a free, willing, and a large giving of what is merely his own, looking for no Recompence again.*

To explain this, that you may ſee that all theſe Conditions are required to true Goodneſs, and all of them to be found in God only.

1. He that is bountiful, he muſt be a Giver and Beſtower of good things; and all he beſtows, it muſt be by way of Gift, not by way of Recompence unto, or by Deſert from the Party he beſtows all on: Therefore Chriſt ſays, *Luke* 6. 33. that *to do good to thoſe who* have done, or *do good to us, is not thank-worthy*; nor is it *Bounty.* But God is therefore truly good, becauſe he ſimply, merely and abſolutely gives away all which he beſtows: For he was not, nor can any way become beholden to any of his Creatures, nor had formerly received any thing from them, which might move him hereunto. So *Rom.* 11. 35. *Who hath firſt given him, that he may recompence him again?* Nay, until he gave us a being, we were not ſo much as capable of receiving any good thing from him.

2. He who is truly termed good or bountiful, all that he gives away muſt be his own: And ſo all which God beſtows, it is his own, and he alone is ſuch a Giver. So *Pſal.* 24. 1. *The Earth is the Lord's.* The Ground we tread on, the Place we dwell in; he is our Landlord. But is that all? for the Houſe may be the Landlords, when the Furniture is the Tenants; therefore he further adds, *And the Fulneſs of it is his alſo*: that is, all the things that fill the World, all the Furniture and Proviſion of it. Both, all the Moveables, (ſo *Pſal.* 50. 11, 12.) *The Cattel and the Fowls upon a thouſand Hills are mine,* ſays he; and alſo all the *ſtanding Goods, the Corn and Oyl* (which you ſet and plant) *are mine, Hoſ.* 2. 9. yea, and the Pſalmiſt in the ſame 24*th* Pſalm, adds further, that *they who dwell therein are his* alſo: not the Houſe and Furniture only, but the Inhabitants themſelves. And this, by the moſt ſure, and moſt ſoveraign Title that can be, better than that of Purchaſe, or Inheritance of and from another: for he hath made them; *All is thine, becauſe all comes of thee,* ſays the ſame *David*, 1 Chron. 29. 11, 12. *And all things* are not only [*of him*] but [*through him*] Rom. 11. 36. that is, they cannot ſtand nor ſubſiſt without him. Even Kings (the greateſt and moſt bountiful of Men) their Bounty is but as that of the Clouds, which though they ſhower down plentifully, yet they firſt receive all from the Earth below them.

3. He gives largely, it is not Bounty elſe. Now God is therefore ſaid to be *rich in Goodneſs*, becauſe he is abundant in it. So we find it, comparing *Pſal.* 33. 5. which *Pſal.* 104. 24. in which it is ſaid, that *the Earth is full of his Goodneſs*, and *his Riches*; which we may judg of, by what he ſays in the 27*th* Verſe of that 104*th* Pſalm, of what an Houſe he keeps, and what Multitudes he feeds: *All theſe* (ſaith the Pſalmiſt) *wait on thee, that thou mayeſt give them Meat, and thou openeſt thy Hand, and they are filled with Good.* King *Ahaſuerus*, to ſhew his Bounty, made a Feaſt to his chief Subjects, but it was but for half a Year, and not to all his Subjects: ſome few half Years more would well-nigh have beggar'd him; but God doth thus continually, and that to *all.* The greateſt and moſt bountiful of Men, when they would expreſs the largeſt of their Bounty, ſpeak but of *giving half of their Kingdom* (ſo *Herod*, and he did but talk ſo too) but God beſtows whole Worlds and Kingdoms, as *Daniel* ſpeaks, *chap.* 4. 35. and *gives them to whom he pleaſes.*

4. He that is bountiful, muſt give all he gives freely and willingly. Which, though I put 'em together, yet may imply two diſtinct things. As firſt, that he that gives, muſt be a free Agent in it, who is at his choice, whether he would give any thing away or no. The Sun doth much Good to the World, it affords a large Light, and even half the World at once is full of its Glory: yea, and all this Light is its own, that is, not borrowed from any other created Light caſt upon it, as that of the Moon and Stars is; yet this Sun cannot be called good or bountiful, becauſe it ſends forth this Light neceſſarily and naturally; and cannot chuſe but do ſo; nor can it draw its Beams. But God is a free Giver, he was at his Choice, whether he would have made the World or no; and can yet when he pleaſeth, *withdraw his Spirit and Face, and then they all periſh*, Pſal. 104. 29. A ſecond Requiſite is, it muſt be done willingly alſo; that is, no way conſtrained, nor by extorting, ſo as to be wrung from him, who is, and will be called Bountiful. A willing Mind in matter of Bounty, is more accepted than the thing, 2 *Cor.* 8. 12. Now of God it is ſaid, *Dan.* 4. 22. that he gives the Kingdoms of the World *to whom he will*, and none ſways

him, or *can ſtay his Hand*, ver. 35. yea he gives all away with Delight. So *Pſal.* 104. 31. having ſpoken of his feeding every living thing, and of other the like Works of his Goodneſs, throughout that Pſalm, he concludes with this, *God rejoiceth in all his Works:* that is, doth all the Good he doth to his Creatures with Delight; it doth him good (as it were) to ſee the poor Creatures feed.

Laſt of all, *looking for no Recompenſe* for the time to come. This is another Requiſite in Bounty. Says Chriſt, *Luke* 6. 34. *If you give, to receive again as Sinners do,* this is not *thank-worthy:* but *ver.* 25. ſo doth *not your heavenly Father:* For, (ſays he) *Do Good, and hope for nothing again*; *ſo ſhall you be like your Father*; and then therein you ſhall ſhew your ſelves true *Children of the [moſt high.]* In which Word, he inſinuates a Reaſon why God gives all thus: becauſe he is ſo great and ſo high a God, as nothing we do can reach him; as *David* ſpeaks, *Pſal.* 16. 2. *My Goodneſs extends not unto thee:* He is too high to receive any Benefit by what we do. And even that Thankfulneſs he exacts, he requires it but as an *Acknowledgment of our Duty, and for our good, Deut.* 10. 12.

And ſo much for the firſt, namely, what Goodneſs and Bounty is: and how God is truly good, and he only ſo. But this Attribute of his, and the Effects of it, he exerciſeth towards all our Fellow-Creatures, and did to *Adam* in Paradiſe. But now to us-ward, (as the Apoſtle ſpeaks) namely, the Sons of Men now fallen, he extendeth and manifeſts a further Riches, namely, of *Patience* and *Long-ſuffering*, which the Devils partake not of; the good Angels, and other Creatures that ſinned not, are uncapable of. For in what he beſtows on us, he is kind to ſuch as are *evil and unthankful*, as Chriſt ſays, *Luke* 6. 35. *Mercy* is more than *Goodneſs*, for Mercy always doth reſpect Miſery: and becauſe all the Creatures are ſubject to a *Miſery*, (Rom. 8. 20, 21, 22.) *of Bondage and Vanity, therefore his tender Mercies are over all his Works.* But yet, Patience is a further thing than Mercy, (as Mercy is than Goodneſs) being exerciſed, not towards miſerable Creatures only, but towards Sinners, and includes in it more, and three things further exerciſed towards them.

1*ſt*, Not only that thoſe Perſons he doth good unto, do offend, and injure him; but that himſelf alſo is exceeding ſenſible of all thoſe Wrongs, and moved by them, and alſo provoked to Wrath thereby; it is not Patience elſe. So in 2 *Pet.* 3. 9. It is not Slackneſs, (ſays he there) *God is not ſlack:* that is, he ſits not in Heaven as one of the Idol Gods, that regarded not what Acts were kept here below; or took not to heart Mens Carriage towards him; but is long-ſuffering, or patient; that is, he apprehends himſelf wronged, is fully ſenſible of it, and *is angry with the Wicked every Day*; he hath much ado to forbear, even when he doth forbear, and lets them alone; he exerciſeth an Attribute, a Vertue towards them, namely, Patience in keeping in of his Anger; which is as to keep Fire in ones Boſom. Pſal. 7. 11.

But, 2*dly*, this is not all; He doth not ſimply forbear and reſtrain his Anger, but vouchſafeth all that which he forbears them in, that they might repent; and his Mercies as Means *leading to Repentance.* So it follows in 2 *Pet.* 3. 9. *But God is long-ſuffering to us-ward,* and his long-ſuffering hath this in it, *not willing that any ſhould periſh, but come unto Repentance.* So alſo *Rev.* 2. 21. it is called *Space to repent.* And all the Bleſſings he vouchſafeth, he gives them as Means and Guides to *lead them to Repentance*, as here. And *Matth.* 18. 29. *Have Patience with me, and I will pay thee all,* ſaid the Debtor: that is, give me a longer Day and Space to pay the Debt in, and be willing to accept it when I bring it, and let me lie out of Priſon, that I may be enabled to pay it.

3*dly*, There is yet a further thing in his Patience, namely, *a waiting*, and Expectation that Men would come in and repent. So *Luke* 13. 17. *Theſe three Years have I come ſeeking Fruit, but have found none:* There was an Expectation, a Longing, a Deſire it would bring forth Fruit, *O when ſhall it once be!* ſays God, *Jer.* 13. laſt.

In the laſt place, that other Attribute of Long-ſuffering (which is the third) is but as a further Degree of Patience; *but Patience lengthned out farther,* that is, when God hath been thus patient, long hath forborn and waited for their coming in, and that not for three Years, but haply thirty, forty Years, and ſtill they turn not; his Patience then begins (as we would think) to be worn out, and his Anger begins to ariſe, as if he could forbear no longer; (as it was towards that Tree, *Why cumbereth it the Ground? Cut it down)* yet he goes on to ſpare a Man another Year, and many more Years ſtill after that; and *endureth, with much long-ſuffering* (as *Rom.* 9. 22.) *the Veſſels of Wrath,* endures to wonderment above meaſure, beyond all Expectation, beyond all Patience, as it were; this is *Long-ſuffering.*

CHAP. VII.

The exceeding Riches of this common Goodneſs, Patience, and Long-ſuffering in God, towards Us as Sinners.

THE ſecond general Head is, That there are [*Riches*] of this his *Goodneſs*, &c. expended on us.

It is a *Rich Goodneſs*, *Patience*, and *Long-ſuffering*. Rich in themſelves in regard of their Abundance, as they came from him; and rich alſo in regard of their precious uſefulneſs unto us, as they may be improved by us.

Firſt, *In themſelves,* they are *rich:* If we conſider what is expended all that while. He lays out, not ſimply his Power to ſuſtain and uphold all things, and to maintain us freely: ſo to do were nothing to him in Compariſon. For whilſt he doth but ſo, nothing goes out of Purſe, or is detracted from him, (as I may ſpeak) he feels not the expence either of Power, Providence, *&c.* All this coſt him but words: For he *upholds all, creates all by the Word of his Power,* Heb. 1. And thus to maintain the Angels, and to have maintained all Mankind before they fell, had been no more. But (my brethren) when now he maintains us Sinners, not ſimply Power goes forth from him, but his *Glory* is expended and taken from him, and for the while waſted, detracted from; he loſeth at preſent, every day, infinitely by us, and he is ſenſible of it; every Sin takes Glory from him, *robs* him, as he himſelf complains. In that he *who made the World, and upholds it,* keeps it together, as the Hoops do the Barrel, it would fall to pieces elſe, to nothing; (*In whom all live,* as Fiſhes in the Sea, yea, *Upon whom* all live) that He ſhould live unknown, unthought of, unſerved; yea, diſgraced, diſhonoured in the World, and have this *World loſt to him,* as it were; and Sin, the Devil, wicked Men, to have all the Glory from him, to be exalted, to carry the whole World before them: This ſpends upon him, he had need of Riches to bear this.

2. Conſider the multitude of Sinners, that thus ſpend, and live upon theſe Riches, no leſs than all the World: He had need of multitude of Patience in him. He forbears not One, but all and every One. We look upon one Man, and ſeeing him very wicked, we wonder God cuts him not off; we wonder at our ſelves, that God did not cut us off before this, when once our Eyes are opened: nay, then caſt your Eyes over all the World, and ſtand amazed at God's forbearance towards it. Take the richeſt Man that ever was, to have Millions of Men in his Debt, it would undo him ſoon. All the World are in God's Debt, and run ſtill in debt every day, more and more, and yet he breaks not, nay breaks not them.

Nay, 3. To manifeſt this Abundance yet more, conſider not only the Multitude he forbears, but the Time he hath done it. To forbear much, and to forbear it long! Now he hath forborn and been out of Purſe from the beginning of the World, ſince Men were upon the face of the Earth, five thouſand

ſand Years and a half already; and how long is it yet to the Day of Judgment, we know not: And yet ye ſee, He is as Patient, and as bountiful now in the latter days of the World, as he was at the firſt. Did the greateſt Convert that ever was, that had not lived paſt thirty Years in his ſinful Eſtate (for he was young when he held the Stoners Clothes that ſtoned *Stephen*) and *yet was the chiefeſt of Sinners*, did he yet (as himſelf ſays) think himſelf *a Pattern of Long-ſuffering*, 1 Tim. 1. 16. thought it a great matter God ſhould forbear ſo long? What is the whole World then? if he, being but one ſmall poor Veſſel, was ſo richly laden with the Riches of God's Patience, how is this great Bark of the World then fraught, that hath gone over ſo vaſt a Gulf of time? how much of theſe his Riches have been laden in it?

And then, 4. Add to this the expenſive Prodigality of all theſe Sinners in all Ages; every Sinner ſpends ſomething. As how laviſh are Men of Oaths? *All the thoughts of Mens Hearts from their youth up they are evil, and only evil, and continually:* and how much then hath every Man ſpent him? *Every Sin is a Debt.*

In the ſecond place, This is a *rich* Goodneſs and Patience in regard of the *precious neſs*, and uſefulneſs to us.

1. *Precious*, in regard of what all theſe Manifeſtations of his Goodneſs and forbearance coſt, even the Blood of his Son, *who as a Lord hath bought and purchaſed all wicked Men*; their Lives, and their Reprieval, all that time that here they live; and all the Bleſſings and Diſpenſations of Goodneſs, which they here enjoy. Chriſt's Mediation ſo far prevails with God for all the World, that it puts a ſtop to the preſent Proceedings of Juſtice, which otherwiſe had pronounced of all, *That day thou ſinneſt, thou dieſt.* So that as Chriſt may be called the *Wiſdom* and the *Power* of God; ſo alſo the *Patience* and the *Long-ſuffering* of God. For, for his Sake, and through his Means, it is exerciſed: God would not vouchſafe a Drop of Mercy, but for his Son. Which, I take clearly intimated, in that dealing of his with the Jews, (*Exod.* 23. 20. compared with *Exod.* 33. 2, 3, 4, &c.) Immediately after God had given the Law, (by the Rules and Threatnings whereof, God the Father in his Government was to proceed) and after they had tranſgreſſed it, He there declares, that he could not *go with them: For* (according to the Rules of his Government) *he ſhould deſtroy them*, but his Angel he would ſend with them, even Chriſt, and he might ſhew them Mercy, for he was to be the Purchaſer of it: And that Chriſt was that Angel, appears, in that God tells them, *ver.* 21. *that his Name was in him*, (as by other Scriptures in the New Teſtament) who alſo would deſtroy them, if they turned not and repented, according to the Rules of *his Law*, the *Goſpel.*

2. And *Precious*, in regard of the uſefulneſs to us, this his Goodneſs and Long-ſuffering tend and ſerve unto. This makes this Stock of Time afforded you, by God's Goodneſs, to be Riches indeed, that *it is ſpace to repent*, Rev. 2. 21. Not a time of Reprieval only, but to get a Pardon in: and this makes all the good things we enjoy to be precious indeed, that they are Means, *leading us* by the Hand to *Repentance*. *Rich* it is, becauſe if your Time be laid out as it ought, you may obtain thoſe far ſurpaſſing *Riches of Glory* reſerved for hereafter; Win, and gain Chriſt by it, and all his *unſearchable Riches.* All things receive their Worth and Valuation from what they tend to, and from what depends upon them, and the uſe they might be put to. A Bond, a Man's Will, which in it ſelf (as it is a piece of Parchment) is not worth one Shilling; yet an Eſtate of many Thouſands may lie and depend upon them. And ſo our Time is not ſimply precious in it ſelf, but in regard of the Opportunities of it. And accordingly, we do uſe more or leſs, to eſtimate and count Time precious, as the Buſineſs allotted to it, is of more or leſs Conſequence: Thus in the ordinary Affairs of our Lives, when a Matter falls out that concerns us, and requires diſpatch, and we are caſt into ſtraits of time about it, we count every Minute precious: ſo this Time of ours (which is the chief and principal of that Stock,

put into our Hands by God's Patience) being *ſpace to repent in*, to gain and trade for Heaven with, in this reſpect every Minute of it, is as much as Heaven is worth; and one Hour of it may be as much in worth, as all the Time you are to ſpend for ever, after this Life ended: every Minute hath an influence into Eternity. And however you account of it, yet the Ballance of the Sanctuary thus eſtimates your Time, in calling it *your Money: Why lay you out your Money for what is not? &c.* (*i.e.*) this precious *Day* and *Time of Grace*; and the Thoughts, Cares, and Endeavours which are brought forth and minted in this Time allotted you, theſe are your Money to obtain Heaven by. And thus it hath been eſteemed by holy and godly Men, who yet had leſs need to value it, having done the main Buſineſs it was allotted for. *David* in *Pſal.* 39. 13. being brought very low, *O ſpare me a little, that I may recover my Strength, before I go hence, and be ſeen no more.* So *Hezekiah*, *Iſa.* 38. how did he ſue for; and when he had obtained fifteen Years, how did he bleſs God? *ver.* 20. of that chapter. Or if by this now ſaid, you yet judg not ſo, think with thy ſelf, what at the Day of Death thou wouldeſt account of an Hour, of a Month, a Year? what others, who have lain gaſping, who would have given a World for Time again? as I have heard one crying Day and Night, *Call Time again!* or if not then, O what in Hell?

Iſa. 55. 2.

The third thing I am to ſhew, is, That all this of *Goodneſs*, *Patience*, and *Forbearance*, is afforded towards you as a Means, and as an help to bring you to Repentance. *Acts* 17. 28. *God* (ſays the Apoſtle there) *hath allotted* to Men, both their Times to live in, and alſo their Places of Abode and Habitations, all richly furniſhed with Bleſſings to uphold their Lives and Beings. And to what end are theſe thus afforded? That they *might ſeek the Lord, if by groping after him* (even as Men in the dark) *they might haply find him.* But Men being in the dark, and deſtitute of Guides to bring them unto God, may yet be as far off from finding him as ever: Therefore add but the words of my Text, here, to what the Apoſtle ſays there, and we ſee, that this Goodneſs of God takes us by the Hand, and *leads us to Repentance*; to turn from Sin unto God, and ſo to find him. And thus you are led unto God, by the help of three ſeveral Guides, which each after other ſweetly lead you and point you out to this.

1. All this Goodneſs bears witneſs to your Hearts of a gracious Hand of God's that extends it ſelf in all theſe; therefore in that 17*th* of the *Acts*, he ſubjoyns, *God is not far off from any of us.* That there is a good God beſtows all things on you, is a thought lies at next Door unto the enjoyment of the Bleſſings; it is not far off. Yea, and *they all* (ſays the Apoſtle to the ſame Gentiles, *Acts* 14. 16.) *do bear witneſs of him*, though they *went on in their own ways, yet* (ſays he there) *God left not himſelf without Witneſs*; that is, not without ſome thought and impreſſion on their hearts that his good Hand beſtowed all on them, when *he filled their Hearts with Food and Gladneſs.*

2. His Goodneſs having brought thus God to Mens Thoughts, then your *own Conſciences* take you, and lead you down into your ſelves, and *bear Witneſs*, that you by walking in your own Ways, do nothing but provoke and offend this good God. So *Rom.* 2. 15.

3. And then, there is an indelible Principle common to all Men, teaching them to *love thoſe who love them*; which therefore, after the two former have brought you hitherto, doth point you to *Repentance*, as the concluſion. [*Shall we go on to ſin againſt this God, ſo good? return evil for good?*] Is not this a natural neceſſary Conſequent out of all theſe, to ſay, as they, *Let us therefore fear the Lord, who giveth us the early and the latter rain?* as it is *Jer.* 5. 26, 27. And though Men are ſaid not *to know this*, in the Text, yet the meaning is, they do not throughly and effectually conſider thus much, ſo as thereby to be brought to Repentance, yet however there is ſuch a Witneſs, even of all this, in all Mens Hearts; and thus they are led on unto Repentance, would they but ſee their Way, and follow their Guide.

CHAP. VIII.

A particular Enumeration of ſome eminent common Mercies, throughout Mens Lives: And Aggravations of ſinning againſt them.

THE improvement of all this ſhall be an Expoſtulation (as here the Apoſtle carries it) with ſinful and impenitent Men, for going on to ſin againſt all this Mercy; together with an Aggravation of their ſinfulneſs hereby. Men, if Young, do uſually take the advantage of this their precious Time, (which out of much long-ſuffering in God is vouchſafed to them) and of all thoſe precious Opportunities and Bleſſings they enjoy, to improve them only, in reaping and gathering in unto themſelves the Pleaſures of Sins; making the Time of Youth and middle Age their Harveſt of Sinning, and yet think to eſcape by repenting afterwards: and then when Old, after they have already enjoyed a long and fair Sun-ſhine Day to have turned to God in, and wherein to have ſown much Seed to the Spirit, the comfort whereof they might now have reaped; yet as they have altogether neglected this to do, all their Life, ſo in old Age they go on to do ſo ſtill, even whilſt they ſee they have any Day left, be it never ſo near the ſetting: and do chooſe rather deſperately to venture their Eſtate in the World to come, upon the Riches of his Mercy pardoning, (though without all care and endeavour to change their Hearts or Lives) upon the experience they have had of the Riches of his Mercy forbearing them in this World, thinking to find him the ſame in both. With all ſuch, let me reaſon a little, and from the *Riches of God's Goodneſs, Patience, &c.* ſpent upon them, at once expoſtulate with them for their Impenitency, and aggravate to them their Sinfulneſs, and alſo, if poſſible, prevailwith them to go on to deſpiſe it thus no longer. And if there be any Principle of common Ingenuity, any Spark (I do not ſay of Grace, but of Goodneſs of Nature) left unextinguiſh'd, me-thinks it ſhould affect you, and do ſome good on you e're I have done.

And to that end, conſider a little, and compare together God's loving Kindneſſes towards you, and your unkind Dealings towards him.

To begin at the beginning of thy Being: how much Riches of Goodneſs were there laid and buried in thy Foundation? when the firſt Corner-ſtone was laid, when thou wert made a Man, (beſides the coſt which hath been ſpent upon this Building ſince) and curſed as thou art, even that very Foundation was laid in bloody *Iniquities*, in which thou wert *conceived*; and the very Materials of Soul and Body, thou conſiſteſt of, being tempered with Sin, *like the Stone in the Wall, and Beam out of the Timber*, cry out every moment to God againſt thee, *Raſe it, Raſe it, even to the very Ground.*

Hab. 2. 10,11.

Pſal. 137. 7.

Conſider how but the other Day thou wert meer Nothing, and when an infinite number that never were nor ſhall be, were in as great a poſſibility of Being as thou (for when he made this World, he could have laid it aſide wholly, and created Millions of other Worlds) yet he choſe Thee to have a Room in this, but one World, (for he means to make no more) and this World could have ſtood without Thee, and did before thou wert, and ſhall do when art gone: yet he called Thee forth out of Nothing, and by his Almighty Power, bad thee ſtand forth when there was no need of thee. I ſay, he choſe Thee to have a Being: for as there is an *election* of *Perſons* to *Salvation*, ſo out of things that *were not*, and were but *entia poſſibilia*, unto Being. And Wretch that thou art, if thou repenteſt not, thou deſtroyeſt what God hath made, and hadſt better have kept Nothing ſtill, and never have peept out;

or elſe to skulk into the firſt Nothing again, for thou art loſt; *better never to have been born.*

2. Conſider yet more Goodneſs. Thou mighteſt have been admitted into the loweſt Form of Creatures, have been a Worm, a Flea, a Flie, which we Men fillip and cruſh to Death at Pleaſure; but to be made a Man, created one of the States, Barons, Lords of the World; the firſt Hour admitted into the higheſt Order; crowned a King in the Womb, as *David* ſays of Man, *Pſal.* 8. 5. *made a little lower than the Angels,* but crowned with Glory and Honour; *made to have Dominion over all the Works of his Hands.* The one half of thee is more worth than a whole World, [*thy Soul*] as Chriſt ſays, that went to the Price of Souls; upon which God hath beſtowed an Eternity of being, and made it the Picture of his Eſſence, his Image, when other Creatures were but his Footſteps. And thy Body that other Piece, and indeed but the Caſe, the Sheath (as *Daniel*'s Phraſe is, and the *Chaldee* hath it, *Dan.* 7. 15.) *Of thee* what a curious Workmanſhip is it? *wonderfully and fearfully made,* as *David* ſays, *Pſal.* 139. 15. *curiouſly wrought in the lower Parts of the Earth.* So there he calls the Womb: becauſe, as curious Workmen, when they have ſome choice piece in hand, perfect it in private, and then bring it forth to Light for Men to gaze at: And God out of a Tear, a Drop, he hath limned out the Epitome of the whole World; the Index of all the Creatures, *Sun, Moon, Stars, are to be found in thee.* And yet Wretch as thou art, thou art withal the Epitome of Hell, and broughteſt into the World with thee the Seeds and Principles of all the Villanies that have been acted in the World; and if thou repenteſt not, thou hadſt better have been a Toad or Serpent, the hatefulleſt of Creatures; and wouldſt change thy Condition with them one Day.

Ecclef. 12. 2.

3. Being a Man, haſt thou all thy Members that belong unto a Man? it is becauſe *he wrote them all in his Book,* Pſal. 139. 16. If he had left out an Eye in his common Roll-Book, thou hadſt wanted it; is not that a Mercy? ask the Blind. If thou hadſt wanted thoſe Windows to look out at, thy Body would have been a Dungeon, the World a Priſon. If a Tongue (*which is thy Glory*) or an Ear, thou hadſt lived among Men, as a Beaſt among Men. And yet when God gave thee all theſe, what did he but put Weapons into an Enemies Hand? for haſt thou not uſed all theſe, *as Weapons of Unrighteouſneſs?* Inſomuch as the Tongue, but one Member, is by the Apoſtle called, *a World of Iniquity*; and if thou repenteſt not, thou hadſt better (as Chriſt ſays) have entered into *the World without an Eye, an Ear, a Tongue, than with theſe* to go for ever into Hell.

4. When thou wert taken out of the Womb, (where thou didſt remain but whileſt thou wert a framing) what a ſtately Palace hath he brought thee into, [the World] which thou findeſt prepared, and ready furniſhed with all things for thy Maintenance, as *Canaan* was to the Children of *Iſrael*; a ſtately Houſe thou builedſt not, Trees thou plantedſt not, a rich Canopy ſpangled, *ſpread as a Curtain* over thy Head; he ſets up a Taper for thee to work by [the Sun] *till thou art weary,* Pſal. 104. 23. and then it goes down without thy bidding, for *it knows its going down,* ver. 19. then he draws the Curtains over half the World, that Men may go to reſt, *Thou cauſeſt Darkneſs, and it is Night,* ver. 20. An Houſe this World is, ſo curiouſly contrived, that to every Room of it, even to every poor Village, Springs do come as Pipes to find thee Water. So *Pſal.* 104. 10, 11. The Pavement of which Houſe thou treadeſt on, brings forth thy Food, *ver.* 14. *Bread for Strength, Wine to chear thy Heart, Oyl to make thy Face to ſhine,* ver. 15. Which three are there ſynecdochically put for all things needful to Strength, Ornament, and Delight. The very Chambers of that Houſe (as *David* calls them) *drop Fatneſs,* and water the Earth, *ver.* 13. He wheels the Heavens about, and ſpins out time for thee: every Moment of which time brings forth ſome Bleſſing or other, and no one is barren. Therefore *Pſal.* 65. 11. *the Year is ſaid to be crowned with Goodneſs:* a Diadem of Goodneſs encircles it round. And of theſe common Mercies which the pooreſt do enjoy, Some underſtand that Speech of the Apoſtle, 1 *Tim.* 6. 17. *Who gives us all things richly to enjoy.* In the *all things,* pointing to the general rich Benefits of this Univerſe, which the living God beſtows upon us the pooreſt

Believers as well as rich, whoſe Pride in Riches he doth by that Conſideration quell. And yet thou haſt filled this World thou thus art brought into, with nothing but Rebellions, as God hath done with Bleſſings; and haſt piled up Sins to Heaven; and thou haſt preſſed all theſe Armies of Bleſſings thou findeſt the World filled with, to fight againſt their Maker, under the Devil's Banner, whom thy Wickedneſs ſets up as the *God of this World*. And as the Year is crowned with Goodneſs, ſo thy Years with Wickedneſs, and no Moment is barren, *but all thy Imaginations are evil continually:* Yea, *thou haſt ſinned againſt Heaven and Earth, having ſubjected the whole Creation unto Vanity,* laden the Rom. 8. Earth, and filled it ſo with Wickedneſs, that it groans, the Axeltree of it is even ready to crack under thee, and the Ground thou treadeſt on to *ſpue thee out.*

5. Since thou cameſt into the World, what a long time hath God ſuffered thee to live in it; he hath not ſpared thee three Years only (as he did the Fig-tree) but thirty, forty. And when thou firſt madeſt bold to thruſt forth thy traiterous Head into the World, Death (which thy Sin brought into the World with it) might have arreſted thee, and told thee, this World was no Place for thee, for Hell is only *our own Place,* Acts 1. 25. thou ſhouldeſt have been executed the firſt Day. And is not ſo much time of Eaſe from Puniſhment infinite Mercy? Caſt but your Thoughts upon the Angels that fell, that were caſt to Hell upon the firſt Moment of their ſinning; do but think with your ſelves, what they would give to have ſo much time cut out of that Eternity they are to run through, and to have it ſet apart for Eaſe, and to be void of Torment. If the rich Man in Hell, made it ſuch a great Suit, and counted it ſo great a Favour to have but one Drop of Water (which could but for a little while, ſcarce more than a Moment) have cooled and eaſed, not his whole Body, but the tip of his Tongue only; how much more would he have thought it Mercy, to have lived ſo many Years again as he had done free from Torment? what is it then for thee, to live ſo many Years free from the falling of the leaſt Drop of that Wrath, whereof the full Vials ſhould have been poured out many Years ago? The ſame Law was out againſt us, which was out againſt the Angels; *that Day thou eateſt, thou ſhalt die the Death:* what puts the Difference? the Apoſtle tells us, his *Long-ſuffering to us-ward:* not to 2 Pet. 3. 9. them: for in *chap.* 2. 4. he had told us, that *he ſpared not the Angels which fell,* but poſted and threw them into Hell as ſoon as they had ſinned.

6. But further, is this all? hath it been barely a time of Eaſe given thee, a time of Reprieval? No, it hath been more, *Space to repent,* and ſo to obtain thy Pardon in, *Rev.* 2. 21. And as it hath been more than *Eaſe of Torment* unto thee, ſo alſo conſider it hath been more than Slackneſs in him that hath afforded it to thee, as the Apoſtle there doth tell us. It is not that he hath took no notice of thy offending him, but he is ſenſible of every idle Thought, of every Oath, vain Word, and as the Scripture tells us, *he is pained at the very* Gen. 6. *Heart,* inſomuch as he repents that ever he made thee; he *is angry with thee* Pſal. 7. 11. *every Day* thou riſeſt, every time he looks on thee; when ever he meets thee going into the Tavern to be drunk, the Whore-houſe to be unclean, when he meets thee reeling in the Streets, he hath much ado to forbear killing thee, as he had to forbear *Moſes* when *he met him in the Inn:* He is ready to have a blow at thee, and it ſhould not need be any great Stroak, or fetching his Arm about; if he did but blow on thee, thou wert conſumed. To ſuffer thee to live, doth therefore coſt him much Riches of Patience; but to cut thee off, need coſt him nothing, he can do that with Eaſe. But further, all is joined with a Willingneſs that thou ſhouldſt *repent, and not periſh,* as that Place tells thee.

It were much Mercy for a Traitor to be reprieved, to have a Leaſe of his Life for twenty Years, though there were no Hope nor Means of obtaining his final Pardon after that time ſpent, and this alſo, though but for one Treaſon, and though all that time of his Reprieval he carries and behaves himſelf never ſo obediently. But unto thee, this time hath been more than a longer Day of Life, and putting off the Execution (which for the Guilt of that firſt Rebellion ſhould have been acted on thee in the Womb) it hath been time *to repent in.* And yet conſider if this time of thy Reprieval hath not made thee ſo much the more rebellious? and if thou haſt not ſpent all this time in making up the Meaſure of thine Iniquity full? and hath it been Willingneſs only in God that thou ſhouldeſt not periſh? yea more, joyned with *waiting* alſo, when it ſhould once be, thinking the time long, as longing and deſiring that thou wouldſt repent, that he might pardon thee. Thus *Jer.* 13. *ult.* God expreſſeth himſelf, *When ſhall it once be?* yea, and conſider how many Days of Paiment have been ſet, and how many Promiſes made, and broken, all by thee, and yet ſtill he waiteth unto Wonderment. Thou receivedſt Preſs-Money at thy Baptiſm, when thou didſt promiſe *to forſake the Devil and all his Works*, and to begin to ſerve him, when thou ſhouldſt begin to diſcern between Good and Evil. But no ſooner did the Light of Knowledg dawn in thy Heart, but thou beganſt to fight againſt him; and thy firſt Thoughts to this Day *have been only and continually evil.* And then (haply) in thy younger Years, before thou hadſt taſted of the Pleaſures of Sin, he gave thee an inkling, by means of thy Education, of his Goodneſs, and of that Happineſs to be had in him, and thou hadſt the firſt Offer of him, e're thy tender Years were poiſoned by the World; and he hath dealt with thee again and again, both by his Word and Spirit; not waited only, but wooed thee, and hath been a Suiter to thy Heart long: and I appeal to your Hearts, how many Promiſes you have made him, of turning from all your Rebellions to him, after ſuch and ſuch a Sermon, as were brought powerfully home; In ſuch a Sickneſs, and in ſuch a Strait, thy Conſcience knows full well: And ſtill God hath made Trial of thee, and given thee a longer Day; and though thou haſt broke with him again and again, yet he hath forborn thee again and again, and hath waited this twenty, thirty, forty, fifty, ſixty Years, when thou ſhouldeſt come in, and be as good as thy Word, and ſtill thou haſt failed him. And yet behold and wonder, and ſtand confounded at the Riches of his Long-ſuffering, that after ſo many Years Expence and Promiſes broken by thee, Expectations failed in him, and many Mockeries of him, after all this, he is yet willing to accept of the Remainder, if thou wouldſt *ſpend the reſt of the time left thee in the Fleſh, according to his Will*, as the Apoſtle ſpeaks, 1 *Pet.* 4. 3. even to loſe Principal, Uſe and all, for what is paſt, and requires but the ſame Compoſition which was propounded the firſt Day; yea and not only ſo, but with Promiſe to become a Debtor unto thee, to beſtow further Riches on thee than ever yet thou ſaweſt, or art able to conceive: yea and all this, when he could have his Penny-worths out of thee another way, and loſe not one Farthing by thee, but by puniſhing thee in Hell, recover all *to the utmoſt Farthing.*

7. Neither hath it been barely and ſimply an Act of Patience and Forbearance, though joined with this Willingneſs, thou *ſhouldſt not periſh*; or merely a permiſſive Act of ſuffering thee to live. But God ſhews forth yet more Riches of Goodneſs joined with this Long-ſuffering; *in him ye live, and move, and have your being*; And doſt thou live in him only? nay thou liveſt on him alſo, upon his Coſt and Charges; *I have hung upon thee* (ſays *David*) *from my Mother's Womb.* And conſider what thy Life is, that of ſo ſmall a bottom, he ſhould ſpin out ſo long a Thred! Had he not drawn it out by his immediate Power, as the Spider doth her Web out of her own Bowels, it had been at an End the ſecond Minute; to maintain that radical Moiſture, that Oil that feeds the Lamp, and Light of thy Life, that *radicale Balſamum*; this is as great a Miracle as the maintaining *the Oyl in the Cruze* of that poor famiſhed Widow. And further yet, hath he maintained thee only? Nay more, hath he not defended thee, took thy part, protected thee, took thee under his Wing, as *the Hen doth her Chickens*, to ſhelter thee from thoſe many Dangers thy Life hath been expoſed unto? Otherwiſe, how many ways, e're this, hadſt thou been ſnatch'd away out of the Land of the Living? Is thy Caſe the Caſe of the Fig-tree only, (which before we mentioned) that when God cried, *Cut it down*, another cried, *Spare it?* but there have been many have cried, *Cut thee down*, and God hath cried, *Spare thee*: There is never a Minute but the Devil would have had a Blow at thy Life, as he longed to have had at *Job's*. That thou, a poor lump of Fleſh, ſhouldſt walk through, and in the midſt of ſuch an Hoſt of fierce and cruel Enemies, whoſe Hearts are ſwelled with Ma-

lice at thee, and God ſhould ſay to him, concerning thee, as he did to *Laban* concerning *Jacob*, *Touch not this Man*! And yet if thou wert not liable to his Malice and Power, yet,

Conſider how many Dangers and Caſualties beſides, which thou haſt been kept in, and from; as Falls, Drowning, Killing, many waies: how often have the Arrows of Death come whisking by thee, took away thoſe next thee, (haply of thy Kindred, Brother, Siſter, Yoke-fellow, of the ſame Houſe, Family with thy ſelf) and yet have miſſed thee? And if we look no farther than theſe Days of Mortality we have lived in; two great Plagues in this Kingdom, how have the moſt of us all here ſurvived, and now the third is increaſing and growing upon us? To have our Lives in ſuch *dear Years* of time, when to *have our Life for a Prey* is Mercy enough, as *Jeremy* told *Baruch.* That theſe Arrows ſhould flie round about us, over our Heads, and miſs us! that God's Arreſts ſhould ſeize upon Men, walking, talking with us, and ſpare us! How often, many other ways, hath thy Neck been upon the Block, and the Axe held over, and yet hath fallen beſides! To go no farther than thy own Body, the Humors thereof, if God ſhould not reſtrain them, would overflow and drown it, as the Waters would the Earth, if God ſhould not ſay to them, *Stay your proud Waves.* And when in a Sickneſs they have been let out, yet God hath kept a Sluce, that ſo much ſhould break forth, and no more, as ſhould purge and waſh the Body, and make it more healthful; as the overflowing of *Nilus* doth the Ground. And when, at ſuch a time, thy Body hath been brought low and weak, and like a crazy rotten Ship in a Storm, taking in Water on all ſides, ſo that all the Phyſicians in the World could not have ſtopt thoſe Leaks; he hath rebuked Wind and Sea, hath careened, mended thee, and launched thee into the World again, as whole, as ſound, and ſtrong as ever; and God hath ſaid, as *Job* 33. that *Thou ſhouldſt not die.* In a word, if thou conſider but what thy Life is, and the Dangers it is ſubject to, thou wilt acknowledg it is as great a wonder to preſerve it, as to ſee a Glaſs that hath been in continual uſe, gone through many Hands, and hath had many Knocks and Falls, to be kept for forty, fifty, ſixty Years whole and unbroken: God hath carried *thy Life in his Hand*, as it were a Candle in a paper Lanthorn in a ſtrong windy Night, and kept it from being extinct, when as we often ſee in many, that a little Cold comes in, (but at a little cranny) and *blows their Candle out*, as *Job* ſpeaks, *Chap.*21.17.

Jer. 45. 5.

And, 8. How have theſe Years and Hours of thy Time been filled up with His Goodneſs? and with how many Comforts? For a Traitor to live, though but upon Bread and Water all his Days, what Favour is it? And ſo hadſt thou lived all this time never ſo miſerably, though *all thy Days thou hadſt eaten thy Bread in Darkneſs, and hadſt had much Sorrow with thy Sickneſs*, (as *Solomon* ſpeaks.) Some there are, who, as *Job* ſpeaks, *die in the bitterneſs of their Souls, and never eat with pleaſure*, ſcarce ſeeing a good Day; and if this had been thy caſe, yet this had been infinite Mercy. Even whatſoever is on this ſide Hell, is Mercy. In *Lam.* 3. 22. ſay they, in the worſt eſtate the Church was ever in on Earth under the Old Teſtament, *It is thy* [*Mercies*,] not *Mercy* only, but multitude of Mercies are ſhewn us, *that we are not conſumed, becauſe his Mercies are renewed every Morning.* If at the brink of Hell, and not in, is Mercy. But hath he not all this while *filled thy Heart* (put for the inwards of Man's Body) *with Food and Gladneſs*, as the Apoſtle ſpeaks, *Acts* 14. 17? It were infinite to go over the particular Kinds of common Comforts, which God vouchſafes Men here: not half the Riches of Goodneſs is yet told: It would require an Age to make an Inventory of them.

Eccleſ. 5. 17.

Job 21. 25.

Haſt thou a Houſe in the World to hide thy Head in, and keep thee from the Injuries of the Weather? (which was more than Chriſt had) God is thy *Landlord*, (though it may be thou payeſt him no Rent;) he it is that *builds the Houſe*, Pſal. 127. 1. Haſt thou a Bed to lie upon? he makes it, eſpecially *in thy Sickneſs*, Pſal. 41. 3. Haſt thou *Sleep*? (which is the Nurſe of Nature, the Parentheſis of all thy Cares and Griefs,) he rocks thee aſleep every Night; and as he gives thee a Houſe, ſo he *gives* thee *Reſt.* It is God keeps off thoſe Gnats of diſtracting Cares and Griefs, and Thoughts and Terrors of Conſcience

Pſal. 127. 2.

ſcience would buz about a Man, and keep one continually waking. And when thou ſleepeſt, *is thy Sleep pleaſant* to thee? *God makes it ſo.* Haſt thou Clothes to cover thy Nakedneſs? read old *Iacob's* Indentures, *Gen.* 28. 20. and thou ſhalt ſee by them whoſe finding they are at; *If thou wilt give me Rayment,* that is one of his Conditions there mentioned. Yea, do thy Clothes *keep thee warm?* even this is attributed to him, *Job* 37. 17. He fills thee, feeds thee, *ſpreads thy Table*, ſerves thee, *fills thy Cup*, as *David* deſcribes his Goodneſs, *Pſal.* 23. 5. and gives thee thy *Meat in due ſeaſon*; and hath not failed thee a Meals Meat, but thou haſt had it at thy *appointed time*, as *Job* ſpeaks. And haſt thou Health? which is the Salt to all theſe Bleſſings, (without which thou wouldſt ſay, *thou hadſt no pleaſure in them*) He is the *God of thy Health*, and keeps off Diſeaſes. *I will put none of thoſe Diſeaſes on thee*; *I am the* Exod. 15. 26. *Lord who healeth thee*; that is, do preſerve thee from them, which elſe would ſeize upon thee. And theſe Mercies he vouchſafeth unto you that are the *pooreſt*, and *loadeth you with theſe* and the like *Benefits every day*, Pſal. 68. 19.

But haſt thou *Riches* added to theſe, and Abundance? *The Bleſſing of God maketh rich*, Prov. 10. 22. Though thou hadſt them by Birth, yet he made thoſe Friends and Parents of thine, but Feoffees in truſt for thee; They were no more, it was God who bequeathed them, *Eccleſ.* 2. laſt. Or whether thou haſt got them ſince by thine own Induſtry, it is he *gives thee power to get Wealth*, Deut. 8. 18. Prov. 12. 24. and out of *a ſmall Eſtate maketh Men great*, Job. 8. 7. It is he that by his Providence hath ſtop'd the ſecret Iſſues and Drains of Expence, at which other Men's Eſtates run out; hath ſtopt *that Hole in the bottom of the Bag*, as the Prophet ſpeaks. And with theſe Riches, hath he given *thee a Heart to uſe them?* This, as it is a *farther Mercy*, Eccleſ. 5. 19. and Chap. 6. 2. ſo it is ſaid to be from him, as it is noted there.

Or, haſt thou *Credit* (which is better than Riches: ſo ſays *Solomon*, Prov. 22. 1.) it is God who gives it, not thy Wiſdom, Parts, or Worth: *Eccleſ.* 9. 11. *Favour is not always to Men of Skill*; that is, not acceptation of what they do, without a farther Shine and Bleſſing from God. Therefore beſides the *Gift of Wiſdom*, he gave a further promiſe of *Honour* alſo unto *Solomon*, 2 Chron. 1. 11. It is God who faſhions Mens Opinions. The Apoſtle prays Rom. 15. 31. to God, *his Service* might *be accepted of the Saints*, though no Service was like to be more acceptable, for it was the gathering and bringing in of Alms and Relief to them. It is he rules Mens Tongues, bids Men *bleſs*, as well as *he bad Shimei curſe*: and he hath kept thee from ſuch groſs Sins, which as Flies, would have *putrified the Ointment of thy good Name*, who alſo conceals thoſe thou haſt committed, and *hides thee from the ſtrife of Tongues*, Job. 5. 21.

Haſt thou Friends, or do any love thee? (wherein much of the Comfort of our Lives conſiſts; and therefore *David* ſays of *Jonathan*, 2 Sam. 1. 26. *Thou wert pleaſant to me*) it is God who gives favour in Mens Eyes; ſo he did *Joſeph*, Gen. 39. 21. If any Man or Creature doth thee a Kindneſs, he *toucheth their Hearts*, (as it is ſaid of the Men who clave to *Saul*) and viſits for thee; He made the *Ægyptians* to be beyond all reaſon the *Iſraelites Friends*, *gave them Favour* in their Eyes, as the Text tells us. And hence, *Gen.* 33. 10. *Jacob* ſayes, *He ſaw the Face of God*, in reconciled *Eſau's* Face, for God's Favour appeared in his Look. He put you into your Callings, Ranks and Stations, gives you all your Skill, Succeſs in them; The meaneſt of Trades, as to *Sow*, and Plough, and *Threſh*, they are *from the Lord, who is wonderful in working*, (*Iſa.* 28. from 23 to the end) even as well as the Skill of the moſt curious Ingraver, Limner, or Embroyderer; as of *Bezaleel* the Scripture ſpeaks; God was his Maſter, taught him. Haſt thou enlarged Parts and Gifts, for higher Imployments? it is not thy *Birth* or *Age*, hath acquired them unto thee: Job 32. 8, 9. *Great Men are not always wiſe*, therefore it goes not by Birth; *nor have the Aged always Underſtanding*; nor goes it only by Experience, but *it is the Inſpiration of the Almighty gives Underſtanding.* And haſt a Calling anſwerable to thy Parts, to be a Scholar, and ſo haſt thy

Mind enriched and enobled with the beſt and choiceſt Jewel the World hath, *Wiſdom* and *Knowledg*; whereby the Mind is elevated as much above other Mens, as they are above Beaſts? God hath been thy great *Tutor*. *The Mind of Man is God's Candle*, and he maketh *wiſer than a Man's Teachers*, as he did *Moſes* in Egyptian learning, *Daniel*, *David*.

Prov. 20. 27.

To conclude, Haſt thou comfort in all theſe? in Riches, Learning, Credit, Wife, Children, Meat, Drink, *&c.* He puts in all the Sugar, Delight and Pleaſure, that eſpecially depends on him, even to faſhion the Heart to all theſe. As Aire lights not without the Sun, nor Wood heats not without Fire; ſo neither doth thy Condition comfort thee without God. And therefore, *Acts* 14. 17. it is ſaid, *He filled their Hearts, as with Food*, ſo, *with Gladneſs*.

And beſides all theſe, conſider the many peculiar Paſſages and Turnings of his Providence towards thee for thy Good; *the Workings of things together*, ever and anon to do thee a good Turn; the packing and plotting all for thee, better than thou couldſt have plotted for thy ſelf: as thy Relief in many Straits, Succeſs in many Buſineſſes. He *works all our Works in us, and for us*, as *Iſaiah* ſpeaks, *Iſa*. 26. Thou mayſt ſay he hath taken ſuch ſpecial Care and Providence of me, as if he had regarded no Man elſe in the World.

And now when thou haſt conſidered all, bethink thy ſelf withal a little, of *thy dealings towards him*: what have been the Effects and Fruits of all this Goodnnſs? hold up thy Head, Man, look God in the Face. It is well yet, that Shame begins to cover thee. How hath that his Patience and Long-ſuffering, vouchſafing thee ſpace to repent, wrought with thee? how nigh to Repentance hath it brought thee? Such is the perverſeneſs of Man's Nature, as *Solomon* tells us, *Eccleſ*. 8. 11. that *becauſe Sentence againſt an evil Work is not preſently executed, therefore the Hearts of the Sons of Men are fully ſet to do evil*: Becauſe God defers Puniſhing, they defer Repenting: thou thinkeſt to ſpend the moſt precious of thy Time and Strength in Sinning, and to give God the Dregs, the Bottom, the laſt Sands, thy Dotage, which thy very ſelf and Friends will be weary of. And all theſe Bleſſings and Comforts which God hath vouchſafed thee, how haſt thou uſed them againſt him? This Oil which ſhould have been Fuel to thy Thankfulneſs, hath encreaſed the Fire of thy Luſts; and thy *Luſts have conſumed all*, Jam. 4. The Riches he hath given, thou haſt made Idols of, and ſacrificed thy deareſt, morning, daily Thoughts and Affections unto, as God complains, *Ezek*. 16. from the 15, and ſo on: [His Meat] (as at the 29. *ver.* there he calls it) thou ſacrificedſt to *thy Belly, which thou haſt made* thy God; *thy Strength to Women*: the Wealth he hath given you, you have made uſe of, but to live at an higher Rate of Sinning, and to procure the ſweeteſt Bits, the daintieſt and moſt coſtly Sins: The edg of that Sword of Power God hath put into thy Hand, thou haſt turned againſt him and his, haply both his Children and Miniſters; ſo that God, by giving thee all theſe, hath but made thee the more able to offend him, and hath ſtrengthned an Enemy; and his ſparing thee thus long, hath but made thee more bold to do it; all his mercies have but fortified thy Heart againſt him.

Do ye requite the Lord thus, ye fooliſh People and unwiſe? as *Moſes* expoſtulates the caſe, *Deut*. 32. 6. As Chriſt ſaid to the Jews, *For which of all my good Works do ye ſtone me?* So ſay I to you, for which of all his Mercies is it ye ſin againſt him? What, to fight againſt him with his own Weapons; to betray all he gives you into the Devil's (his Enemy's) hands? *What Iniquity did you ever find in him*, thus to deal? God will one Day thus expoſtulate his Cauſe with you, and *heap Coals of Fire upon all your Heads*, (if that you turn not) becauſe you have *rendred him Evil for Good*: and all theſe Mercies, thus abuſed, will be as ſo many Coals to make Hell-Fire the hotter. And to reaſon this point yet further with you out of the Text, and from what Arguments it will after all this afford to work upon you.

Conſider, firſt, what it is thou doeſt: whileſt thus thou goeſt on, thou art a *Deſpiſer of the Riches of his Goodneſs.* That which is oppoſite to Goodneſs, muſt needs be tranſcendently Evil. What, *art thou Evil, becauſe God is Good?* and ſo much the more Evil, by how much more he is Good; ſurely there muſt needs be an *unexhauſted Treaſure* of Wickedneſs in thee, which will alſo cauſe in the end a Treaſure of Wrath in him.

What, and ſin againſt *Mercy, Patience, Long-ſuffering, added to Goodneſs? Mercy* of all Attributes, as the *richeſt* ſo the *moſt glorious:* for it is that God glories in: in the abuſing of which therefore he thinks himſelf moſt debaſed; of all Attributes the tendereſt: What, kick againſt *his Bowels?* ſo are his Mercies ſtiled: Canſt hit him no where elſe but there? To deſpiſe a Man's Wiſdom, Power, Learning, is not ſo much as to deſpiſe his Love. What canſt thou imagine will become of thee, when thou comeſt to die? What is it thou wilt then come to plead and cry for? O, *Mercy, Mercy!* why, Wretch that thou art, it is Mercy thou haſt ſinned againſt. Riches of Mercy and Patience abuſed, turns into Fury. I may allude to that ſpeech, 1 Sam. 2. 25. *If a Man ſin againſt his Brother, the Judg ſhall judg him; but if againſt God, who ſhall plead for him?* So, hadſt thou ſinned againſt any other Attribute, Mercy might have pleaded for thee; but if againſt Mercy it ſelf, what ſhall?

Well, if thou goeſt on thus to do ſo ſtill, thou haſt a *hard Heart;* it argues the *greateſt hardneſs* of all other; that is the ſecond. You uſe not (however it comes to paſs) to deal thus with the worſt of Men, not with *Sinners* like your ſelves; but to them *that love you, you render Love again,* Luke 6. 33. and will you deal thus with God? *Is it a ſmall thing to weary Men, but you muſt weary God alſo?* ſays *Iſa.* 7. 13. He thought it infinitely leſs to abuſe Men than God; but you carry your ſelves as *Men to Men,* but as *Devils towards God;* herein ye have not the Hearts of Men in you; not Principles of common humanity, whereby ye differ from Beaſts. The *Cords of Love are called the Cords of a Man,* Hoſ. 11. 6. the Spirit of Man breaks, melts under Kindneſs. Beaſts indeed ye uſe to prick with Goads, but the *Cords of a Man* are the *Cords of Love;* no Principle being more deeply engraven in Mens Hearts than this, *to do good to thoſe who do good to you,* Mat. 5. 46. Nay, would ye
Iſa. 1. 2. had herein yet but the Hearts of Beaſts; *The Oxe knows his Owner, and the Aſs his Maſter's Crib; but my People have rebelled againſt me.* A Sin ſo much againſt Nature, that he calls upon thoſe Creatures, who have no other kind of being then of Nature, viz. *the Heavens to ſtand aſtoniſh'd at it.* But as Nature elevated by Grace, riſeth higher than it ſelf, ſo being poiſoned with Sin, it is caſt below it ſelf; Sins againſt it ſelf, and the Principles which are begotten in and with it ſelf: if it were not ſo, how were it poſſible thou ſhouldſt hate him who never did thee hurt? and go on to wound him, who weepeth over thee? and deſpiſe that in him moſt, which ſeeks to ſave thee? and *load him* with Sins (as *Amos* 2. 13.) *who loads thee daily with his Mercies,* Pſal. 68. 19.

There is a third Conſideration the Text ſuggeſts, to ſhew the fearfulneſs of thy Sin in this reſpect; and that is, that thou *goeſt on every Minute,* thou continueſt in Sin and impenitency, *by deſpiſing his Goodneſs, to treaſure up Wrath againſt the Day of Wrath.* To ſin againſt Mercy, of all other encreaſeth Wrath; thou muſt pay Treaſures for Treaſures ſpent. As thou laviſhly ſpendeſt Riches of Mercy, ſo God will recover Riches of Glory out of thee: God will not loſe by thee, but will reckon with thee in Wrath for every moment of Patience ſpent: For every Sand of Long-ſuffering that runs out, he drops in a drop of Wrath into his Vialls, and it will prove a Treaſure, ſuch a Treaſure as ſhall bring in an eternal Revenue of Glory unto God, of all his Glory loſt, and Riches ſpent, with advantage; ſuch a Treaſure as will ask an Eternity of Time to be ſpent upon thy Deſtruction, and yet be never emptied or made leſs; and the longer thou goeſt on, the greater heap it will ſwell unto. And doſt thou know and conſider how faſt this Treaſure fills, and how much the longer thou goeſt on to add to it, ſtill the laſt Year more then all the Years before? every minutes Impenitency adding to this Heap and Sum, as new Figures added in a Sum uſe to do; the firſt is but One, the ſecond makes it Ten, the third an Hundred, the fourth a Thouſand; and what a Sum will this grow to?

Ah but thou wilt ſay, Tuſh, I am in Proſperity, in Health, Wealth, and Eaſe, and *to Day ſhall be as to be as to Morrow, and much more abundant*, Iſa. 56. 12.

Well, but fourthly, conſider out of the Text, that there will come a Day at laſt, the Morrow whereof will be a *Day of Wrath:* It is treaſuring up now, but is not brought forth till the Day of Wrath, till which Day thou mayeſt go on and proſper: And thus *Job* giving us the Reaſon why wicked Men proſper, ſays, *chap.* 21. They are *reſerved to the Day of Wraths*; in the Plural, becauſe Treaſures are laid up againſt then. Thou art yet ſpared, becauſe *thy Sins are not yet full*, and ſo that Treaſure is not yet full, as the Sins of the *Amorites* were not; and ſo all this thy preſent Proſperity fits thee but for Hell. So, *Rom.* 9. 22. they are ſaid to be *Veſſels fitted for Deſtruction*, by Long-ſuffering. And ſo *Nahum* tells us, they are but as *Stubble* laid out in the Sun a drying, till it be *fully dry*, *Nah.* 1. 10. that it may burn the better; and like Grapes that are let to hang in the Sun-ſhine till they be ripe, *Rev.* 15. 16. and ſo thou for the *Winepreſs of God's Wrath.*

But thy ſenſeleſs Heart may hap to ſay, I ſee no ſuch thing, and theſe are but threats: I think ſo, therefore it is ſaid in the Text, that it is a *Treaſure*; which, as Treaſures uſe to be, *is hid* till that day comes, and then *revealed*, as the words of the Text have it. For though thou ſeeſt not this Day a coming, yet God, who ſits in heaven, *ſees thy Day a coming*, as *David* ſpeaks, *Pſal.* 37. 13. who there is therefore ſaid to ſee it, to ſhew that the Sinner himſelf ſees it not. And it is coming faſter than thou art aware of it, 2 *Pet.* 2. 3. *Damnation ſlumbereth not*, though thou dreameſt not of it; *lingreth not:* as an Hue and Cry, it is ſent out, and is on its courſe, and will in the end overtake thee; and that when thou leaſt thinkeſt of it, *as a Thief in the Night*, when thou art aſleep, yet dreameſt not of it, 2 *Theſſ.* 5. when thou art leaſt prepared for it, as in the old World, when they were *eating* and *drinking:* As God watcheth when his Child is at the beſt and ripeſt for Heaven, and then takes him to himſelf; ſo he will watch thee to take thee at the worſt and ripeſt for Hell, and give thee no time to prepare; *They go down to Hell in a Moment*, Pſal. 73. 9.

AN
Unregenerate Man's Guiltineſs
BEFORE
GOD
In Reſpect of Sin and Puniſhment.

BOOK XIII.

Of the Puniſhment of Sin in Hell; that the Wrath of God is the immediate Cauſe of that Puniſhment.

Heb. 10. 30, 31. *For we know him that hath ſaid, Vengeance belongeth unto me, I will recompence ſaith the Lord. And again, The Lord ſhall judg his People. It is a fearful thing to fall into the Hands of the living God.*

2 Theſ. 1. 8, 9. *In flaming Fire, taking Vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt: Who ſhall be puniſhed with everlaſting Deſtruction from the Preſence of the Lord, and from the Glory of his Power.*

Rom. 9. 22. *What if God willing to ſhew his Wrath, and to make his Power known, endured with much Long-ſuffering, the Veſſels of Wrath fitted to Deſtruction.*

CHAP. I.

The Subject and General Diviſion of the Diſcourſe.

WE have ſeen how ſinful and guilty every Man is in his unregenerate Condition; what laſt remains, is to conſider the Greatneſs of that Puniſhment, which all this Sinfulneſs deſerves: a Puniſhment ſo great, that it cannot be comprehended by our Thoughts, nor ever be ſufficiently expreſſed: For what *Hell* and *Deſtruction* are, is a *Myſtery*, as well as what *Heaven* is: And the true and proper Notion or Conception of either, are a Riddle to the moſt of Men. As *Eye hath not ſeen, Ear not heard, nor hath it entred into the Heart of Man* (the Natural Man) *what God hath prepared for thoſe that love him*; ſo, nor what God hath prepared for them that hate him. For it is the ſame, and no other Puniſhment but that which is *prepared for the Devil and his Angels*, as Chriſt ſays. And what it can be that ſhould torment them, or be the immediate Executioner of Vengeance on them, the Imagination of Man confined to worldly Agents and Inſtruments, cannot divine or take in.

Other Scriptures go Metaphorically to work, in ſetting out this Puniſhment by things *outwardly*, *ſenſibly dreadful*. But *theſe Scriptures* (of all other) that are my Texts, do more plainly, and without Parables declare it to us, in its immediate Cauſes, and from them do leave us to infer the Fearfulneſs.

For inſtance, other Scriptures ſet it out to us as a *Priſon*, 1 *Pet*. 3. 19. large enough, to be ſure, to hold Men and Devils, [*The Wicked ſhall be turned into Hell, and all the Nations that forget God*, Pſal. 9. 17.] As alſo by their being retained in *Chains of Darkneſs*; 2 *Pet*. 2. 4. where Men muſt *lie till they have paid the utmoſt Farthing*, Mat. 5. 26. where is nothing but *Darkneſs*, *utter Darkneſs*, *Blackneſs of Darkneſs*, Jude 4. that is, an emptineſs of all Good, not a Beam of Light to all Eternity. Alſo a *place of Torment*, Luke 6. 48. where there is not admitted *one drop to cool ones Tongue* (*Luke* 15.) in the midſt of the moſt raging ſcorchings. Alſo, I find it elſewhere expreſſed by the moſt horrid Puniſhments and Tortures that were found amongſt the Nations, *cutting Men in pieces*, *dividing them in the midſt*, (διχοτομήσει, Mat. 24. 49, 51.) *tearing them in pieces*, Pſal. 50. laſt, *cutting them up to the Back-Bone*, Heb. 4. 12, 13. * *drowning Men in perdition*, 1 Tim. 6. 9. and that *with Milſtones about their Necks*, as Chriſt adds, *Mat*. 18. 6. to make ſure they never riſe again: alſo unto *a being caſt bound Hand and Foot*, Mat. 22. 13. *into Fire* to be burnt alive: *a Furnace of Fire*, twice in one Chapter, *Mat*. 13. 42, 49, 50. *A Lake of Fire*; and ſo drowned over Head and Ears for ever. A Lake fed *with a Stream of Brimſtone*, which (of all matter that feedeth Fire) is the moſt fierce. Then again, *Eternal Fire*, and that never to be ſlack'd or extinguiſh'd. And you may with the like *Analogy*, go over what ever elſe of torment is moſt exquiſite to outward Senſe.

* See for this the interpretation hereof in the *Child of Light*, &c. *pag*. 49, 50.

Rev. 14. 19. & 19. 20. & 20. 10, 14, 25. & 21. 18. Mat. 3. 1. & 18. 8. & 25. 41.

But theſe and all elſe you can imagine, as but *Shadows* and *Similitudes* (as I may ſelf heard one upon the Rack of terror of Conſcience cry out, in a like compariſon, *Theſe are but Metaphors to what I feel*) And indeed unto what the thing it ſelf is. As to ſay of Heaven, there are *Rivers of Pleaſures: a City, whereof the Streets are of Gold, the Gates of Pearl*, and ſuch like; they are but *metaphorical Deſcriptions*; *for it is God himſelf that is the Fountain of Life*: and oppoſitely it is ſaid, of the Wrath to come, *That God is a conſuming Fire*, Heb. 12. laſt.

But theſe Scriptures which I have read, they all ſpeak *Eſſences*, *Quinteſſences*. And as Hell is ſaid to *be Naked before the Lord, and without a covering*; ſo do theſe words lay Hell open nakedly (not unto our Senſes, but) to the underſtanding of us, and then they leave us to infer how fearful! And although theſe Scriptures conſiſt of words that differ, yet they conſpire together in the ſame Scope and matter, *viz*. to ſet out Damnation to us in the true and proper Cauſes, and the real horridneſs thereof argued from thoſe Cauſes.

Job 16. 16.

I ſhall confine my ſelf to two Heads; And in handling thereof, what the one of theſe Scriptures is wanting in, the other will ſupply; in what the one is dark, the other explains.

The Heads themſelves, I ſhall take as I find them in the firſt of theſe Scriptures, *Heb*. 10. 31.

Firſt, *That God himſelf, by his own Hands*, that is, *the Power of his Wrath*, is *the immediate Inflicter of that Puniſhment* or Deſtruction of Men's Souls in Hell: [*It is a falling into the Hands of God*.]

Secondly, The *dreadfulneſs of that Puniſhment*, inferred and argued therefrom; *It is a* [*fearful thing*] *to fall into the Hands of the Living God*.

Which two are the Doctrinal parts of this Diſcourſe.

For the firſt, *That God himſelf is the immediate Inflicter*, &c.

For Explication. We muſt diſtinguiſh; how that God performs two parts herein. 1. Of a *Judg*, to give forth the Sentence by his Authority. 2. Of an *Avenger*, a party injur'd and provoked, and, as ſuch, the *Inflicter*. My ſcope in this Diſtinction, is, that we may in reading the Scriptures that ſpeak of this Puniſhment, know how to put a Difference, and not transfer the whole of God's Agency in this matter, unto that of Sentencing it as a Judg only. And beſides that many Scriptures do apart ſhew this Diſtinction, there are ſome that ſtill carry along with them both theſe Agencies, or Hand of God, in it together, and yet as diſtinct; the one under the Term of Wrath and Vengeance, the other under the Notion of its being a Judgment, [*the Judgment of God, and the Judgment of Hell-Fire*] * as *Mat.* 23. 33. Thus firſt the Text, *Heb.* 10. terms it ſome while [*Vengeance and fiery Indignation*, ver. 30. 27.] then again—*Judgment*, as ver. 27. a [*fearful looking for of Judgment*, and ver. 30. *The Lord will judg*, &c.] The like, *Rom.* 2. 5, 8, 9. where all is reduced in like manner to theſe two, *God's righteous Judgment, and his Wrath and Indignation treaſured up.* Alſo, 2 *Theſſ.* 1. [*The righteous Judgment of God*] ver. 5, 6. there is the Sentence, and [*deſtroyed from the Glory of his Power*] as the inflicting Cauſe, *ver.* 9. likewiſe *Rom.* 9. as Soveraign Lord he ſhews, ἐξουσίαν Authority in this Puniſhment, *ver.* 21. and then as the immediate Inflicter, Wrath and τὸ δυνατὸν, the *Power of his Wrath.* And *ver.* 22. that Speech of our Saviour, about this Matter. One Evangeliſt, *Luke* 12. 5. records it, *Who is able to caſt into Hell:* * namely, as a Judg who caſts a Malefactor into Priſon. The other, *Mat.* 10. 28. *Who is* † able *to kill the Soul, and to deſtroy Body and Soul in Hell.* Noting thereby that he uſeth his Intrinſick Power and Force as the *Inflicter*.

* Quid à juſto Dei infligitur. *Gerard de inferno. Sect.* 30.

* Ἐξουσίαν ἔχοντα.
† Τόν δυνάμενον.

I ſhall be large in handling and proving this latter, as a great Truth, concerning which I further premiſe, That I would not be underſtood to exclude other Miſeries as inflicted by Creatures, uſed as God's Inſtruments accompanying this, but that which I contend for, is, that principally and eminently above all ſuch, it is *the Wrath and Indignation of God himſelf*, working immediately in and upon Mens Souls and Conſciences, that is intended in theſe and other Scriptures. *This is the Subject of the firſt Section of this Diſcourſe.*

And let it be noticed now at the entrance, that the ſame Scriptures and Reaſons that ſhall be brought to prove this in this firſt Section, will be found again to ſerve as new Arguments by Way of Inference, to ſet out and infer the latter alſo; that is, *the Dreadfulneſs of it*, as will appear in the ſecond Section.

CHAP.

CHAP. II.

The firſt ſort of Proofs from Scriptures: Firſt, thoſe three prefixed as the Texts.

LET us firſt ſee what the Scriptures ſpeak more directly to this great Point.

Heb. 10. 28, 29, 30. 31. *He that deſpiſed* Moſes *Law, died without Mercy, under two or three Witneſſes: Of how much ſorer Puniſhment ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the Covenant wherewith he was ſanctified, an unholy thing, and hath done deſpite unto the Spirit of Grace? For we know him that hath ſaid, Vengeance belongeth unto me, I will recompenſe, ſaith the Lord. And again, The Lord ſhall judg his People. It is a fearful thing to fall into the Hands of the living God.*

In order to the Proofs, from hence obſerve the Occaſion of the Apoſtle's mention of this Puniſhment here, to be his having treated of the higheſt Sin and kind of Sinners, *the Sin againſt the Holy Ghoſt.* By the occaſion of which he gives us to underſtand what for the Subſtance is indeed the Recompence of all manner of other actual Sins ſmall and great: the Puniſhment being *in ſolido,* one and the ſame to all; though with a vaſt Difference of Degrees. And therefore it is ſaid unto all that are found wicked at that Day, whether of greater or leſſer Proportions and Sizes of Wickedneſs, *Go into Fire prepared for the Devil and his Angels.* The Devil is the greateſt of Sinners, yet all go with him into the ſame Torment, that is, for Subſtance the ſame. And upon the like ground, what is here ſpoken by way of Eminency concerning the Puniſhment of theſe the higheſt ſort of Sinners of the Sons of Men, is true of all others; there being but one common Fire or Puniſhment, in the Subſtance of it, for all.

2. Obſerve the manner of his ſetting forth the Dreadfulneſs of that Puniſhment to us. It is only by way of Inſinuation. For ſeeing he could not expreſs the Soreneſs of it; he thought fit to ſuggeſt only, who is the immediate Author and Inflicter of it: and ſo leaves it to our Thoughts to infer, *how dreadful it is!* This in General.

To argue the Point in hand out of this Text, let us take theſe things along with us.

1. You ſee he here brings in the great God, as an enraged Enemy, challenging the Execution hereof to himſelf. *This Vengeance belongeth to me*; or, as *Rom.* 12. 19. *Vengeance is mine, I will recompence*; as if he had ſaid, Let me alone with it.

2. In that when he would ſet out the Severeneſs of this Puniſhment (which is his profeſſed Aim, *ver.* 29.) as infinitely exceeding all thoſe kinds of corporal Deaths in *Moſes* Law, he inferreth the Soreneſs of this *from God himſelf as the Avenger: We* [*know him*] *that hath* thus ſaid, *Vengeance is mine*; that is, what a great and powerful God he is. The Saints only *know God by Faith* in Himſelf, and his Greatneſs, as *Heb.* 11. and that ſo as no other Men in this Life do. And by what we know of him, and the Apprehenſions we have of Him, we cannot but forwarn what that Puniſhment muſt needs be, when God himſelf ſhall thus ſolemnly profeſs himſelf to be the Avenger. 'Tis argued you ſee both from what this God is, and from that Knowledg the Saints have of Him. They, and they alone know Him in his Love, and have taſted and found that his immediate *Loving-kindneſs is better than Life:* and from the Law of Contraries, they know that his Wrath muſt be more bitter than Death. *They are able to meaſure what he is in his Wrath, by what he is in his Love.* And ſome of the Primitive Saints, eſpecially the Apoſtles, who *had the firſt Fruits*

of the Spirit, knew and had *taſted how good the Lord is in his Love*, by immediate Impreſſions of it on their Souls, in Communion with Himſelf. The like Tenour of Speech has that in 2 *Cor.* 5. 11. *We knowing the Terror of the Lord:* It is termed [*His Terror*] as noting out that which is proper to Him and his Greatneſs, in his being able to puniſh and deſtroy Sinners.

Moſes, who in the Old Teſtament had ſeen *the Glory of God* the moſt immediately of any Man (and was therein a Type of Chriſt) was thereby made ſenſible of this very thing, as touching this Puniſhment; and therefore complains in the very like Language, *Pſal.* 90. *Who knows the Power of thine Anger?* Lamenting how the Generality of Men did not know it, becauſe indeed they *knew not God*. But *we* (ſays the Apoſtle) *have known him*, &c.

3. And thereupon he further calls this Puniſhment, [*a falling into God's Hands.*] That very Phraſe often notes out immediate Execution: as in ordinary Speech it doth. When a Father or a Maſter threaten a Child, or a young Servant, already corrected by other Hands at their Appointment, yet when either would threaten more ſeverely, they'l ſay, *Take heed how you fall into my Hands*, or come under my Fingers, when they mean to correct them themſelves.

4. And then that the Apoſtle thereupon infers from this the Dreadfulneſs thereof, even from this, *It is a fearful thing to fall into the Hands of God.* Reaſon tells us that the Soreneſs of any Torment, the Fearfulneſs of any Death, ariſeth from the Power, Force, Violence, or Efficacy of that which is the immediate Agent or Cauſe inflicting it. As why do we argue burning or dying by Fire, a more terrible Death, in reſpect of Torment, than drowning in Water? But that Fire, being the immediate Agent or Inſtrument applied to that Execution, hath a more fierce and violent working than Water hath; which diſpatcheth a Man more eaſily. Now therefore the Fearfulneſs and Soreneſs of this Puniſhment (and that with Difference from that by Creatures, compare for this *ver.* 28, 29.) being here argued, that it is *a falling into God's Hands*; and we knowing this withal, that he is in himſelf able to work by his fierce Wrath, more powerfully and exquiſitely upon the reaſonable Soul of Man ſinful, than all created Agents whatever; and the Soul it ſelf being alſo capable of ſuch a working upon by him. This doth ſtrongly argue his own immediate Execution by his own Hands to have been intended.

5. In *ver.* 27. he termeth the immediate Cauſe inflicting this Puniſhment, *a fiery Indignation devouring the Adverſaries.* Indignation or Wrath is of ſome intelligent Nature provoked. And whom ſhould this refer to? or whoſe Indignation can it be ſuppoſed, but of this God, *who himſelf* (as the Apoſtle expounds, and comments upon it) *hath ſaid, Vengeance is mine, ſaith the Lord?* And this Indignation is called *fiery*, becauſe it works as Fire; is in tormenting like to Fire; or as a flaming Sword, red hot, when it is made the Inſtrument of ones Death, which wounds and kills; and doth torment with a ſuperadded Anguiſh. For the further opening of which, I ſhall at preſent only ſay two things.

(1.) That God compares himſelf in this reſpect, unto a *devouring or conſuming Fire*, in this very Epiſtle, *Heb.* 12. *ult. Our God is a conſuming Fire.* There are two Creatures which God aſſimulates himſelf unto, in contrary Reſpects. 1. *To Light*, as often. And *God is Love*, 1 John 4. and both theſe are ſpoken of him in reſpect of what he is to the Saints in Glory. Light is of all Creatures the moſt comfortable: And *in his Light it is we ſee Light*. And the State of Glory is therefore termed *the Inheritance of the Saints in Light*, *Col.* 1. The 2*d* is to *Fire:* and this on the contrary, in relation to what he is to Men in Hell. And the Parallel runs upon what he is immediately unto both, by Analogy of Reaſon. Of all Creatures Fire is the moſt dreadful, the moſt raging, ſubtile and piercing in its Operation; and ſo God in his Wrath muſt be underſtood under that Similitude to be: and therefore it is his Wrath is termed *fiery Indignation*.

(2.) Thoſe Words in their Coherence, are an Alluſion to thoſe extraordinary Puniſhments executed under the old Law. For in *ver.* 28. he inforceth his Argument (the Scope of which was to aggravate this Puniſhment as *à minori*) from the Inſtances of thoſe Puniſhments that did beſal Men that died for deſpiſing *Moſes* Law; ſome of them we read were deſtroy'd by Fire, and therein he more eſpecially refers us to thoſe Examples of *Nadab* and *Abihu*, who *periſhed through Fire*, Lev. 10. 1, 2. where the very Words the Apoſtle here uſed to ſet out this Puniſhment by, are uſed by *Moſes*, and ſo more evidently ſhew the Alluſion to be made thereunto. *There went out Fire from the Lord, and devoured them*, ſays that Text; and yet he argues from thence the ſurpaſſing Soreneſs of this Puniſhment above that, from that Fire, though it were a Fire even from Heaven it ſelf that kill'd them. But more of this hereafter.

I come, ſecondly, to that other Scripture, 2 *Theſſ.* 1. 8, 9. *In flaming Fire, taking Vengeance of them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt: [Who ſhall be puniſhed with everlaſting Deſtruction from the Preſence of the Lord, and from the Glory of his Power.]* Where it is to be obſerved, that though he mentions [*flaming Fire*] and the Miniſtry of his mighty Angels, which accompany Chriſt's appearing, yet he clearly reſolves the ultimate and immediate Cauſe of wicked Mens Deſtruction, into the immediate *Preſence and Glory of Chriſt's Power*, ver. 9. *Who ſhall be puniſhed with everlaſting Deſtruction [from the Preſence of the Lord, and from the Glory of his Power.]* So as herein is ſet forth:

Firſt, The Puniſhment.

Secondly, The Cauſes of that Puniſhment.

1. For the Puniſhment, there is, 1*ſt*, the Nature of it; it is termed *Deſtruction*. 2*dly*, The Duration of it, *everlaſting Deſtruction*.

2. The Cauſes of it: From or by *the Preſence of the Lord, and the Glory of his Power*. That Particle ἀπὸ, which we tranſlate [*from*] is cauſal, imports the efficient Cauſe, as in all thoſe Salutations, *Grace and Peace* [*from*] *the Father, and* [*from*] *Jeſus Chriſt*, it doth, *Rom.* 1. 7. 2 *Cor.* 1. 2. that is, as from the Fountain, the principal and ſole Authors and Efficients of Grace and Peace. And thus the word is uſed in Multitudes of Places elſe. And accordingly we find in other Scriptures alſo, that God and Chriſt are the immediate Cauſes of Peace. Thus 2 *Theſſ.* 3. 16. *Now the Lord of Peace* [*Himſelf*] *give you Peace*, &c. and *chap.* 2. 16, 17. *The Lord Jeſus* [*Himſelf*] *comfort your Hearts.* Now on the contrary, when in like manner he ſays, *Everlaſting Deſtruction* [*from*] *his Face, Preſence, and the Glory of his Power*; it may, and is to be underſtood the Lord Himſelf, perſonally by his own mere Preſence, and by the Strength of his own Power, inflicteth their Deſtruction for ever: they die by no other Hand. This Particle [*from*] (as in Speech we often uſe it) hath led ſome from the true Intent of the Apoſtle. They thereupon ſuppoſing this the meaning, that they are puniſhed with Deſtruction [*from the Preſence*] that is, *out of the Preſence of Chriſt*; as if this were the fulfilling that Speech of Chriſt, *Depart* [*from me*] *into everlaſting Torment*. This, though it be true of this Deſtruction ſpoken of here, in reſpect of Chriſt's local Preſence, conſider him as he is Man; yet, as *Slater* upon the Place well ſays; " To him that attentively conſiders the Words, the *Cauſes of Deſtruction are held ferth herein.* For, 1*ſt*, he ſays not ſimply or alone that they are puniſh'd *from his Preſence*, but further adds [*from the Glory of his Power*] the ſame Particle ἀπὸ or [*from*] being therefore in common to be applied to the one as well as the other. Now the Intent of the latter, *from his glorious Power*, cannot note forth that they were puniſhed out of, or from without his glorious Power, as in reſpect of Abſence; but the contrary, that the Preſence and Efficacy of it is to be that which is the Author of their Puniſhment, ſo that it imports nothing leſs than Abſence, or a Withdrawment by God, or a throwing them out of his Preſence; but poſitively an Efficiency or Energy put forth by him; and ſo carries with it the Relation and Influence of an efficient Cauſe: If indeed he had added inſtead hereof, either [*from his Glory*] or [*from his Bleſſedneſs*] unto that other [*from his Preſence*] it might have carried both unto *pœna damni, the Puniſhment of Loſs*; that is, to note out what they had loſt, and wanted the Communication of, and ſo their Excluſion from the Participation of God's Face and Bleſſedneſs, (which is more ordinarily termed his Preſence) and together therewith

with had noted out an Excluſion alſo of this Senſe which I argue for; but his ſaying alſo [*from the Glory of his Power*] manifeſtly notes Power put forth in Execution, and inflicting that Deſtruction, and glorifying Himſelf, on them thereby.

And, 2. further know that the Word here uſed is not *Poteſtas*, as of a Judg, that is, Authority, whereof *John* 5. 27. *The Father hath given the Son of Man Authority to execute Judgment:* And in relation unto which in *ver.* 5. of this Chapter, he had termed it, *The righteous Judgment of God.* But the Word is ἰσχὺς, which ſignifies inward perſonal Strength, Vigor, Robur, ſuch as a Giant hath in his own * Limbs. And therefore when their Deſtruction is ſaid to be *from his Power*, as thus denoting perſonal Strength, the Intendment muſt needs be to denote a putting forth of that Strength which is in himſelf to deſtroy them. Parallel with that in *Rom.* 9. 22. *What if God willing to ſhew his Wrath, and make his* [*Power*] *known on the Veſſels of Wrath fitted to Deſtruction*; of which anon.

Yea, and 3. even this other Phraſe, [*deſtroyed from his Preſence*] doth likewiſe as fully cloſe with this Senſe, to note the efficient Cauſe of their Deſtruction. The Word in the Original is, [*from his Face*] ἀπὸ τȣ͂ προσώπȣ: now God's Anger and Wrath is as well, and very frequently expreſſed by his Face in Scripture, as his Favour uſeth to be. For the Face as well holds forth Anger and Wrath, as Favour and Grace. Thus *Lev.* 20. 6. *I will* [*ſet my Face againſt*] *that Soul, and will* [*cut him off:*] that is, I will put forth mine Anger to deſtroy him. And *Lam.* 4. 26. where it is tranſlated *the Anger of the Lord*, in the Hebrew, and in your Margents, it is, *The Face of the Lord.* As there is *the Light of God's Countenance*, in which *is Life*; *ſo the Rebuke of God's Countenance, at which we periſh*, Pſal. 80. 16. *Even as the Wax is ſaid to melt at the* [*Preſence*] *of the Fire*, Pſal. 68. 2. and often elſewhere.

So then to be deſtroyed [*from his Face and Preſence*] is all one as to ſay, *from his Anger and Wrath.* And we have both exegetically met in one Scripture, *Rev.* 6. laſt, *They ſaid to the Mountains, Fall on us, to hide us* [*from the Face of him*] *that ſitteth on the Throne, and* [*from the Wrath*] *of the Lamb*; and ſuitably this Deſtruction here in 2 *Theſſ.* 1. is ſaid to be both from God and Chriſt. Even as the Happineſs of Heaven is immediately from the Preſence of God and Chriſt, *Rev.* 21. 23. *And the City had no need of the Sun, neither of the Moon to ſhine in it: for the Glory of God did lighten it, and the Lamb is the Light thereof.* Thus on the contrary is it in Hell, and ſo at the Day of Judgment it is the *Face of God*, and the *Face of the Lamb*, that the Wicked moſt of all do dread, as that which is the Inflicter of their Torment.

As for any Objection from thoſe Words, *in flaming Fire*, &c. I ſhall anſwer it afterwards.

* Ipſa vis naturæ per ſe conſiderata. *Illyricus.*

CHAP. III.

The Paſſage in Rom. 9. 22. *explicated, only ſo far as concerns the Execution. Several Particulars in the Words that ſhew the Power of God's Wrath to be the inflicting Cauſe, and immediately inflicting this Puniſhment. An Explication of a fourth Scripture,* Rom. 2. 8, 9. *added, for the Confirmation of all.*

ROM. 9. 22.

What if God willing to ſhew his Wrath, and to make his Power known, endured with much Long-ſuffering the Veſſels of Wrath fitted to Deſtruction.

I Shall inſiſt on this Paſſage but ſo far as it reſpects the Execution of this Deſtruction in Hell, after much Long-ſuffering paſſed, and not to touch at all upon any thing of that Point of Rejection from Eternity, whether intended or not. But that the Words ſhould reſpect the Execution in Hell, (which is the Point only before us) I take that as clear, and much for granted. And the Reaſon is, becauſe it is the Glory of Heaven, which in the next Words the Apoſtle joins with it, and ſets by it, as Parallels illuſtrating each the other: So *ver.* 23. *And that he might make known the Riches of his Glory on the Veſſels of Mercy, which he had afore prepared unto Glory:* In Heaven namely. The only thing which by the way I obſerve, is, That the Sin of the Creature is that which prepareth or fitteth the Creature for the Execution of this Puniſhment. And a Difference may be obſerved in this (though otherwiſe a Parallel) as put in cautiouſly by the Apoſtle; that God himſelf prepareth the Saints to Glory, *ver.* 23. but the other are fitted, that is, by themſelves, unto Deſtruction, *ver.* 22. e're he deſtroyeth them.

The Point before me is, that *God's Wrath and his Power are to be the immediate Inflicters of that Deſtruction.* There are ſeveral Particulars in the Words, which taken ſingly, might perhaps be ſufficient to prove this, but laid all together, will become a ſtrong Eviction thereof.

1. That God's Wrath and his Power, or the Power of his Wrath, are ſpoken of as the inflicting or executing Cauſes, is evident: For it is a Power of Efficiency here ſpoken of, as whereby God produceth this Deſtruction, as a Cauſe doth its proper Effect: and accordingly He is ſaid to make known and ſhew his Power and Wrath therein; like as the Force and Virtue of an efficient Cauſe is made known and demonſtrated, in and by the Effect it produceth. And ſo is ſpoken to the ſame Effect, with what, in *chap.* 1. 20. he had ſaid, that his *Power and Godhead is clearly ſeen from the Creation of the World, and underſtood by the things that are made.* He that is, ὁ δυνατὸς, *the Mighty One,* (as the Bleſſed Virgin there, by way of Eminency, ſtiles him) *Luke* 1. 49. is ſaid to *ſhew Strength with his Arm,* ver. 51. And here, *to make known* τὸ δυνατὸν ἀυτȣ͂, (a Word ſuited to that other) his τὸ *poſſe,* or what is poſſible to be done by him. It is then a Power of Strength, and Energy, or Efficacy, with his own Hands and Arm, and that according to the utmoſt of his Ability, as the Word imports: And ſo the Power here ſpoken of, is an inflicting Power, that works and effects this Deſtruction; and not that of Authority only, or a Power of Liberty to do as one pleaſeth, as *the Potter with the Clay.* For that kind of Power he had before aſcribed to God in this matter, in the foregoing Verſe, which this Word here is diſtinct from. And this is one Step: unto which add:

2. It is his Power joined with his Wrath; that is, the *Power of his Wrath*, or his *Wrath in the Power of it.* For thus *Moſes, the Man of God*, Pſal. 90. 11. had long afore put them together, when he ſpeaks of this very Wrath in Hell, of which here the Apoſtle doth. For after he had, 1. ſet out the Time and Condition of Man in this Life, *The Days of our Years are threeſcore Years and ten*, *&c.* and then, 2. *We fly away*; ſo expreſſing Death, and our going into another World: Then, 3. follows, [*Who knows the Power of thine Anger?*] as that which ſucceedeth and ſeizeth after Death upon the moſt of Mankind dying in their Sins. The Apoſtle here mentions Power and Wrath apart; but *Moſes* there maketh Power an Attribute of his Wrath: and ſo conſidered, it hath a double meaning, and both ſerving our purpoſe: 1. That Wrath ſtirs up his Power, and draws it out unto this Execution; and therefore Wrath is the firſt of the two here mentioned. Yea further, that it is his Power, as it becomes heated, inflamed, and intended by Wrath, that inflicteth this. And as a Man in his Anger ſtrikes a greater Blow; ſo may God be ſuppoſed to do, when repreſented as thus ſmiting in his ſore Diſpleaſure. And 2. That God's very Wrath and Anger, if but ſhewn and revealed by him to Mens Souls, hath ſuch a Power in it, that that alone is enough to deſtroy them. The neareſt reſemblance that the Scriptures make of this Wrath, is that of Fire, (of which anon) and that as Fire melting Wax by the very preſence of it. As therefore when we would expreſs the Power of Fire, we ſay, [*the Power of the Heat*] that is in Fire, that thus melts and conſumes, *&c.* its Heat being in it ſelf ſo fierce and vehement a Quality, that when but applied, it thus works. So here, it is the *Power of his Wrath*; if it be *kindled but a little, that deſtroys*, if but made known once, or diſcovered. And as in the Text, it is a *ſhewing his Wrath*, and thereby *his Power in deſtroying is made known.* It is but his being angry, and ſhewing it. And this is the Greatneſs of God, that his very Wrath diſcovered, ſhould have this Power. And how receptive the Conſcience is of it, I ſhall after ſhew. *As*, in *his Favour* (if but manifeſted to Mens Souls) *is Life*, Pſal. 30. 5. *So*, in his *Anger*, when diſcovered by himſelf, there is *Death*. *If the Wrath of a King be as the roaring of a Lion*; and *where the Word of a King is, there is Power*; then what is the Terror and Power of the Wrath of the Great God, that alone ſtrikes dead? And thus underſtood, it is an Argument of it ſelf alone, that the Power of his Wrath doth ſpeak an immediateneſs of God's Execution.

A ſecond Particular is, That that which makes God willing, by reaſon of Sin, to execute this, is thereby to *obtain a Glory unto his Power, by ſhewing his VVrath.* So as, that although he hath already ſhewn his Power in creating the World at firſt, and upholding it by the Word of his Power, and other Effects, that yet over and above, and beſides all this, he takes the advantage of Sin, to ſhew (as the *Riches of his Mercy* in ſaving from Sin, ſo) the Greatneſs of his Power another way, namely, in deſtroying for Sin. And accordingly in that 2 *Theſſ.* 1. 9. there is a peculiar Glory attributed unto that Power of his, from or by which Men are deſtroyed, [puniſhed *from the Glory* (ſays that Text) of his *Power*] or from his Power, giving a Demonſtration, or ſhewing his Glory therein; that is, unto that end, that it might be known how *great and powerful a God* he is in Himſelf, *by the Judgment which he executes*, as the Pſalmiſt ſpeaks.

Now then from hence, 'ere we add the other two Particulars, the Argument riſeth thus; That if God ſhould execute this by Creatures only, and not immediately by himſelf, he attained not the full of this his End; and that upon a double Account.

1. Becauſe, when all had been done that could have been, by his powerful arming and ſetting on of Creatures to puniſh the Sinner; yet ſtill himſelf being able to give a greater Demonſtration of Power this way, if Himſelf would take it in hand; and the Soul of Man being fully capable of his immediate workings upon it, and Sin alſo deſerving it; and the Wrath of God being firſt or laſt to come upon impenitent Sinners to the uttermoſt. Therefore until this Demonſtration were given, he had not made a full proof of his Power: Which the Apoſtle here profeſſeth to be his aim.

And, 2. in that after all other Inſtances and Demonſtrations of Power given in Creation, Miracles, in *Converſion of Souls*, that is, *take his creating part in it, &c.* all which he hath done, immediately himſelf, without the intervention of created Influences; that he ſhould, laſt of all, be willing to give forth anew, or ſhew forth his Power afreſh in this Work alſo; and yet ſhould not then give a Demonſtration of like immediate Power, but execute it only at ſecond Hand by Creatures alone; this would fall ſhort, and hold no proportion with that Power already ſhewn forth in thoſe fore-paſt Works: and then this being the laſt, or one of the laſt, after all his other Works ended, purpoſely to ſhew forth his Power in, it had not been ſuch a Demonſtration of Power, as in his laſt Work (wherein he profeſſeth to ſhew forth any Attribute) he uſeth comparatively to give: For ſtill his manner is, in the ſhewing forth of any Attribute, to give greater Demonſtrations thereof in his latter Works than in the former: Of which more afterwards.

Add this to it, which heightens the Argument; That the Apoſtle ſpecially ſingleth forth this Attribute of Power, and by way of Eminency mentioneth it, in ſpeaking of this Puniſhment, as that Attribute, whereof God is willing to give fulleſt Demonſtration in this Work, above any other Attribute, or Attributes, in himſelf, therein. In all the great Works of God, ſome one ſpecial Attribute hath ſtill the Honour given it, as being in a way of Eminency put forth; as in Man's *Salvation, Mercy and Grace*, Epheſ. 2. 9. in Man's *Glorification, Riches of Glory and Mercy*, as here, *ver.* 23. But look down into Hell, and it is his Power, which (as here in difference from thoſe other) is ſaid to be the predominant Attribute, that he would ſhew forth, and which appeareth there. And the comparing of theſe two, Salvation and Damnation, as they ſtand in an oppoſite Parallel, this in *ver.* 22. and the other in *ver.* 23. doth confirm this Obſervation; taking in withal that other Paſſage in 2 *Theſſ.* 1. 9. where they are ſaid to be puniſhed *from the Glory of his Power*, which manifeſtly gives the Glory unto his Power, in this Work, above any Attribute. His Soveraignty and Authority is ſeen in Salvation as much (if not more) as it is in Deſtruction. *I* [*will*] *have Mercy on whom* [*I will*,] &c. But his Power or Omnipotency, that is ſaid to be ſeen in deſtroying for Sin. Whereof perhaps one Reaſon is, becauſe there is ſhewn in this, a duplicated Power: a contrary Stream of Power running croſs and thwart, in its Effects, in this. For at the ſame Inſtant (and that lengthned out for ever,) God ſets himſelf by his Power, *to deſtroy the Creature*, utterly, in reſpect of its Well-being: Whilſt yet again, on the other hand, as great a Power is requiſite to uphold it in Being and Senſe, and to prevent its ſinking into its firſt nothing, or from failing before him, in reſpect of Being to bear it. And in that reſpect to continue the Creature to be, *&c.* and to endure the Weight of God's Power in Wrath, to be dry Stubble in a Flame never conſumed; this is more than for God to create. This puts the great God upon a double Expence of Power.

A third Particular, in this *Rom.* 9. 22. that contributes to this, is, That as the Cauſe inflicting is termed the Power of his Wrath, ſo the miſerable Subjects hereof are denominated Veſſels of Wrath: Even as on the other ſide, thoſe ſaved, are termed Veſſels of Mercy. Common Uſe of Speech tells us, that Veſſels ordained to be filled with ſuch or ſuch Materials, have their Denomination, from that Matter they are ordained to contain, and are filled withal. You ſay this is a Veſſel of Oyl, that a Veſſel of Wine; theſe here you ſee are ſaid to be Veſſels of Wrath. If you demand *whoſe Wrath? God's. What if* [*God willing to make known his Wrath.*] Now as touching its Oppoſite here, [*Veſſels of Mercy*,] all will acknowledg that when it is ſpoken of as in relation to Heaven (as here it is) it importeth Souls their being ſet apart to be *immediately filled with the Love and Mercy of God: that as God is Love*, ſo that they, as Veſſels, ſwim in that Ocean for ever: That they dwell in God immediately, and are filled with *Fulneſs of him.* And why ſhould not then, this other of being Veſſels of Wrath, be intended in the ſame Senſe alſo, and that Senſe be urged accordingly? Eſpecially ſeeing it is evident that one Scope of the Apoſtle here, was to make a Parallel between the eternal Glorification of the one, and eternal Deſtruction of the other; and accordingly between what are to be the Cauſes of them. And if ſo, the Law of this Parallel will alſo carry it to this, that as the Saints in Heaven have an immediate Participation of God, that likewiſe in Hell, there ſhall be oppoſitely an immediate Participation of God's Wrath. In Heaven they are not ſaid to be Veſſels of Mercy, becauſe God ſhews them Mercy, only, by created Benefits or Gifts beſtowed; or becauſe they have God's Mercy communicated by Creatures (though it muſt be affirmed that there is a Confluence of theſe) but becauſe *God himſelf appears all in Love, Mercy, and Kindneſs* to them.

And it is not nothing, that, according to the ſame Analogy of Speech, unto this Particular, in Multitudes of Scriptures in the New Teſtament. This Deſtruction is ὀνομαστικῶς, by way of Singularity, Eminency, and ſimply ſtiled Wrath; and the Wrath of God. And ſo it bears away that Denomination from all other Puniſhments by Creatures (except that by Magiſtrates in God's ſtead, and who bear the Image of God, *Rom.* 13. 5.) ſo bearing the Name of its immediate Cauſe.

The *Baptiſt* he began that Stile in the New Teſtament: [*The Wrath to come,*] *Matth.* 3. by way of Diſtinction from all that is executed in this Life. And the whole New Teſtament afterwards much uſeth that Phraſe. As when the Day of Judgment is ſtiled *the Day of Wrath*, Rom. 2. and elſewhere. It is equivalent to ſay, *a Child of Hell*, Matth. 23. 15. and *a Child of Wrath*, Epheſ. 2. 3. to ſay, *fitted to Deſtruction*, as *Rom.* 9. and *ordained to Wrath*, 1 Theſſ. 5. 9. to ſay, *Damnation haſteneth*, 2 Pet. 2. 3. and *the Wrath of God cometh on the Children of Diſobedience*, Col. 3. 6. As in like manner on the contrary, *ſaved from Wrath*, Rom. 5. *Delivered from Wrath through Chriſt*, 1 Theſſ. 1. *ult.* is all one, and *ſaved from Death and Hell*, elſewhere. And this is uſually termed the *Wrath of God*, ſo *Joel* 3. *ult. Col.* 3. 6. and *Epheſ.* 5. 6. *Rom.* 9. 22.

That which I would obſerve from both, is, that according to the general Analogy of common Speech in all Languages, the Puniſhment as the Effect, bearing the Denomination of that, which is the immediate Inſtrument of the principal Agent in that Puniſhment, (thus the Torture by the Rack, is called the Rack; Whipping, the Rod: So in Deaths, Crucifying was termed the Croſs; Hanging, the Gallows: Thus 'tis in the Puniſhments which Men execute:) that in like Analogy of Speech, this ultimate Puniſhment ſhould ſo generally be termed Wrath, and the Wrath of God, by way of eminency and difference from all other fore-running Effects of Wrath, executed by Creatures in this Life; this ſtill ſtrengthens the former Notion, that it is indeed the Wrath of this God it ſelf, in a way of eminent difference from what by Creatures he doth in Wrath pour out, that is the Inflicter of that Puniſhment.

I ſhall for the cloſe of this, caſt in one Scripture-Teſtimony more, both to confirm this Interpretation of Wrath given upon *Rom.* 9. and the whole of the Point in hand. It is

Rom. 2. 8, 9. —*Indignation and VVrath, Tribulation and Anguiſh unto every Soul of Man that doth Evil*, &c.

I obſerved afore from the ſecond Verſe of this Chapter, how that this Puniſhment was termed both the *Judgment of God*, ver. 2. as denoting God to be the *Judg*, and alſo [*VVrath,*] as of God the Avenger. Now in theſe Words, *ver.* 8, 9. the Apoſtle purſueth the latter more fully, when he ſays, *Indignation and VVrath, Tribulation and Anguiſh to every Soul of Man.* Theſe are two Pairs or Conjugates of Cauſes, and Effects. 1. *Indignation* and *VVrath*, as the Cauſes. 2. *Tribulation* and *Anguiſh*, as the two Effects; and that on the *Souls of Men*, which are the Veſſels of this *VVrath* and *Indignation*, and Subjects of that *Tribulation* and *Anguiſh* thence ariſing. And truly his inſtancing in the *Soul*, which (though it often ſignifies the whole Perſon, yet) here ſeems purpoſely done, as being that in or of Man, which alone is immediately capable of this *Indignation* and *VVrath* of God, and the Impreſſions or Effects of *Anguiſh* there-from, and is the proper Seat of that *Anguiſh* and *Tribulation.* And that

Phraſe of Wrath, its being ſaid to be [*treaſured up*] in the 5*th* verſe, Suits this. For what is the Treaſury or Magazine thereof, but the Heart and Boſom of God Himſelf, in which it lies hid, as Treaſures uſe to do in ſome Secret place? Even as the Saints Life is ſaid to be *hid in God*, Col. 3. 3. compare *Deut*. 32. 24.

I ſhall but further ſuperadd that noticed ſaying of *Luther*, (which, out of deep Experience of the Wrath of God in his Soul, at his firſt Humiliation and Converſion he had learned) *The Wrath of God is Hell, the Hell of Devils and all damned Spirits.*

CHAP. IV.

That this immediate Wrath of God is in Scripture ſet forth unto us under the Similitude of Fire, and fiery Indignation. The Examples of Perſons devoured by Fire in the Old Teſtament, Shadows of this Puniſhment by the immediate Wrath of God. This the Fire wherein the Devil and his Angels are tormented.

THere hath been nothing more divertive of the Thoughts of Men from apprehending, or ſo much as imagining God's immediate Wrath to be a Cauſe of that Puniſhment in Hell; then that the Scriptures do ſo often make mention of Fire, *&c.* as the Inſtrument thereof, and ſo Mens conceptions do terminate therein, and go no further.

But I ſhall rather on the other Hand, make an Argument of it. Namely, that indeed the Scriptures do ſet out this immediate Wrath of God under the Similitude, Reſemblance, and Repreſentation of Fire; and that, ſometimes, when Hell-fire is ſpoken of, the Wrath of God is intended thereby.

Unto which I yet preface this: That I muſt not, nor dare I ſay that there is no *material Fire in Hell* ordained for Puniſhment to Mens Bodies: but that it is Rational, that the Body having ſinned as well as the Soul, it ſhould have a meet Recompence of Reward ſuited thereto, as well as that the Soul ſhould. But yet ſo, as either of them have this meeted out to them, according to their vaſtly differing ſhare, and hand, and acting which they had in ſinning; in which the Soul is always the principal Actor, and in ſome Sins the ſole Agent and Subject. To be ſure in Heaven there is a confluence of created Excellencies, ſuited to the Bodies of Saints, made Spiritual, as well as God Himſelf, the Happineſs of their Souls; and ſure I am that on the contrary, it is diſtinctly ſaid of each and apart, That God deſtroys [*both Body and Soul*] in Hell, *Mat*. 10. 28. And accordingly, each of them, with a Puniſhment ſuited unto each.

The Paſſage of Scripture, unto which the gathering will be of ſeveral others, for the Proof of this my preſent Aſſertion, (which is the Subject of this Chapter,) is that of our Apoſtle in the 28. *ver*. of this *Heb*. 10. a little afore my Text; he there ſetting forth the Judgment to come, in the Cauſes and Effects of it, to be,

A fiery Indignation, devouring the Adverſaries.

I did but touch upon it before, when I drew out other Arguments from this Text, but then reſerved a fuller handling of this by it ſelf.

The Original hath it, [*The Indignation of Fire.*] But Indignation is in, and from the Heart of an intelligent Perſon provoked, which is God, as the Text ſhews. *Grotius* therefore interprets it, *The Anger of God*, but adds, *putting forth it ſelf by Fire*; I ſuppoſe he means by corporeal Fire, as its Inſtrument.

ſtrument. But why not rather *the Anger of God Himſelf, devouring his Adverſaries as Fire*; and ſo to relate to the manner of his Anger its working, as repreſented under the Similitude of Fire, ſeeing God Himſelf is, in this Epiſtle, ſtiled *a Conſuming Fire?* which interprets this.

And in this Expreſſion of [*fiery Indignation which devoureth,*] he hath particular Reference unto thoſe, of all other, the moſt extraordinary Judgments upon *Nadab* and *Abihu*, Lev. 10. 2. *There came out* [*Fire*] *from the Lord, and* [*devoured*] *them.* They are *in terminis*, the very Words of the Apoſtle here: And we may take in alſo (that ſo we may have two Witneſſes too, to confirm this our Interpretation of the Apoſtle's Alluſion) *That two hundred and fifty Princes periſhed by Fire from the Lord, in the Rebellion of* Corah, *Numb.* 16. 35. This as for what Examples is referred unto.

Now to raiſe up our Thoughts, unto how much a ſorer Puniſhment the fiery Indignation that remained for theſe Goſpel-Adverſaries ſhould be, he ſuggeſts how tranſcendently the Goſpel exceeds the Miniſtration of *Moſes Law*, in theſe Words that follow; *He that deſpiſed* Moſes *Law died without Mercy, under two or three Witneſſes: of how much ſorer Puniſhment ye, ſhall he be thought worthy, who hath troden under Foot the Son of God, and hath counted the Blood of the Covenant, wherewith he was ſanctified, an unholy thing, and hath done Deſpite to the Spirit of Grace? Moſes Law* (the old Covenant, as joined with the Law Ceremonial,) was ſprinkled, or Conſecrated with the Blood of Beaſts, *Chap.* 9. 19, 20, 21. But the Goſpel of the New Covenant, and the Perſons enlightned thereby, have been ſanctified *by the Blood of the Son of God.* If then ſuch an extraordinary fiery Judgment befel the Deſpiſers of this *Moſes Law*, thus ſprinkled, *&c.* what fiery Indignation proportionably muſt it be that ſhall befal the treaders down, both of the *Book, Covenant*, and ſacred *Blood* of *Chriſt?* And in this lies the Weight and Strength of the Apoſtle's Argument.

That Maxim of the Judicial Law which is annexed, that *Deſpiſers died without Mercy under two or three Witneſſes*, is brought in for that grand Circumſtance's ſake, whereby the Apoſtle heightneth both the Iniquity of thoſe Perſons, deſtroyed by Fire, who ſinned before many thouſand Witneſſes, the whole Congregation of *Iſrael*: As likewiſe, this other far tranſcending Guilt of theſe Adverſaries, who had renounced Chriſt and his Blood only, before the whole World and Chriſtian Church. So *Chap.* 6. 6. 'tis ſaid they did put *the Lord Jeſus to an open ſhame*; and they are the ſame Perſons, whom he threatens this againſt here, and ſpeaks of there.

But ſtill, by what ſurpaſſing Proportion may we eſtimate, or ſuppoſe (as the Apoſtle calls us to do) how much this fiery Indignation is ſorer, than that outward devouring them by Fire. 'Tis certain that *Moſes Law*, and that *ſprinkling* with *Beaſts Blood, &c.* which he argues from, held but the proportion of *Types, Figures* and *Shadows*: But the New Covenant, and *Chriſt's Blood, &c.* of the Subſtance and Reality comparatively to theſe. Then in like manner, his intent in propoſing theſe Examples of Judgments by Fire, was as of thoſe that hold the Proportion but of a Type, a Figure of this fiery Indignation that is to come upon the *treaders down* of the *Blood of Chriſt.* For indeed a meer bodily Death the ſharpeſt (as thoſe by Fire were) is but as the Shadow of Death, unto the ſecond Death (the thing intended here) which is utterly another kind of thing.

In *Heb.* 10. *ver.* 1. He ſays of the Good things of the Goſpel, that what the Law held forth, were but the Shadows of thoſe good things to come, as *Canaan* of Heaven, *Chap.* 4, *&c.* the like *Col.* 2. 17. And why may it not be alſo ſaid, that as all the good Things under the Law, the beſt were but Shadows of thoſe good things to come, ſo that the higheſt and worſt of outward evil things Executed then, were in like manner but Shadows of thoſe Evil things which the Goſpel brings to light, as the Puniſhment of Sin. And we may ſee in his ſucceeding Diſcourſe in this ſame Chapter, how he having firſt inſtanced in the Good, he after inſtanceth in the higheſt of Evil, in theſe Words I am upon, *ver.* 27, 28, 29, 30, 31. And in like manner the like extraordinary Judgments then, are expreſly ſaid to have *happened to them as*

Types, (ſo in the *Greek* and Margin) 1 *Cor.* 10. 11. Types, not meerly monitory, of like Events, but withal *Prefigurative* of Puniſhment of an higher kind, *&c.* What Death could be outwardly ſorer, than to be *deſtroyed of Serpents? ver.* 9. and thoſe *fiery too*, *Numb.* 21. 6. the Effects of whoſe Stings are deſcribed to be as Dolorous as being burnt alive. But under the Goſpel, Sin and the Law, and ſo God's Wrath, theſe as the Subſtance are ſet out to be the Sting of that Death to come, 1 *Cor.* 15. 55. Again, *ver.* 10. *deſtroyed of the Deſtroyer*. Who was the Deſtroyer then? *Angels.* So *Heb.* 11. 28. And what Deſtruction or Deſtroyer under the Goſpel is it, that is typified out by theſe? even God Himſelf: who, as by Chriſt, is ſaid to *kill the Soul, and deſtroy Body and Soul in Hell*: So, ere the Apoſtle took off his Pen from proſecuting that Argument, in the very ſame Chapter, he in full Effect ſays as much, in ſetting before them, how it was God's Power and Wrath, inſtead of thoſe other Deſtroyers, with which Sinners have now to do. Ver. 22. *Do you provoke the Lord to Jealouſy? are you ſtronger than he?* I might confirm this Notion from other Types, 1 *Cor.* 15. 44, 45. This fore-laid.

Οἱ ἐν τύπῳ, rudiores imagines perfectioris.

See Lucan, *of the Effects of the ſtingings by* African Serpents *upon* Cato's *Souldiers.* Lib. 9.

To approach nearer to our Purpoſe in Hand, there are two things further to be done. 1. As touching the Type it ſelf, what kind of Fire that was which devoured them: And the manner of their Deaths.

The Fire was another manner of Fire, than this our Elementary common Fire. This was Fire from Heaven, and therefore ſaid to be a *Fire* [*from the Lord*] *that devoured them*; it was ſuch a Fire, as blaſts of Lightning are, which ſtrike, and blaſt, and ſhrivel the Spirits of a living Body in an inſtant: which is evident by the manner of their Deaths. The Hebrew Doctors ſay of it, that it was a *Fire which burnt their Souls, not their Bodies*; their meaning is, their Bodies were not conſumed or devoured by it: for *Lev.* 10. 5. 'tis ſaid, *They carried their Bodies and Coats into the Tent*, as untouch'd. It was therefore ſuch a Fire (as Lightning is from Heaven) which uſeth to ſtrike, and lick up Men's Spirits in an inſtant, when yet in the mean Time, it conſumes not, breaks not ſo much as Skin or Fleſh; which our Elementary Fire preys firſt and moſt upon. It was therefore a far ſubtiller Fire then *Culinary* or Kitchin Fire: which ſuitably ſerved as the fitteſt and neareſt Type of this fiery Indignation; and of the Vengeance, which it executes. And this was but the Shadow.

The ſecond is, What the Subſtance anſwering to thoſe Types ſhould be? This I ſhall ſet out by two things:

1. What is the thing, or Subject devoured by this fiery Indignation? *It is the immortal Souls of Men*: theſe are the Fewel which this Fire doth prey upon. As to the Truth of the thing it ſelf I need not inſiſt on it: But the Analogy of that as the Shadow, and this as typified thereby, that is the matter afore me.—Let it be conſidered, that the Death and Deſtruction of the immortal Soul in Man, could not any other way be more lively ſhadowed forth, than by ſuch a devouring (as *Moſes* word is) or licking up the vital and animal Spirits than run in the Body, when yet the Body it ſelf remains unburnt: Thereby demonſtrating, that it was ſuch a Fire as ſtruck immediately at that which is the Fountain of Life it ſelf in the Body, and at that which is the Bond, the *Vinculum*, the Tye of Union between Soul and Body: for ſuch are thoſe Spirits. And yet not ſo much, as to ſinge the outward Bulk or Carcaſe of the Body. There could have been nothing invented in the whole compaſs of Nature, to have Born a reſemblance ſo near, to ſhadow forth the Immortal Soul, as thoſe Spirits running in Man's Blood and Arteries, do; which, ſome affirm to be the very Animal and Vital Soul in Man. Sure I am, they are as the Oyl whereby Life is preſerved and fed; and in the Blood is the Life, ſays *Moſes*, our beſt Interpreter in this. Neither doth this Shadow hold a Similitude in this particular only, but in another like Caſe as evidently. The pouring forth of the Blood of the Beaſts that were ſacrificed under the Old Law, was particularly ordained to ſignify Chriſt his pouring forth his Soul unto Death, as *Iſaiah* ſpeaks; As well, as in General, that the Sacrifice of thoſe Beaſts did typifie forth Chriſt's Sacrifice, in the

whole of it. And this was as near a Repreſentation of that Particular, as could any Way be made, by what was Corporeal in Beaſts, or elſe in the whole Creation (for a Sacrifice of Mankind, or the Blood of Men, God liked not to be made to him, in his Worſhip) could poſſibly have been found to pourtray it forth.

The ſecond thing is, That the Subſtance ſhadowed forth by that Fire, was no other than the Indignation or Wrath of the great God himſelf, which is termed *Fiery Indignation* here.

For Proof of which, I inſiſt not, that ſome *Shim* thereof this Shadow it ſelf doth caſt, in *Moſes* his ſaying again and again *in Terminis*, that *a Fire [from the Lord,] &c.* which hath a great Emphaſis and Reſemblance of this in it. But for proof I ask,

Firſt, Where ſhall we find, or how ſhall we imagine any created Fire ſo to exceed that Fire from Heaven, recorded in that Story; and ſo far exceeding it as the Subſtance doth a Shadow; or ſuch as ſhould melt down Immortal Souls? You may ſooner Invent or imagine a Fire, ſo much comparatively hotter than that of the Sun it ſelf, (which is the contract of Fire and Light) and ſo much exceeding it, as ſhould be able to ſhrivel up this Sun into a burnt black Coal: as to imagine any ſuch created Fire, ſo Tranſcending this of Lightning from Heaven, as ſhall thus devour Reaſonable Souls and Immortal Spirits; that in the Subſtance of them (as being Spirits) do bear the Image of God. In what Furnace will you think to find ſuch a Fire? No where but in the Boſom of him, who hath here ſaid *Vengeance is mine*; even even of God himſelf.

2. To confirm this. What created Fire can be conceived more ſubtile or powerful, than the Angels themſelves are conceived to be? whom, as *Heb.* 1. 7. out of the Pſalms, the Apoſtle compareth to Flames of Fire, that is in our (*European* Language) to Lightning. Now then I ask when Chriſt ſays, Mat. 25. 41. *Go into the Fire prepared for the Devil and his Angels*, (ſhewing that Man's Puniſhment ſhall be from the ſame Hand, that the Puniſhment of thoſe evil Angels is;) what Fire can be ſuppoſed ſuch, that can Work on Angelical Natures, who themſelves have Power over Fire; of Fire of Lightning from Heaven, as in *Job*'s Caſe was ſeen: None other but that, which as the Apoſtle reſolves us, (if we will reſt in it) That *our God is a conſuming Fire*, Heb. 12. ult. So that conſideration the State and Condition of the Devil; I cannot but celebrate that fore-cited concluſive Speech of *Luther*'s, *Ira Dei eſt infernus Diaboli & omnium damnatorum, It is the Wrath of God that is the Hell of the Devil, and of all the Damned*: For there can be no other Fire, in which the Devils can be tormented. *Outward waſhings* may as ſoon reach *Conſcience*, as *Heb.* 9. 9. 1 *Pet.* 3. 21. as ſuch created Fire to torment an Angel.

Rev. 14.

3. Let us conſider other Scriptures, which (as I ſaid) do gather about this, to give Teſtimony to this Interpretation.

Firſt, That of the Prophet *Iſaiah*, Chap. 33. 14. *The Sinners in* Sion *are afraid, fearfulneſs hath ſurprized the Hypocrites: Who among us ſhall dwell with the [devouring Fire?] Who among us ſhall dwell with [Everlaſting Burnings?]* I ſhall afterwards have Occaſion to take Notice of this Scripture by way of Uſe. In the mean time, ——obſerve, that it is God Himſelf, who is meant by this devouring Fire, here. For in a ſmart and quick Retortion, (and it is a moſt Elegant one) the Prophet gives Anſwer: *He that walketh Righteouſly, and ſpeaketh Uprightly, He ſhall dwell with Him* (whom you that are Hypocrites ſo much dread, and have cauſe enough to do ſo) with him ſhall an *Upright Man dwell*: Who is, and will be unto you in the State you are in, *a Devouring Fire.* And *thus they are reproved*, and taught what it is to be Hypocrites, by the oppoſite Condition of the Upright, and the differing Event of being ſuch. And further, that it is God himſelf there the Prophet intendeth, as with whom the Upright ſhould dwell: The Words following do alſo ſhew, *ver.* 16. *He ſhall dwell on High* (namely with *that High and lofty one, that dwells in the High and Holy Place*, &c. Do but punctually compare that *Iſa.* 57. 15. with this here) likewiſe *ver.* 17. *Thine Eye* (O thou upright Soul) *ſhall ſee the King in his Beauty*; that is, (as Chriſt ſays) *the pure in Heart ſhall ſee God.* The Reſult is, that the ſame God, who appears all in Flames, and as a devouring Fire, unto Hypocrites in Hell; is all Light and Beauty to the Upright in Heaven. Like as unto a ſound and vigorous Eye, *It is a pleaſant thing to behold the Sun,* as *Solouon* ſpeaks; but to ſore Eyes it is a Terror.

Add to this *Pſal.* 21. 8, 9. *Thine Hand ſhall find out all thine Enemies, thy right Hand ſhall find out thoſe that hate thee. Thou ſhalt make them as a fiery Oven in the time of thine Anger: The Lord ſhall ſwallow them up in his Wrath, and the Fire ſhall devour them.* This the *Chaldee* Paraphraſt interprets of the Fire of Hell. And ſo you have all meet to interpret this Fire to be meant of the Wrath of God himſelf. *1ſt. God a conſuming Fire,* Heb. 12. *ult.* Then, *2dly.* God himſelf to be *that devouring Fire,* Iſa. 33. 14. And, *3dly,* his Wrath interpreted to be that Fire by the Pſalmiſt. And loe, how theſe all meet in this one ſaying, *The fiery Indignation that devours the Adverſaries!* Which the Apoſtle himſelf alſo interprets of God himſelf, afterwards. *We know him that hath ſaid, Vengeance is mine. And it is a fearful thing,* &c.

Particularly for that Scripture, even now cited, *Iſa.* 33. 14. If we conſult the Context, the occaſion of bringing in that horrid Out-cry, *Who among us,* &c. (as Interpreters agree) was that the Prophet had ſet forth, in the Verſes before, that moſt wonderful and prodigious Slaughter of the King of *Aſſyria's* Hoſt, when *an hundred foreſcore and five thouſand* (as 2 *Kings* 19. 15.) were in one Night deſtroyed by an Angel. And thereupon the Prophet in this Paſſage is to be underſtood, either to have related what an Impreſſion of Dread this ſo unparallel'd a Judgment had made upon, and ſtruck the Hearts of the Hypocrites in *Sion* with: As that which had made them to cry out thereupon, *O how then ſhall we dwell with everlaſting Burnings?* that is, with God himſelf. For they may well be ſuppoſed to have reaſoned thus with themſelves; if one Angel that is but a miniſtring Spirit to God, is able to blaſt and conſume ſuch a Multitude in one Night; how ſhall we have to do with God Himſelf, who is that infinite immenſe devouring Fire, and all thoſe Angels but as Sparks, and his Miniſters. And ſo according to this Meaning, themſelves are brought in, ſpeaking by the Prophet, as the Men of *Bethſhemeſh* did upon the like Judgment, 1 *Sam.* 6. 20. *Who is able to ſtand before this holy Lord God?* Or elſe thoſe Words may be ſuppoſed to have been the Prophets own Meditation and Uſe of Inſtruction, deduced from that Example; which he uttereth, as forewarning the Sinners in *Sion* to conſider, That if God be ſo terrible in the Judgments he executes by others, his Angels, who are Flames of Fire; how will you endure to *dwell with God himſelf,* and have immediately to do with him for ever, who is *a devouring Fire and everlaſting Burnings?* &c. And our Saviour's Speech is not remote from this of *Iſaiah,* when, ſpeaking of Hell, it is the *Fire prepared for Hypocrites,* (ſays he) *Matth.* 24. 51. Even as here, *Iſaiah* profeſſeth to ſpeak this of and unto the *Hypocrites in Sion,* as the Perſons above all other forewarned, when Hell is threatned. Again, as in *Iſaiah,* God himſelf is called the devouring and everlaſting Fire, ſo here in the Text, his Wrath is termed *fiery Indignation devouring.* And the Word tranſlated Adverſaries here, falls out alſo to be a Word decyphering Hypocrites or falſe Profeſſors, ὑπεναντίας, *under-hand Enemies:* who are alſo ſaid to look for, in their trembling Conſciences, this *fiery Indignation:* even as of theſe Hypocrites *Iſaiah* alſo ſpeaks, as being the Expectants of Hell. And again, our Apoſtle, *chap.* 12. 31. *Our God is a conſuming Fire.* So as upon ſeveral Accounts it is, that God himſelf and his Wrath is, more eminently, that Fire in Hell the Scriptures ſometimes ſpeak of.

If it be objected out of my Text, Is it not ſaid, *He cometh in flaming Fire with his Mighty Angels?* Will he not then uſe corporeal Fire, as alſo the *Might of his Angels,* and both as Inſtruments of his Exeention, and their Deſtruction; and to that very End mention the Might of his Angels? 2 Theſſ. 1. 8, 9.

I anſwer, 1. This Fire here is not mentioned, as that which is the Canſe of their everlaſting Deſtruction: but as that which is a Concomitant of Chriſt's Appearing; and alſo a Fore-runner or Harbinger to that Judgment, he comes to pronounce Sentence of, whereof the Deſtruction that follows is the final Execution. Judges uſe for Terror, and for a Demonſtration of their Authority, Work, and Office they are imployed in, to have viſible Inſtruments of Death carried before them, as Enſigns of their Power: A Company of Halberds or the like for their Guard to go before, and environ them round; which yet are not to be the immediate Inſtruments of the Execution of Malefactors it ſelf, but accompany their Perſons at the Examination and Sentence. And as to this or the like Uſe, is this Guard of Angels, and of flaming Fire mentioned, to be underſtood to ſerve: Both theſe referring evidently unto that his Appearing. *Who ſhall be revealed from Heaven with his mighty Angels in flaming Fire*, but not ſpoken of, as the Cauſes of the Deſtruction it ſelf that follows.

The Angels further ſerve to gather Men from all the *four Corners of the World*, Matth. 13. 41, 42. to hale and bring them before the Judg; and after Sentence, to caſt them into the Place of Torment, called there *a Furnace of Fire*: but not of their making, but God's. They do but deliver them into the dreadful Place, wherein Execution is acted and performed.

2. This Fire which he appears with, is to *to burn up this viſible World*, as a fore-running Sign, to ſhew the Fierceneſs of the Fire of that Wrath which ſhall after prey and ſeize upon the inviſible World; that is, Mens Souls and Devils for ever. Not that Mens Souls are to be burnt up with no other Fire, than what the World is burnt withal, but that which burns the viſible World, is an Example and Demonſtration of that other Fire, that is kindled in his Anger, that ſhall in the end, *burn to the Bottom of Hell*, Deut. 32. 22. This as to what may be objected out of that Place.

3. I deny not from other Scriptures a created Fire in Hell: Let but that alſo be allowed which ſome of the Ancients alſo ſpeak of, that there is a double Fire there: One inward in Mens Souls; another outward. *Gerſon* aptly applieth that Place of the Pſalmiſt fore-cited, *Pſal.* 21. 19. unto that of this inward Fire, *Thou ſhalt make them as a fiery Oven; the Lord ſhall ſwallow them up in his Wrath, and the Fire ſhall devour them.* The Fire of an Oven is a fit Similitude of a Fire within, as into which Fire is put to heat it, and the Heat made more intenſe by the Cavity or Hollowneſs of the Place. *Whereas to be caſt into a Furnace of Fire*, as Chriſt ſpeaks, or into a *Lake of Fire*, as *Apoc.* imports a Fire without, into which the Matter or Perſons to be burnt are caſt.

And thus much for bare Scripture-Teſtimonies. Many other there are which might be here collected to confirm this, but are ſcattered in ſeveral parts of this Diſcourſe in a duer place.

CHAP.

CHAP. V.

A ſecond ſort of Proofs. Demonſtrations from Inſtances both of wicked Men and holy Men, who have felt in this Life Impreſſions of God's immediate Wrath: And that ſuch Impreſſions are Evidences of what, in the Fulneſs, is in Hell.

A Second ſort of Proofs, are Demonſtrations from Inſtances, in Scripture, of Perſons in this Life, who have felt Impreſſions of this Wrath of God in their Souls, upon God's rebuking them for Sin. And theſe Inſtances of Experience, upon Record, being added to thoſe foregone Scripture-Teſtimonies, will ſerve as ruled Caſes, joined unto Maxims in Law, alledged both of them for the Proof of one and the ſame thing; and will give yet more clear Demonſtration what is meant by Wrath, and what Hell is in the Fulneſs of it: And being joined to the former, do altogether give an abundant Evidence of this great Truth.

I ſay, 1. Of *Men in this Life:* And if any ſhould deny the Truth hereof, or that which we have been proſecuting, themſelves perhaps e're they die may be made miſerable Examples, verifying of both; and out of their own woful Experience, live to confeſs and acknowledg the Truth herein. For God doth in this Life ſingle out ſome, both of his Children and others, to whom he gives a Taſte what the one ſhould for ever have undergone, but that Chriſt did it for them; and of what the other muſt undergo for ever, without Repentance. Whereof thoſe Inſtances that follow, are undeniable Evidences.

And, 2. *Theſe Terrors are wrought by God's immediate Hand*; and from immediate Impreſſions and Repreſentations of his Wrath, made by him on their Souls, and to their Conſciences. For as God puts Joy into the Hearts of his Children in this Life, by the immediate Light of his Countenance, as *Pſal.* 4. *ver.* 6. *Lord, lift up the Light of thy Countenance upon us:* and *ver.* 7. *Thou haſt put Gladneſs in my Heart, more than in the time that their Corn and their Wine increaſeth:* and again, *VVhom though we ſee not, yet believing, we rejoice with Joy unſpeakable and glorious,* as the Apoſtle ſpeaks of thoſe primitive Saints: Even ſo when he is pleaſed to rebuke Man for Sin, he doth the like, in a way of Contraries, on Men both good and bad; correcting them, by and with Anguiſhments from the like immediate Stroak of his own Anger. God is the Father of all Spirits: and of the Spirits of his own Children upon a double Creation. And *if the Fathers of our Bodies corrected us,* and had Power to do it with bodily Puniſhment, by bodily Inſtruments; do we think that our Souls which lie *naked before God,* (Heb. 4. 13.) are not as immediately ſubject and expoſed to his Correction, *as a Father of Spirits?* And if ſo, that then he may and doth ſometimes chuſe to correct even his own Children with no other Rods but of his own? which are the immediate Emanations, Streamings and Dartings of his own Diſpleaſure: which when they feel, they wax pale and wan, and wander up and down, like unto Ghoſts in Hell, as if they were cut off by his Hand. And that thoſe Anguiſhments which either of theſe feel, are from God's immediate Hand alone; thoſe that have felt the Smart thereof, do readily acknowledg: for it is not in the Power of any Creature to ſtrike ſo hard a Stroak.

Heb. 12. 9.

And you ſhall hear ſome of themſelves by and by, ſpeak out ſo much, whilſt they were under the preſent Senſe thereof. Theſe things premiſed;

There are two things to make this Demonſtration compleat.

Firſt, The Inſtances themſelves of Perſons in this Life: On the Evidence of which the main Streſs lies, for the Proof of the Aſſertion.

The *Second* is, That ſuch immediate Impreſſions of Divine Wrath, are Evidences of what kind of Torment it is, which in the Fulneſs of it befalleth Men in Hell; and that both proceed from the ſame immediate Cauſe.

The Inſtances are of two ſorts: That ſo we ſtill may have under two or three Witneſſes, this Word eſtabliſhed.

Firſt, Of good and holy Men.
Secondly, Of bad and wicked Men.

1. For Inſtances of holy Men, there are divers of them. As of *Job*, ſee his Complaints, *chap.* 6. *ver.* 2, 3, 4, 8, 9, 10, 11, 12. *The Arrows of the Almighty are within me, the Poiſon whereof drinks up my Spirit: The Terrors of God do ſet themſelves in array againſt me. O that it would pleaſe God to deſtroy me, that he would looſe his Hand and cut me off!* Which with other Paſſages in that Chapter, I ſhall after open at large. Again, *chap.* 13. 24, 26. *Thou holdeſt me for thine Enemy, thou writeſt bitter things againſt me, and makeſt me to poſſeſs the Sins of my Youth:* alſo *chap.* 16. *ver.* 12, 13, 14, 15. *God, he alſo hath taken me by my Neck, and ſhaken me to pieces, and ſet me up for his Mark: His Archers compaſs me about, he cleaveth my Reins aſunder, and doth not ſpare; he breaketh me with Breach upon Breach, he runneth upon me as a Giant.* I ſhall here only ſingle out that of *Heman*, which is a moſt full one, and alone ſufficient; and reſerve the explicating that of *Job*'s Caſe, wholly unto the ſetting forth the Dreadfulneſs, which is the Subject of the ſecond Section.

Heman complains at the third Verſe of that *Pſal.* 88. *My Soul is full of Trouble*, &c. And what was the matter of that Trouble, and the inflicting Cauſe thereof? *Ver.* 7. *Thy Wrath lies hard upon me, and thou haſt afflicted me with all thy Waves:* Selah. Thoſe Words [*Thy Wrath lies hard*, &c.] others read, *ſuſtains it ſelf*, or *bears up it ſelf upon me*; which is, as if a Giant ſhould with his whole Weight ſtay himſelf upon a Child. *And thou haſt afflicted me with all thy Waves.* The Waves of that immenſe Ocean of Wrath (for unto ſuch Waves he again compares theſe Terrors in *ver.* 16, 17.) he ſays they came over him continually; and overwhelmed his Soul, as Billows of the Sea wallowing and tumbling upon a *Jonah* caſt into them. And *ver.* 14, 15, 16. he ſets out his Condition ſuch, as wherein there was not only a Privation of God's Favour, and that God ſeemed to reject his Soul, as if he never meant more to look upon it, or regard it; ſo *ver.* 14. *Why caſteſt thou off my Soul?* But further, poſitively, *ver.* 15. *I ſuffer thy Terrors.* And *ver.* 16. *Thy fierce Wrath goes over me, thy Terrors have cut me off.* The Blows which God gave his Soul were ſo hard and ſharp, that to his feeling they not only *wounded* or *cut into, but cut off his Soul* at every Stroak. The like follows *ver.* 17. and this put him into the Condition of Men in Hell. *I am free among the Dead*, ver. 5. that is, of that Society, Number and Company; and as one of them, that *are cut off from thy Hand*, or (as the Margent renders it) [*by thy Hand.*] All which are, as if he had ſaid, they are not the Stroaks of Creatures I feel; or of thine Anger, as conveyed by Creature-Diſtreſſes, but of thine own immediate Hand; and ſuch, as thoſe that are in Hell it ſelf, do feel from thee. Theſe are Notes and Degrees beyond, and higher than the *Ela* of Dolours from or by the Hands of Creatures, though ſet on by God: They are Strains of another Key, the doleful Air of which doth ſound another Hand and Stroak, (purely Divine) that did immediately ſtrike upon their Heart-ſtrings that ſpake theſe things. Theſe are the Reſoundings of Blows and Stroaks which God's own immediate Hand gave upon the bare Spirit, of one wounded by him; he that attentively liſtens to them, will ſoon perceive and eſteem (as they ſaid) this Man *ſtricken and ſmitten of God himſelf.* Creature-Diſtreſſes give a far leſs Report.

But that it was God's own immediate Hand, is more plainly by himſelf expreſſed, *ver.* 16. *Thy Terrors have cut me off:* and *ver.* 15. *while I ſuffer thy Terrors, I am diſtracted, and ready to die from my Youth up* (as in the ſame Verſe) *thy Terrors*, ſo he termeth them (he ſpeaking to God) or the Terrors [*of thee*] that is, 1*ſt*, From Thee efficiently, and from thy Hand ſetting them on.

And *2dly*, Of Thee, as ariſing in me from and with dreadful apprehenſions and thoughts of Thee objectively, and of Thy ſore Diſpleaſure repreſented to my Soul by Thee. And ſo God's Terrors are every way ſet forth in diſtinction from Diſtreſſes from Creatures, or ſuch as are made mediately by or from Creature-afflictings, although they alſo be from God. Thus in like phraſe of Speech it is appoſitely ſaid, 1 *Pet*. 3. 14. *Be not afraid of their Terror*; he ſpeaks it of Men that were Perſecutors, and threatned the Saints. *Their Terror, objective*; that is, *the Terror of them*, or that Terror which the apprehenſion of their *Power, Greatneſs, Strength, Threatnings*, &c. may poſſibly work in you. In a like Senſe, *thy Terror* here is ſpoken of God. And the other great Apoſtle, ſpeaking of this ultimate Puniſhment of Hell, he in like phraſe termeth it, *the Terror of the Lord*, 2 *Cor*. 5. 11. that is, that Terror which is peculiar and proper to him, in and to the Souls of Men, who is the terrible God, (as he ſtiles himſelf in *Moſes*;) and ſays *Nahum, Who can abide*, or *ſtand in the fierceneſs of his Anger?*

There are further two Effects, which *Heman* there relateth, of this his having ſuffered theſe Terrors, or that befel his Spirit whilſt theſe Terrors were upon him. 1. That he was continually ready to die; the Wrath that lay on him was ſo heavy, as it even well-nigh thruſt his Soul out every moment, and made the Spirit to fail. And, 2. It made him not himſelf (as we ſay) put him out of his right Mind. *VVhilſt I ſuffer thy Terrors, I am diſtracted*. For the intention of a Soul taken up with, and extended by the Wrath of God, is ſuch, and is wound up ſo high, as the String is ready to crack. You uſually terms this in ſuch Perſons deeply wounded, [*Trouble of Conſcience*] (but that is more common) whereas this Diſpenſation requires an higher Word, it is indeed the *VVrath of God*, or the Terror of God in Conſcience, making it as a fiery Oven within it ſelf, as the Pſalmiſt ſpeaks. This for the Inſtances of Good Men.

A ſecond Inſtance is of Bad and Wicked Men. What was it cauſed *Judas* to hang himſelf? The Prophecy of the Pſalmiſt, and the Apoſtle's Reference to it, have reſolved us, that it was the *Curſe or VVrath of God entring into his Soul*. The Pſalm is the hundred and ninth, which was penned on purpoſe about him; the Apoſtle's Reference and Application is in *Acts* 1. 20.—— In the Pſalm 'tis ſaid, *ver*. 18. *as he loved Curſing*, that is, Sin, which is that accurſed thing, before God, ſo the *Curſe of God came into his Bowels* (or Inwards) *like VVater*, and *like Oil into his Bones*, and filled all within him full of Anguiſh and Torment: and ſo was fulfilled that Saying, Indignation and Wrath, namely of God, cauſed Tribulation and Anguiſh in his Soul. The Similitudes or Alluſions there are elegant; That as there are Spiritual Oils which Mens Bodies being anointed withal, they ſoak into the Bones, *&c.* they cool, refreſh, and repair Spirits and Strength, and allay fervent Heats and Pains; into which more inward Parts, other Medicines more craſſe and druggiſh, cannot ſoak, or come. In the way of a contrary vertue or effect, he compares the Curſe of God on his Soul, unto a ſpiritual Oil, of a piercing, penetrating Violence, that ſtrikes in, as Quickſilver, into the Bones and nervous Parts, and fills them with unſufferable Torments. He compareth alſo this Curſe, and the Effects of it, unto ſuch painful Diſeaſes as are cauſed by ſharp corroding Waters in the Bowels; as of the Gout in the Bowels, which when it poſſeſſeth thoſe Inwards, is mortal and intolerable. The Apoſtle's Alluſion elſewhere is correſpondent to both theſe of the Pſalmiſt, when he ſays, The Word of God (through the Power of the Spirit) *is a ſavour of Death unto Death* in ſome Mens Hearts, as *of Life unto Life* in others, 2 *Cor*. 2. 16. The meaning whereof is, that look as venemous and ſulphurous Vapours and Damps in Mines and Caverns, ariſing out of the Earth, do ſtrike up ſuch Scents or Smells, as often kill, by extinguiſhing the Spirits of thoſe that deſcend into them; ſuch Exhalations of Hell and Wrath, doth the Spirit of God, by the Word preached, exhale and draw forth, and cauſe to aſcend in ſome Mens Conſciences, which gives them the very Scent of Hell it ſelf: They are the Savour or Odour of Death aforehand, [*unto Death*] and Damnation, and ſo are Vapours of the ſame kind, out of the ſame Matter that is laid up in the Mine or Treaſury it ſelf; as thoſe out of the Earth uſe to be.

The ſecond thing requiſite to be added for the compleating the Demonſtration, is, That ſuch immediate Impreſſions of Divine Wrath in this Life, are ſure and certain Evidences (I ſay not as to what Perſons, but) of what kind of Torment it is, which in the fulneſs of it befalleth Men in Hell, and that both do proceed from the ſame immediate Cauſe. This needs not much probation, for the Inſtances afore given, carry their own Evidence with them of this thing to any intelligent Reader. And this general Reaſon for it, will readily occur to any one's Thoughts, that ſurely God will not puniſh them in Hell with a Puniſhment of a leſſer ſort or kind, (for we ſpeak not now of Compariſons of Degrees) than what his Diſpenſation reacheth forth unto ſome Men in this Life: for that is the proper Day, and Time, and Seaſon of Wrath, and of the Fierceneſs of his Wrath; in which the Fruits of their own Doings, are every way in their full Ripeneſs and Maturity to be returned to them; and theſe Inflictions in this Life are but the Buds and the Blooms that precede, yet both from the ſame Root and Cauſe. Now to be puniſhed by God's Wrath but mediately, through the force only of created Inſtruments, *&c.* as of material Fire, or the like, (if that were all the Puniſhment there) this were certainly by a lower kind or ſort, than to be puniſhed immediately from the Wrath of God it ſelf; as will abundantly appear in the ſecond Section, when I ſhall ſet out the Dreadfulneſs of ſuch a Puniſhment.

But let us particularly weigh the Inſtances themſelves, as we have ſingly and apart delivered them.

1. Thoſe Diſpenſations to *wicked and bad Men*, as *Judas*, &c.
2. The ſame as they are exemplified in *good and holy Men*, as *Heman*, &c.

And either of them will afford an Argument for the proof of this Propoſition in hand.

1. Theſe direful Impreſſions of God's immediate Wrath, when they do befal wicked Men, what are they to them? Not only Pledges or Fore-runners of that Puniſhment to come, (for ſuch all ſorts of Afflictions are unto wicked Men) but further, theſe are Spices and Grudgings, and leſſer intermitting Fits of thoſe future, fiery, burning, and continued Calentures and Fevers; yea, Earneſt-pennies of Hell, and ſo of the ſame kind with what in full Men ſhall there receive.

As we uſe to ſay and ſpeak of thoſe glorious Joys, which ſome Saints aforehand have the privilege to partake of, that they are pure Drops of thoſe Rivers of Pleaſure, flowing immediately from the ſame Fountain of Life: So we may as confidently ſay of thoſe breakings forth of Wrath upon wicked Mens Souls here, that they are the *Sippings* of that *Cup of VVrath without mixture*, (as the *Revelation* diſtinguiſheth it from thoſe in this Life) whereof the Wicked muſt *drink the Dregs*, though it be to Eternity, unto the bottom. And therefore we may make a true and warrantable meaſure, of what all ſuch Men are to look for in Hell, by what ſome few of them do partake of here. Rev. 14. 10.

And the Argument is ſtrong every way, from the one of theſe unto the other. For as Heaven and Hell are Parallel in a way of contraries, as out of *Rom.* 9. 22, 23. hath been ſhewn; ſo thoſe unſpeakable glorious Joys, and theſe contrary extraordinary Horrors and Anguiſhes, on the other hand, do hold parallel alſo, in being (in their ſeveral kinds) Prelibations and Taſtes of what is to come in the other World. And in this very poſture and tendency doth the Apoſtle ſet theſe two Diſpenſations together in this Life, in a parallel way, (as in *Rom.* 9. he doth the other) whilſt in the ſame Scripture, 2 *Cor.* 2. 15, 16. he compares thoſe Joys (common in thoſe Times) in them that are ſaved, to the breakings forth (at the opening of the Goſpel, as of a Box of Spiknard) of a *ſweet Odour or Savour of Life unto Life*, (namely, of the Life to come) aforehand, ſenſing their Souls with ſome of thoſe Perfumes that are fetch'd from that Country, and only grow there: and on the contrary, ſuch alſo he declares thoſe precurſory Savours or Odours of Death in their kind to be, which do ariſe from the threatnings of the ſame Word in Horrors upon many that periſh, which he pronounceth to be the very Evaporations of that *Lake of Fire and Brimſtone, which is the ſecond Death*, in ſtiling them the Odour or [*Savour of*] *Death* [*unto Death*] ſo ſpeaks he. Theſe Men often ſmell the ſcent of Hell in their Conſciences, and the Spirits of it do ſtrike up into their Souls. The very Aſhes and Smoak of that *Veſuvius* or *Ætna* of Hell, (I allude unto the laſt Words of *Deut.* 32. 22.) do fall upon them, which lightning upon Men in this Life, do, as thoſe *Aſhes of the Furnace* (*Exod.* 9. 8, 9, 10.) miraculouſly did, they cauſe Sores and Blains upon Mens Conſciences. And however, if the Apoſtle did therewithal intend the more common Diſpenſations by the Word, and ſo both the Ordinary and Extraordinary, of which we now ſpeak. Yet ſtill take and compare thoſe extraordinary Joys in the one, as a Savour of Life, with the extraordinary Horrors, that are the Savour of Death, unto the other; and in their Proportion there is ſtill the like Reaſon of both, as to the matter in Hand; and an alike preſignificancy in either of thoſe two eternal Eſtates.

Again, that each of theſe are alike, by and from God, and by his more immediate Hand diſpenſed. This I take from that *Phil.* 1, 28. and ſubmit the interpretation of it. Where, exhorting Chriſtians unto an holy Courage and Confidence in their appearings (for the Cauſe of Chriſt) before their Perſecutors Tribunals: *In nothing be terrified by our Adverſaries*, ſays he. And upon ſuch a Bold undauntedneſs on their part, two Effects he tells them do often follow; and *both from God* alike, as two wonderful contrary Effects. Firſt, In themſelves, God elevateth and raiſeth up that their Confidence of Faith into a glorious Aſſurance and *taſte* of Heaven and Salvation, whither they are a going; ſo in theſe Words, *Which is a Token to you* (your ſelves) *of Salvation*. But on the contrary, which is, *an evident token* (namely, in their Perſecutor's Conſciences) *of Perdition*, if they Repent not, *and that* (namely, both theſe Effects) [*of God*.]

Two things I obſerve:

1. That theſe two contrary Effects run parallel ſtill, and that in order to, and of their being *Tokens* either of *Salvation* or *Perdition*; as in that other place, 2 *Cor.* 2. And ſo that as the Joys put into the Hearts of theſe Confeſſors, are the *firſt Fruits of the Spirit*, and therefore of the ſame kind with what Fruit and Harveſt they reap in Heaven; and thereupon alſo a Spirit of Glory (is ſaid) *to Reſt upon them* in ſuch a Caſe; it being it ſelf *initial Glory*, and the *firſt Fruits of Glory*, in a Way of Glory. Thus on the contrary, thoſe Terrors God ſtrikes their Adverſaries Hearts withal, are like Tokens and Evidences of Hell, no other than the Suburbs, *the firſt Fruits of Hell, and Shadow of Death*.

Rom. 8.

1 Pet. 4. 14.

And, 2. I obſerve, (which is that for which I quote it) that both theſe extraordinary Effects are alike wrought in the Hearts of either, by the ſame or like Hand, namely, *Impreſſions from God*. The Apoſtle therefore adds, ἀπὸ τȣ͂ κοίνοȣ, unto both, [*and that of God*,] He being the immediate Author of the one as well as of the other; and both unto a like, though contrary purpoſe. And the Reaſon why God thus often takes that Seaſon and occaſion to put forth his immediate Power in the Conſciences of either, at ſuch a Time, is, becauſe his Glory is in no Paſſages of Providence in and upon Earth ſo highly intereſted and engaged, as upon ſuch Trials, wherein both his *Truth* and *Children* are brought to the Bar at once, and therefore is then pleaſed to diſcover ſomething more than Ordinary (though ſecretly) in the Spirits of Men. *Have they no Fear*, ſays the Pſalmiſt, *that Eat up my People like Bread?* One would think ſo, they look ſo big, and fall too ſo heartily to devour them: *Yes*, ſays the Pſalmiſt, anſwering it, *there were they in great Fear*. [*There*] that is, upon ſuch an Occaſion, at ſuch a time; and yet the ſame Pſalmiſt tells us, that *there was no Cauſe of Fear*, (compare for that, *Pſal.* 14. 4. with *Pſal.* 54. 4.) that is, not from Creatures. What was the matter then? or whence comes this great Fear? *God is in the Generation of the Righteous*, ſays the Pſalmiſt; thence was their Fear: [and *that of God*]. So the Apoſtle in that very Caſe. God takes part with his Children, and ſo ſtrikes and Terrifies their Adverſaries Souls, as he comforts theirs; and this is to them an *evident Token*, and as the firſt *Baptiſms*, *Waſhings* or *Sprinklings* of that *Perdition*, which their Souls will be everlaſtingly Drowned in (as the Apoſtle's alluſion is in *Timothy*) if they turn not.

The and truth real Verification of both theſe ſo immediate Effects by God, and from God, (he as with a double-edged Sword ſtriking contrary Ways at once.) Multitudes of Inſtances of both kinds the Story of the Martyrs doth relate; and particularly in the Examples of thoſe perſecuting Emperors *Galerius* and *Maximinus*, as *Euſebius* hath recorded them. Inſomuch as that lamentable out-cry in the ſixth Seal, Rev. 6. 16. *Which the Kings of the Earth, and mighty Men* (the Perſecutors) are brought in ſo loudly uttering, in *ſaying to the Mountains, Fall on us, and hide us from the Wrath of the Lamb.* Mr. *Mede* and others have applied (as the Time and Order of the Viſions of that Prophecy require) unto thoſe Great Perſecutors in the Roman Empire, whom authentick Antiquity hath related to have been terrified and ſtruck with Horror, by God and the Lamb, in prodigious extraordinary Ways of Confuſion; and thoſe Terrors, ſuch as Stories have related them, as were the livelieſt Repreſentations of that *Great Day of Wrath*, ver. 17. And are therefore ſet out under the Notion thereof, as having been to them the very imperfect beginnings of it. This for the Argument from the inſtances of wicked Men.

II. The Argument is as ſtrong, though not ſo direct, from the inſtances of Holy Men.

For, 1. This Diſpenſation to them, is not only an Argument in common with other Afflictions of *this World, in their being a manifeſt Token of the Judgment of God*; and that therefore a ſure and certain Judgment is to come upon the Wicked, as he there argues. 2 Theſſ. 1.9. But this kind, being a Judgment of a ſpiritual Nature (as immediate inflictions of Wrath are) and properly belonging unto Souls, as they are the Subjects of the other World: It argues therefore upon a more proper Account, that the Puniſhment to come is of the ſame Kind therewith.——And ſuch they muſt needs be, unleſs we will ſuppoſe, that God whips his own Children in this World with Scorpions, but wicked Men in the other World, but as with Rods in compariſon of them. For it muſt be acknowledged, that theſe God's own blows, from his own immediate Hand, are ſorer, and cauſe Wounds of a deeper Blew, than what are given by him through Creatures. Surely God hath not laid up gentler Rods for the wicked in Hell, then he puts in ure towards his Children: *Have I ſmote them as I ſmote thee?* Iſa. 27. 7. *I will correct thee in meaſure*, Jer. 30. 1. not ſo *them*. The equity of thoſe ruled Caſes, (which the Reader may conſult) *Jer.* 25. 15, 16, 17, 28, 29. *Luke* 23. 31. and 1 *Pet.* 4. 12, 17. do hold in this, and give us Warrant in like manner to argue, That if his own Children do Drink of ſo *bitter a Cup* here: then ſurely You, the *Wicked of the Earth*, ſhall much more Drink of the very ſame. And theſe Scriptures alleadged, and the ſtrength of this our Inference, are all reſolved into that of Pſal. 78. 8. *In the Hand of the Lord is a Cup, whereof the Wicked of the Earth ſhall* (finally) *drink the Dregs.* And the Force therefore lies in this, That if ſuch kind of Judgments and *fiery Trials* as theſe (I allude unto that Speech of the Apoſtle) thus falling upon their Spirits from God himſelf, do *begin* at ſome of *the Houſhold of God*, then *where will the Ungodly and Sinners appear?* For his own People do but begin in this Cup to them who are to drink the Dregs, whereof themſelves have but the Droppings.

2. This diſpenſation of *Impreſſions of Wrath*, when it doth befal either the Godly or the Wicked, although there are differing Ends and purpoſes from God towards either; yet as they are one and the ſame in Subſtance (as other Afflictions are) ſo alſo they meet in this one and the ſame Iſſue, namely, to be an Evidenee and Demonſtration what *Hell it ſelf* in

the Extremity of it is. For as in the *Wicked* they are imperfect Teſtimonies of what they ſhall undergo, to the End they may repent; ſo in the *Godly* they are Evidences of what they have deſerved in Common with thoſe, and all wicked Men; and to ſhew that they are *alike Children of Wrath, even as others*; alſo unto them, they are ſenſible Experiments of what they ſhould have undergone, but that Chriſt hath ſaved them *from the Wrath to come*, that ſo they may be thankful, and love much. And many other holy Ends there are; yet ſtill ſo, as theſe contrary Lines do Centre in this, that Hell is prelibated and taſted by the one as well as the other.

Epheſ. 2. 1.

But for a clear Eviction, that theſe *Terrors* in the *Godly* are no other than the very *Shadow of Death*, or *vive* and lively Reſemblances of what Men feel in Hell; Hear what themſelves ſay of it, whilſt under the Senſe thereof. Firſt, *Heman* for all the reſt, while you find him as with his Mouth put in Hell, into the very Duſt of Death, bemoaning himſelf thus, ver. 5. *I am free among the Dead, like the Slain that lie in the Grave, whom thou remembreſt no more: and that are cut off from, or by thy Hand.* When he ſays [*Slain*] it is in Language, the ſame which Chriſt uſeth of that Execution, Luke 19. 27. *Slay them before me.* And the whole of it is all one, as to ſay, My condition is like unto a Man's that is in Hell; and in ſome reſpects the ſame. Not that it had the ſame Conſequents, all Effects of Deſpair that Wrath hath upon the Damned: but in reſpect it is God's hand that inflicteth it, and alſo the ſame Wrath it ſelf he felt; And *David* who had experimented them, expreſly terms them *the Pains and Sorrows of Hell*, Pſal. 18. 5. and 116. 3. and elſewhere. And *Jonah* ſays the like, whilſt he was in the Whale's Belly for his Rebellion againſt God. Compare for this, *Heman*'s Speeches, *Pſal.* 88. 6, 7, 16, 17. with theſe of *Jonah*, chap. 2. 2, 4. And ſo you have out of their own Mouths this Aſſertion verified; and the Conſequence we have inſiſted on, confirmed.

Pſal. 88.

CHAP.

CHAP. VI.

A Third ſort of Proofs from Reaſons. 1. God's Juſtice. 2. Avenging Wrath, otherwiſe not ſatisfied. A Demonſtration added.

I Come now to the *Reaſons* of it, which will ſhew the Neceſſity of this Courſe, namely, of God's taking it into his *own Hands*. It might be wondred at, that the great God having an *Hoſt* or Army of Creatures ready to be his Avengers, ſhould over and above what they might do, himſelf ſet his Hand to this: But *God* and *Chriſt* are ſo far from eſteeming this a ſtaining of their Glory, as earthly Judges think it would be to Execute any themſelves, that this being a Trophee of regaining Honour debaſed by the Creature, they account it a part of their Glory. Thus God here challengeth it to himſelf, *Vengeance is mine*, as a Glory he would not give to any other. And *Chriſt* is ſo far from accounting, that he *ſtaineth his Raiment with their Blood*, Iſa. 63. as that he glories to *tread the Wine-preſs of his Father's Wrath alone*. He glories in it.

There are two *Reaſons* drawn from the *final Cauſes* of this Puniſhment, which makes this Diſpenſation neceſſary: 1. *It is for the Glory of his Juſtice.* 2. *It is an act of avenging Wrath*, retributing Vengeance. Which two do center in this as a third, *That it is to be Deſtruction to the Perſons* it falls upon, as the Iſſue of both. All which can never be attained but by an Execution made by God's own immediate Wrath.

I ſhall found theſe *Reaſons*, as I did the other Proofs, upon what I find Foundations for in theſe very Texts I have choſen.

1. It is an Act of Juſtice; ſo in this Heb. 10. *I will repay*; and 2 *Theſſ.* 1. 6. *It is a righteous thing in God.* Τὸ δίκαιον ἀνταποδοῦναι, to *repay again* or *recompence*, and *verſ.* 9. Οἵτινες δίκην τίσουσιν, who ſhall *pay* or *lay down a Puniſhment juſtly ſentenced*; which in *Heb.* 2. 2. is called a *juſt Recompence of Reward.* And *Rom.* 6. laſt, the *Wages or Reward of Sin.* And this is the laſt Paiment, and all that for ever, Sin in them, or God for Sin, ſhall have; and therefore that whereby the Glory of God is to be fully recovered.

2. It is an Act of avenging Wrath, as in both theſe places is expreſſed.

Let us ſee what evidence of Reaſon each of theſe apart do afford, much more put together.

1. *Juſtice.* Concerning that the Aſſertion is, That if there be a *Satisfaction* made for *Man's Sin* unto God's *Juſtice*, but ſo far as it may be attained upon the Creature to be puniſhed in Hell, God himſelf will ſet his immediate Hand to it, and Juſtice requires this.

1. I ſay, *A Satisfaction, ſo far as may be attained* upon the Creature that hath ſinned, and which is to be the Subject of this Puniſhment. I put this in, becauſe otherwiſe it muſt be affirmed of Chriſt alone, that he gave full Satisfaction unto God's Juſtice, in whom there was ἔνδειξις δικαιοσύνης Θεοῦ, a *Manifeſtation* or *Demonſtration of God's Juſtice for Sins that were paſt*: yet ſtill, as although a full Satisfaction can never be had from or upon the Creature, (therefore in Hell they always Suffer) yet God doth recover what can be had, and paieth himſelf out of them as far as it will go; as thoſe Phraſes, *Paying the utmoſt Farthing*, Mat. 5. 26. and, *Selling them and all they had to make Money thereof*, Mat. 18. 25. do ſhew. Rom. 3. 25.

2. In this Caſe, that which Juſtice will require unto any tolerable Equitable ſatisfaction in this Puniſhment, is, that as Exact a proportion be obſerved, as poſſibly there may be, and as the Subject is capable of. The Juſtice of God *as it is according to Truth*, ſo exactneſs and Equity: and the work of

God is perfect in every kind; and performed in due Weight, Number and Meaſure, but above all elſe where Juſtice is profeſſed. You may hear Juſtice ſpeak in *Iſaiah*, chap. 59. *According to their Deeds*, [accordingly] *he will repay Recompence to his Enemies*. There is an [*According*] and an [*Accordingly*] to that: So as all due Meaſures and Rules of Proportion every way ſhall be obſerved. Which Meaſures being ſet out in this matter, will evidently demonſtrate that God's immediate Hand is neceſſarily required thereto.

1. Let the Demerit of Sin be weighed: And for that in the General, I refer unto the firſt of theſe Treatiſes of the Heinouſneſs of Sin. And we ſhall find, that although the craſſer part of Sin is an inordinate Luſting after, or Enjoyment of things created, or ſinful Comforts in Creatures; yet that the great and Foundation-Evil of it lieth in an Averſion or turning off from God, and therein and thereby there is a reflecting upon God an immediate Slight or Undervalue, to an Infiniteneſs of Diſhonour and Contempt caſt upon his Goodneſs, Bleſſedneſs, that is to be had in him; as alſo to his Soveraignty, Prerogative, Supremacy, Holineſs, *&c.* which are ſhewn forth and laid at Stake of every of his Laws, whereof Sin is the Tranſgreſſion. Now if indeed it could have been ſuppoſed, that Sin were nothing elſe but that groſs and craſs Part ſpoken of, the Injoyment of Creatures, than a Puniſhment by Creatures only, might equivalently have been even with that its Obliquity of debaſing its own Excellency unto Creatures: But it being an immediate Reflection upon God himſelf, none can fill up the Proportion of a meet and full Puniſhment, which Juſtice doth require for this, but God himſelf. I may make uſe of *Eli's* Speech, 1 *Sam.* 2. 25. *If one Man ſin againſt another, the Judg ſhall judg him, and revenge it: but if againſt God, who ſhall intreat for him?* Thus he. And upon the ſame or like ground of Reaſon I infer, If one Creature wrong another, a Creature of the ſame kind can revenge it. If a Man ſhed Man's Blood, ſo far as it is wrong to the bare Creature, *By Man ſhall his Blood be ſhed*; ſo ſays the Law in relation to Man's Day in this World: But if Man ſin againſt God, who ſhall recompence it, when God's Day comes wherein he is to be glorified? None, ſo as to give Satisfaction to his moſt exact Juſtice, but God himſelf.

Yea further, if we retained to that Opinion of many learned Men, That *Adam*'s Injoyment of God for ever, in that holy Eſtate of Innocency, ſhould have been of God, but as manifeſted in and by Creatures, and his holy Law, and not as in himſelf, or as in Heaven, *&c.* yet this would not ſerve for a Rule whereby to eſtimate, or make Proportion, that therefore this Puniſhment ſhould oppoſitely be only *from God, by and through Creatures*. For whatever his Injoyment ſhould have been, whether of God mediately, or of God as in himſelf immediately, I diſpute not: yet to be ſure when God was caſt off by him, or is by us immediately and directly reflected upon, [*even God as God*] which is that, whereby every Man's Sin is heightned in *Rom.* 1. 21. the meaning whereof is, that *God as in himſelf* is debaſed by Sin. So that as the Apoſtle ſays in the like Caſe, *Rom.* 5. 15. [*Not as the Offence, ſo is the free Gift.*] On the contrary, upon the like ground, *Not as was the Caſe or Merit of* Adam's *Righteouſneſs, ſo is the Demerit of Sin*; and ſo, nor of Puniſhment. Becauſe there is ſo tranſcendent an Undueneſs, yea, an Injury done to the great God himſelf by the Creature in Sinning, over and above the Proportion of all created Grace or Obedience. For all Obedience was due, and all Man's Reward in obeying was from the mere Goodneſs of God, which he, and his Obedience, and all depended upon: and ſo the Proportion thereof is no way to be look'd at, either as the Meaſure of the Evil of Sin, or of what is to be the Puniſhment thereof. Sin we are ſure is ſo great an Evil, as no mere Creature, but Chriſt God-Man, and his Obedience or Suffering, could have ſatisfied God for, in the behalf of another. And why may it not alſo be ſaid, that as none but he, that was *ſubjective* God, could ſatisfy God for the Demerit of Sin, committed againſt God *objective*? ſo that Sin is ſuch an Evil, as cannot in the Sinner himſelf be throughly puniſhed unto the Satisfaction of Juſtice, but by God himſelf efficiently; that is, God to be the Inflicter thereof immediately.

A ſecond equitable Rule of Proportion, that Juſtice (requiring the fulleſt Satisfaction that may be had) will exact, is, that the *principal Author and Actor in the Sin ſhould principally bear the Puniſhment.* This not only Vengeance (which is the ſecond Topick) doth in a more eminent manner aim at, and affect, but Juſtice doth call for it alſo; the Juſtice both of God and Men. Now the Principal in Sin is known to be the Soul of Man. Which I ſhall urge, when I come to ſhew how Vengeance alſo ſeeketh to wreck it ſelf thereon. That which ſerves to my preſent purpoſe (which is this, that in the Point of Satisfaction, to be made unto God's Juſtice, it is moſt proper for God himſelf to puniſh Sin in the Soul) in order thereunto, is,

1*ſt*, To enquire, What is it in the Soul or Spirit of Man, which God, when he comes to deal ſtrictly and down-rightly, as a Judg of Mens Souls, hath principally to do withal? All muſt acknowledg that it is Conſcience that hath to do with God as a Judg: for it muſt be that in Man, which is the moſt proper Seat of the Guilt of Sin, which Guilt is the Obligation unto Judgment and Puniſhment. And this to be Mens Conſciences, the Scriptures hold forth, and every Man's own Soul feels. Hence alſo to be purged from an evil Conſcience, is all one, and to be perfectly acquitted from the Guilt of Sin. And for God no more to remember our Sins, or to be atoned with us as a Judg; is all one as to ſay, that we on our parts have no more Conſcience of Sins, *Heb.* 10. 2, 3, 10, 11, 17 Verſes compared. Conſcience is that part of the Soul, whereby God as the Judg arraigneth every Man. It is the Hand which a guilty Soul holds up at God's Bar for all the reſt of Man; and is God's Witneſs within Man againſt himſelf, *Rom.* 2. 15. and that in order unto Judgment, as follows in *ver.* 16.

Again, 2*dly*, I enquire, when it ſhall come to the Execution of the Puniſhment ſentenced? What is it in the Soul or Spirit of Man that is moſt directly and naturally capable of Anguiſh and Torment, and what that part is, which God may moſt properly ſtrike a Man's Soul in, when he would rebuke him for Sin? Certainly, ſtill a Man's Conſcience. All Beaſts have one tender Part above any other, that moſt grieves them, if ſmitten: This, in guilty Man is Conſcience. We ſee it in *Cain* and *Judas*, God burnt them both in this Hand; in the Hand of Conſcience in this World.

Having by theſe two Enquiries, ſtated the Principal, both in Guilt, and in being the Seat of the Execution; I ſhall for the Proof hereof, as alſo in order to the clearer making forth the Argument before us, namely, *That Juſtice requires God's immediate Hand*, &c. I ſhall in a more ample manner ſet together theſe five enſuing Aſſertions.

1. That Conſcience, and the intellectual or underſtanding Power in Man's Soul, are God's *Engagee*, and the Principal in a double Reſpect. 1*ſt*, Conſcience is reſponſible for the whole in Man: or if you will, Principal in the Obligation. As being that, which, by its own Acknowledgment of a Judgment made unto God when he ſhall come to judg, binds over it ſelf, and with it ſelf, the whole Soul for the Payment. And upon that Account is to be reckoned the chief *Obligee*: and therefore the Execution is juſtly to be ſerved upon it, and through it upon the whole Soul. 2*dly*, If we take in together with Conſcience, the underſtanding part in Man; the *Intelligentia*, or the Spirit of the Mind in the Summity of it; that is, really to be accounted alſo the Principal, in reſpect of its ſhare in the very Acts of Sinning; ſo as juſtly the Guilt of every Act is refunded upon it as the principal Actor. For it is betruſted by God, with the Steering and Management of the whole Soul, with the Conduct of it, as the General. By reaſon of that Light, God at firſt ſeated in it, it was appointed for ever to be the Guide and Leader of the Will and Affections. And therefore God juſtly requireth the Account, or the Defaults and Miſcarriages of the whole, at its Hands. According to the Enquiry of thoſe Rules declared concerning Rulers of the People, *Jer.* 5. 4, 5. *Theſe have known the Way of the Lord*, &c. As alſo from that other like to it, given forth touching the Prieſts, and which we find ſo often inculcated in *Ezekiel*, *I will require their Blood at the Prieſts Hands.* And all theſe founded upon one

and the ſame common Ground, common unto Conſcience with theſe; namely, Conſcience and Knowledg there being the Guides: And yet, in that Conſcience gives but an ineffectual weak warning againſt Sin (which ſhould powerfully ſway the whole) and the Spirit of the Mind, or the practick Underſtanding doth ſtill wickedly give ſecret Conſent unto Sin, *&c.* Hence therefore that Denunciation in *Ezekiel* holds, that God will *require the Blood of* [the Soul] *at his Hands.* Although the *Soul* (the Will and Affections) *do periſh too,* in their Iniquity, as it is there ſpoken. And, for this Cauſe it becomes Juſtice to puniſh this chief Agent and Offender, or this great Miniſter of State in Sinning, and to make theſe the Seat of the Execution above any or all other Faculties.

2. It will furthermore agree with the Rules of Juſtice, yea, it will be a ſpecial Trophy unto Juſtice, to have *Sin it ſelf* in the Guilt of it, made as far as poſſibly, to be it's own Tormentor, and Inſtrument of the higheſt Puniſhment in and unto the Soul that hath ſinned. There is *no Sword like unto that,* will Juſtice ſay, to ſlay a Sinner withal. It is of all other the moſt proper and exquiſite way of puniſhing. For the Sinner to *eat* (for ever) *of the Fruit of*
Prov. 1. 32. *his own Ways, and to be filled with their own Devices; and their Iniquity to ſlay them.* This is the juſteſt and higheſt Doom which Wiſdom it ſelf can invent, or God's Power execute. The very ſame doth *Jeremy* alſo ſpeak, *chap.* 2. 19. *Thine own Wickedneſs ſhall correct thee: know therefore, and ſee, that it is an evil thing and a bitter, that thou haſt forſaken the Lord thy God.* Certainly for the Sinner to feel in the moſt intimate and immediate manner that may be the Bitterneſs of the Guilt of Sin; and to find that *that,* above all other Puniſhments that can be inflicted, is the ſharpeſt and ſevereſt; this is a tranſcendent Strain of Juſtice indeed. Now this is moſt exquiſitely accompliſh'd through that proper Capacity which Conſcience and the intellectual Part in Man have as to this very thing: And in their being the Seat of the *Guilt of Sin,* they are thereby further fitted to become the Veſſel or Receptacle of this the higheſt Puniſhment. This is in a great meaſure verified by that in *Iſa.* 59. 11, 12. *We roar all like Bears:* And what was it that cauſed this? *For our Tranſgreſſions are multiplied before thee, and our Sins teſtify againſt us: For our Tranſgreſſions are with us;* (they dwell with and poſſeſs us, and we poſſeſs them, as *Job* alſo ſpeaks:) *And as for our Iniquities, we know them.* It was their very knowing of their Sins, as ſet on by God, that made them thus roar, which is the loudeſt and wildeſt Tone of Grief, and Note of inſufferable Torment. And obſerve, how that that Knowledg had two things in Contemplation, which cauſed the Roaring. 1*ſt.* Sin, together with the Wrath of God, *our Tranſgreſſions are multiplied before thee:* And ſo they had God in their Eye as a Judg; which thoſe Words ſhew, *We look for Salvation, but it is far from us,* ver. 11. And, 2*dly. They teſtify againſt us.* This was the Accuſation of their own Conſciences themſelves. So as it was Conſcience which was the Seat, the Habitation, (as it were) where theſe two took up their Dwellings, continually quartered upon, and poſſeſſed. *Jeremy* ſays the ſame, *To ſee and know how bitter a thing it is to ſin,* &c. And though theſe Scriptures ſpeak not immediately of Hell, yet they do clearly point out to us, what, and wherein the moſt exquiſite Puniſhment of Sin lieth, and by what effected; namely, *Knowledg of Sin and Wrath:* whether it be in Men in forerunning Anguiſh in this Life, or hereafter in Hell in the Fulneſs of it.

3. It is not, nor can it be the mere ſpiritual Evil that is in Sin, as *Sin is Sin,* and an Oppoſite to *true Holineſs,* and as it ſtands in a Contrariety to the Holineſs and Goodneſs of God; that is not it which Men in Hell ſhall ſpiritually know and ſee, ſo as to lay to Heart the Evil thereof in that reſpect: No, for that is the peculiar Effect of Grace, and proper to the Saints; even as to ſee the Beauty that is in Holineſs as it is Holineſs, likewiſe is——It is therefore Sin in the bitter Effects thereof only, whereby Souls ſtill remaining wholly ſinful, (as thoſe in Hell do) can come to know this *Bitterneſs of Sin.*

Now to proſecute this: The Evil of Sin is not ſufficiently or perfectly felt, no, not in the Effects of it, by the Conſcience of a Sinner, (ſo as it may be) until it be felt in that which is the higheſt, and moſt tranſcendent, and proper,

per, moſt immediate and firſt-born Effect thereof, of all other. And that is no other than the Wrath and Indignation of the all-powerful God: For that his Wrath ſhall break in upon the Sinner, and ſo conſidered, it is the moſt proper Effect of all other of the Demerit of Sin, God being ſtirred up and provoked thereunto by Sin. *Do you provoke the Lord to Jealouſy?* 1 Cor. 10. 22. The like, *Jer.* 7. 19. Sins are as a Heap of Charcoal, wicked Mens Conſciences the Oven, and God's Wrath the Fire: Let this Fire be put into this Coal, and let both meet in a guilty Conſcience, and it inſtantly becomes a *fiery Oven* within it ſelf. And as concerning all other Puniſhments, I may ſay it, That all other, of what kind, or from whomſoever, although they are all the Effects and Deſerts of Sin, according to that in *Jeremy: Thy Way and thy Doings have procured theſe things to thee, and this is thy Wickedneſs*; as it follows there in *Jer.* 4. 18. Yet ſtill theſe are all of them deficient, and fall ſhort in repreſenting unto the Heart and Conſcience the Demerit of Sin, even ſo far as by the Effects it may be known, and the Soul yet further is capable to feel: But if once the Wrath and Indignation of the Great God come into the Soul and Conſcience, this, when felt, doth bear ſome anſwerable Proportion, as an Effect, unto ſo great an Evil as Sin is, which it hath deſerved; and when revealed unto and impreſſed upon the Sinner's Conſcience, it hath alſo the fulleſt Dimenſions of ſuch an Evil (even to the Sinner alſo) as Sin juſtly deſerveth, as far as any way the Creature is capable. Then it is that the Sinner feels and takes in the Evil of Sin, not as in ſecundary outward Effects only, (and ſuch all other Puniſhments whatſoever are in Compariſon to the Wrath of God, and therefore fall ſhort) but in this Caſe it feels immediately the Demerit of Sin, in that which is the Cauſe, the only Cauſe, the higheſt Cauſe of all other ſecundary Puniſhments which Sin hath alſo deſerved, whereof it alſo is the Cauſe. And this Diſpenſation of immediate Wrath riſeth up unto the exacteſt Demonſtration of the Evil that is in Sin, which any way from Effects can be made or given unto the Creature.

4. Of this immediate Wrath (as it is an Evil of Puniſhment) the Conſcience and intellectual Part in Man's Soul is not only capable to be made the Veſſel, the Receptacle thereof, but it lies immediately expoſed unto it. It is *bare and naked unto him with whom we have to do*, Heb. 4. 13. as in reſpect to God's Knowledg, ſo of God's puniſhing, as I have elſewhere ſhewn. Conſcience is as an open Door or In-let; or as an open Window is to the Sun, ſo is it to God, for him to come in at any time. That when-ever God will but take upon him to perform and execute the part of a Judg and Avenger, a Conſcience that is guilty, lies expoſed nakedly and barely unto his Anger, to receive the Strokes and Impreſſions of it. For I ask, What is *God's Juſtice againſt Sin*, but his *juſt Anger* againſt Sin? (as *Rom.* 3. 5. the Original hath it.) And what is a guilty Conſcience, but that in Man that is naturally ſuſcipient or apprehenſive of it? And theſe two are ſuited as Faculty and Object, and are (as it were) made one for the other; there needs no third or other thing (if God but pleaſe to hold forth his Anger, and apply the Corroſive to the Sore, ſo this unto the Soul) to convey his own Diſpleaſure by; Conſcience hath an Ear to hear what God will ſpeak, without any *Medium* to convey the Voice. Look as Faith is a Principle peculiarly fitted to take in God's free Grace, and Chriſt's Righteouſneſs; ſuch is Conſcience (when guilty) unto God's Wrath, immediately ſuſceptive of it. If God will but *ſet a Man's Sins in order before him*, and withal ſay unto Conſcience, *I am angry*; yea, look but angrily, and preſent himſelf as ſuch; then Conſcience inſtantly, like the ſenſible Plant, is ſtruck, ſhrinks, and falls down. *For if God be angry but a little*, as *Pſal.* 2. laſt, *and rebuke us in his Anger*, Pſal. 6. 1. then, *at the very Rebuke of his Countenance we periſh*, Pſal. 80. And it is moſt certain that God can reveal his Anger to the Soul immediately, as well as his Favour. And what is this Puniſhment we are ſpeaking of, but *the Revelation of the righteous Judgment of God, revealed*, as before others, ſo principally to a Man's own Soul? as *ver.* 9. And what is that Judgment, but God's Judgment, expreſſed, as in ſentencing, ſo in ſhewing his Anger and Wrath againſt Sin? as the whole Stream of that Scripture ſhews. It is therefore the Wrath and Face of God and the Lamb,

when diſcovered, which a guilty Conſcience flies from, *Rev.* 6. 16. That, as *Luther* ſays, *Animus ſibi malè conſcius potius ad Diabolum ipſum ferretur, quam ad Deum accederet*; It had rather be brought before the Devil, and ſee his Face, than ſee God's. *Terror of Conſcience*, what is it, but all one with God's Wrath in Conſcience? See it in its contrary. *Peace* (which we call *Peace of Conſcience) which paſſeth Underſtanding*, is rather denominated the [*Peace of God*] *which paſſeth Underſtanding*, Phil. 4. 7. than *Peace of Conſcience*, although Conſcience be the Subject pacified, and whoſe Peace and *Quietus eſt* it is. And in like manner, Terror is ſtiled *the Terror of the Lord*, 2 Cor. 5. 11. And theſe things may perhaps afford as true a Light towards the underſtanding of that Maxim of the Apoſtle, *Rom.* 2. 8, 9. *Indignation and Wrath*, (*viz.* of God) *Tribulation and Anguiſh unto every Soul* (as the Seat of their Anguiſh) *of Man that doth evil*, as any other: and withal ſhew how it comes to paſs, that this *Tribulation* is executed from that *Wrath*, even by the *reception of Conſcience*: For of Conſcience alſo the following Words, *ver.* 15. do there ſpeak, and that as in order unto *Judgment*, ver. 16.

5. I add, as a Corollary from this, that *Conſcience*, though it be thus naked and open to God and his Wrath, yet it is ſo great a *Secluſe*, ſo faſt and privy a Cabinet, ſo intimate a Power and Principle in and unto the Soul it ſelf, and ſo entirely reſerved unto God himſelf, who is the Lord thereof, as it is not immediately ſubjicible to, or to be broke open by Creatures; no, not thoſe who are ſuperiour Spirits to it, either Angels or Devils; they are not able to terrify the Conſcience, until it hath been firſt made raw and tender by God. God only made the Heart, and God only knows the Heart, and God only can come at, and ſtrike at the Root of the Heart. The Devils or Angels can come but into an outward Room, the *Fancy*, and caſt in Images thereinto; the Fancy being the Soul's Looking-Glaſs, wherein it vieweth its own Thoughts, and from which it takes off into it ſelf the Species that are caſt in there: Alſo they may ſtir bodily Paſſions, (both which I have elſewhere ſhewn) but they cannot enter into the Cloſet of the Soul. God only is *intimior intimo noſtro*, as the Ancients expreſs it; *God only is greater than our Hearts*, as the Apoſtle expreſſeth it. Conſcience is a Book ſo faſt claſp'd, as it is God's Prerogative alone to open it, which he then at that Day will do: and thereunto that likewiſe may be applied, *He openeth, and none ſhuts; and he ſhuts, and none opens.* That Speech holds as true of Conſcience, as of any other thing. And as it is a Book which he alone can open, ſo in which he alone can write over every Man's Sins, not with Ink, but with Wrath, which like *Aqua fortis*, every Letter of it ſhall eat into the Soul. According unto that in *Job*, *Thou writeſt bitter things againſt me, and cauſeſt me to poſſeſs the Sins of my Youth*, Job 13. 26. Let no Man therefore imagine, that Devils are the greateſt Tormentors of Men, or of their Conſciences in Hell: Or if any would affirm it, I would demand, Who it is that torments the Conſciences of Devils themſelves? Certainly none but God. They now believing there is a God, do tremble; but in Hell they fear him, and for ever have to do with him. And it is as ſure, that the ſame God, with whom thoſe Spirits and their Conſciences have for ever to do, the Conſciences of Men ſhall alſo.

And as for all other mediate or outward Ways of Judgments executed, in which the Wrath of God is revealed from Heaven but as at the ſecond hand, take the ſoreſt and ſevereſt of them that ever God executed by Creatures; yea, ſuppoſe all of the ſeveral kinds of providential Judgments (I call them ſuch which are executed upon Men in this World afore-hand) which God hath, *as Judg of all the World*, in his riding Circuit through all Ages ſince the Fall, *revealed his Wrath from Heaven* by, againſt all ſorts of Unrighteouſneſs of Men, (as the Apoſtle ſpeaking of theſe Judgments, ſays in *Rom.* 1. 18.) ſuppoſe, I ſay, they were let fly upon any one Sinner all at once, yet would they not reach or touch that Man's Conſcience, further than as God ſhould, over and above the efficacy of them, ſtrike the Conſcience it ſelf with his Anger and Diſpleaſure, revealed more or leſs by himſelf therewith. And although in all ſuch Judgments, his goings forth are as of a Judg, and he accompanies ſuch Judgments more or leſs, but as with ſome ordinary light and glimmerings of an angry Deity; yet his coming as a Judg upon Mens Conſciences, at the *Day of Wrath, and Revelation of the righteous Judgment of God*, (as if he had never revealed his Wrath before) this is another manner of coming, and ſhewing himſelf a Judg indeed, rendring Indignation and Wrath upon the Souls of Men: and of that Judgment it is the ſame Apoſtle in the ſecond Chapter treats, as of that other in the former.

And I may ſay of all the former, in compariſon to this latter, that they all are but as the Batteries of the Out-works, and as Bullets ſhot againſt the Walls in a Siege, which may indeed terrify the Inhabitants, and make them tremble; and ſo theſe the Soul, as by remote effects in the Suburbs of it. But the latter is as ſhooting in of Granadoes, which have been laid up with him in his Treaſury, carrying Fire from thence in them, the Fire of his fierce and soreſt Indignation; and theſe himſelf alone can ſhoot into the Inwards of Mens Souls. And this is as ſhooting Fire into the very Magazine, into that which is the moſt inward in the Soul, and fortified againſt the entrance of all created Powers; the Magazine where all the Gun-powder lies, that is, the Guilt of a Man's Sins; ſo as there needeth nothing elſe to blow up all. If his Wrath doth but touch, it takes, and ſets all on Fire.

Deut. 32.
Rom. 2.

Yea, give me leave upon the ſame ground, and by the like reaſon, further to ſay, That all the material Fire in Hell, by which the Soul ſhall and will ſuffer by way of a Compatibility, (as it is termed) or ſuffering by and with the Body an unſpeakable Torment, and this for the Sins a Man is guilty of; yet theſe Flames nor theſe Puniſhments (taken materially, and abſtracted from this Revelation of God's Wrath) would not break into Conſcience, not until God did therewithal break in with the Fire of his Wrath, and make the Conſcience and intellectual Spirit of the Mind, a fiery Oven within it ſelf, as the Pſalmiſt expreſſeth it in *Pſal.* 21. 9. almoſt in theſe very Words.

This being the ſtate of Matters between God the Judg of all, and the Souls and Conſciences of Sinners, as touching that due and equitable Puniſhment for Sin, and the execution thereof, which Mens Souls are capable of; I ſhall now compleat the Reaſon why the Juſtice of God ſhould move him to be willing; yea, and that there is in reſpect unto Divine Juſtice a kind of requiſiteneſs (if not neceſſity) for the Great God to take this courſe, to puniſh the Sinner by the Revelation of his own immediate Wrath: and this I ſhall do, by gathering together what hath been ſaid, from which the Arguments for both theſe two Aſſertions that follow, lie fair.

1. *That God for his Juſtice-ſake ſhould be willing.* For Conſcience being the principal Engagee obliged unto God as a Judg, and the underſtanding Power in Man the eminent Tranſgreſſor; and both lying ſo naked and immediately expoſed unto God's Wrath, and capable to receive the Revelation of it. An Anguiſh made thereby in the Soul, is the moſt proper, natural, ſuitable Reward unto Sin, to pay the Sinner home in his own Coin, as alſo the moſt ready, direct and ſhort way for God to take.

If therefore we ſuppoſe Juſtice be left to have but its free and full courſe; if *Juſtice* (according to the Prophet's Language, and God's own Rule and Direction given unto us) *run down as Waters, and Righteouſneſs as a mighty Stream*, in its proper natural Channel, and ſo as to fall into that moſt capacious Veſſel or Receptacle that is in Man to receive it. Again, if Divine Juſtice hath a will to put and lay its Charge and Execution where principally it is to be laid, even againſt the Principal, whether in the Obligation for Sin, or in the guilt of the Act of ſinning. Or if it be deemed, that Divine Juſtice will take a recovery where the fulleſt and faireſt Advantage lies, and recover his principal Debt of that which is the principal Debtor; and from that in Man which is capable to afford the moſt due Satisfaction and Puniſhment, as being that which is the Treaſury of all the Guilt of Sin, and moſt exquiſitely capable to ſuffer, and thereby to make fulleſt payment for all: Then we may conclude that aſſuredly God is willing to wreck his juſt Anger, and in his Wrath to break forth upon the Conſcience and intellectual Faculty of the Sinner in Hell, by the immediate Revelation of his Wrath, and that upon all the Accounts fore-mentioned, thereby to puniſh it.—And we may well ſuppoſe that his Juſtice is willing to do this, becauſe God is (as the Pſalmiſt with an *Emphaſis*) *Judg Himſelf,* Pſal. 50. 6. and *judgeth for Himſelf,* Prov. 16. 4. and for the Recovery of his own Glory, and Revelation of his Righteous Judgment. And this Courſe of immediate Wrath being a way above all other ſo natural, ſo ready, ſo direct, ſo compendious, and ſo ſuited to the demerit of Sin, (as hath been ſhewn) we may well think that God will be rather *willing to ſhew his Wrath* (as the Apoſtle ſpeaks) this way, (if we could ſuppoſe there might be another) becauſe this ſo falls in with, and agrees unto the Rules and Proportions of Juſtice fore-mentioned, which are moſt near and ſacred to him.

2. The ſecond Aſſertion, That it is alſo requiſite, yea, neceſſary, (I ſpeak it, as in relation to Juſtice attaining its Ends.) For all *mediate Puniſhments* executed by Creatures being deficient, as unto that wherein the very Eſſence of this Puniſhment lies, they all not reaching the Inwards of the Spirit of the Mind and Conſcience; and ſeeing that without God's Wrath revealed therewith by God himſelf, all ſuch Puniſhments would not compleat the Juſtice of God in a Puniſhment in any tolerable meaſure ſuitable: Then if Juſtice will have its perfect Work, and bring its Suit againſt the Sinner unto the ultimate iſſue, it is requiſite God himſelf put his immediate Hand to the Execution; otherwiſe this Work of Juſtice will not be perfect, (as yet every of his Works in their kind are ſaid to be:) and ſo he ſhould not only fall ſhort of ſatisfying his Juſtice, but alſo by not doing that towards it which is in his power to do, and which he is Lord of, he ſhould not in any tolerable meaſure content it: Eſpecially if we further conſider, that when all is done that can be, this Puniſhment will not ariſe to a perfect Satisfaction, (for the Creature's Puniſhment will not afford it, and therefore it doth for ever ſuffer) but only unto what may be had out of them towards it. I ſhut this Point up therefore with this, that *if God be Judg Himſelf, he will do this Work Himſelf,* which none elſe can perform for him, and without which all elſe would be utterly imperfect and defective. For, upon what hath been afore argued, I may ſay of all other Puniſhments and Puniſhers (although ſet by God upon a Man) what the Apoſtle ſays of thoſe legal Ordinances, (though inſtituted by God for his Worſhip) *That they could not make the Servise perfect, as pertaining to the Conſcience*: So, nor all outward Torments, take them alone without God's Wrath accompanying them, they cannot make a perfect or compleat Puniſhment as *pertaining to the Conſcience.*

And all this alſo ſhews one ſufficient reaſon of Difference, why earthly Kings and Judges leave the Execution of Traitors and Offenders wholly unto others; becauſe they have no more Power, as in reſpect of Execution, to inflict a condign Puniſhment than other Men; but others can do it as exquiſitely, and their Juſtice be as fully ſatisfied thereby: but it is not ſo here. And for theſe cauſes God is ſo far from ſtaining his Glory thereby, (which other Judges would eſteem to be ſo) as that it is the only way fully to recover his Glory. And ſo much for that Argument drawn from ſatisfying of Juſtice.

A ſecond Reaſon is drawn from ſatisfying of Vengeance, or Avenging Wrath as againſt Enemies, which heightens Juſtice, Thus in many Places in the Old and New Teſtament, *Deut.* 32. *Rom.* 12. 19. 2 *Cor.* 10. 6. *Rev.* 6. 10. in which laſt place God is ſtiled both a Judg and an Avenger; [*Judg* and *Avenge*] ſay the Saints there. A Judg moſt commonly doth Acts of Juſtice in the behalf of others; but an Avenger is one that doth, or ſeeks Juſtice in his own Cauſe, and in his own Behalf and Intereſt; therefore the next a-kin, ſeeking the Life of a Murderer, was termed an *Avenger of Blood.* Now God is more nearly concerned in this, than any Creatures can be, in what may concern Vengeance in them, for whatever Injury. This is therefore *Pœna Vindictæ,* as of one enraged and provoked; Patience having been abuſed, as *Rom.* 9. 22. and ſo is turned into Fury.

Now there are two Properties of Vengeance, from whence I argue this, being put together.

Firſt, That it is the property of Revenge to vent it ſelf upon that which is principal in the Injury, and to make that the Veſſel of its Wrath, it will never be ſatisfied elſe. Now that is the Soul of Man, which is the chief Seat and Subject of the Corruption of Sin, the chief Cauſe of the Act proceeding from thence, and that in which the Guilt ariſing from both doth principally abide. The Body is but inſtrumental in what the Soul doth; yea, and in ſome, and the greateſt Sins, the Soul hath the ſole and immediate Hand: This Soul therefore which is the chiefeſt Veſſel of Sin, muſt be the chief Veſſel of Wrath: *Indignation and Wrath upon every Soul of Man that doth evil,* Rom. 2. 8. whereof this undeniable Inſtance is given by God, that the Soul is it that ſuffers for the whole Man until the Reſurrection, as the Inſtance of the Rich Man ſhews: and it muſt be no leſs an immediate Sufferer, although not the alone Sufferer; but much more, after the Day of Judgment, unto Eternity.

A ſecond thing which Vengeance affecteth is, that the Perſon that wrought the Injury die by the Hand of Himſelf, that is, the Avenger; *It loves to do that Work it ſelf.* And this eſpecially holds good in this Cauſe of God; and ſeeing it is to recover Glory to God by ſhewing Vengeance, He *comes to be glorified, rendring Vengeance from the Glory of his Power.*

I need not go about to form up any Argument from hence, for theſe two things, eſpecially the latter, do ſpeak home unto the Point; and being added unto what hath been ſpoken in the former Head of Juſtice, may be ſufficient.

There is a third thing which (as I ſaid) both Divine Juſtice and Vengeance do conſpire in, and that is, the utter deſtruction of that which is the principal Offender, (which is the Soul) it is the nature of Vengeance to work the deſtruction of that it is ſet againſt. And in this caſe of Sin, God's Juſtice alſo doth the ſame; the demerit of Sin is ſuch, as it exciteth Vengeance to it. And therefore in both theſe places which are my Texts, Deſtruction is mentioned as the iſſue and product of this Revenge and Wrath. So in 2 *Theſſ.* 1. 6,7. *To render Vengeance on them, who ſhall be puniſhed with everlaſting Deſtruction:* And Rom. 9. 22. *To make known the Power of his Wrath on thoſe Veſſels of Wrath fitted to Deſtruction.* Deſtroyed they ſhall be, though not in regard of Being, for they are to be Veſſels of Wrath, and therefore to be ſtill kept whole, in reſpect of Being, elſe they could hold no Wrath: and that is another Property of Vengeance, to have the Party made ſenſible of its Miſery, and that his Enemy is even with him. And therefore God upholds their Being, but deſtroys their Souls in regard of Well-being. Now that is never, till it be ſtripp'd of every Comfort, and every Corner of the Soul be filled with Miſery: for if any Corner be empty, it is not deſtroyed, it will not die.

Now this third or laſt thing doth of it ſelf afford at leaſt a Demonſtration, *ab effectis*, from the Event and Effects of this Puniſhment, *That therefore it is God's immediate Hand that inflicts this Puniſhment:* Which Demonſtration is to be added unto the former Reaſon, which was drawn from the Cauſes of it. For I argue, asking this Queſtion, What is able to fill the Soul of Man with Good or Evil? The Soul which was created in ſo large a Capacity, as to be filled with God, and with none but God himſelf; he only is able to fill the vaſt Corners of it with either. Creatures like it ſelf may afflict and torment it much, eſpecially whilſt in the Body, ſo much, as to cauſe it to deſire Death, and a being out of the Body; but the Soul they are never able to deſtroy. The Soul is a Caſtle ſo ſtrong built, as it can bear the Aſſaults of all its Fellow-Creatures, and ſuſtain it ſelf, and not ſink into Deſtruction. Nothing can deſtroy the Well-being of the Soul but God's Power. For it is ſaid, *They may kill the Body, but God only can kill the Soul.* And elſe, according to that Argument of Chriſt, *Fear not them that can kill the Body only,* &c. they were to be feared as God himſelf is, if they could kill the Soul, as God can do. For Chriſt ſays, *God is therefore to be feared,* and only to be feared, becauſe he *can deſtroy both Body and Soul.* And he redoubleth it with an Emphaſis, *Fear him, yea, I ſay unto you, Fear him,* Luke 12. 5. Indeed one Evangeliſt ſays, *Fear him, which after he hath killed, hath power to caſt into Hell,* which expreſſeth no more but an act of Authority to ſentence and caſt into Hell, as the Judg doth into Priſon. Yet the other Evangeliſt puts it upon this, becauſe he is able *to kill the Soul,* and that only *he is able to deſtroy both Body and Soul in Hell.* He ſays not barely to caſt into Hell as by way of Authority, but adds, *kills and deſtroys in Hell*, when they are caſt thither; for God is both Judg and Avenger: and therefore if it be Deſtruction, 'tis evident He only can, and muſt do the Execution. And therefore in the Text, 2 *Theſſ.* 1. 8, 9. their being puniſhed with everlaſting Deſtruction, is attributed to the Glory of his Power. Theſe are ſome of the Reaſons of this great Point.

CHAP. VII.

A fourth ſort of additional Confirmations, drawn from the Harmonies that are between it and other Divine Truths.

I Shall in the laſt place caſt in ſome Harmonies, or Congruities and Correſpondencies, which this holds, and makes up with other Divine Truths: and in ſuch Harmonies and Concords, there is much of Reaſon, at leaſt to confirm, if not demonſtrate Truths in Divinity.

1. To begin where I left. Hereby it comes to paſs, that as the Souls of Men and other Spirits were immediately made and created by God, (who is therefore in a peculiar reſpect, and with an oppoſite diſtinction to the Fathers of our Bodies, ſaid to be the Father of Spirits, and the God of the Spirits of all Fleſh) ſo that their laſt Termination or End ſhould be into and by his immediate Hands alſo; this makes up a congruous and ſuitable Diſpenſation. That look as they receive their firſt Being from him, likewiſe they ſhould return to him, as *Eccleſiaſtes* ſpeaks, as to their ſole and immediate Author and Creator; and ſo receive from him, as a Father of Spirits, their Portion at his immediate Hands. And Man's ultimate End, either way, is called their Portion, *Pſal.* 11. 6. *Mat.* 24. 51. whether it be in Bleſſedneſs as their Inheritance out of his Love, or Miſery as the Wages of their Sin. And thus hereby God himſelf is made the end, and the beginning or *terminus*, the *Alpha* and *Omega* of Souls, to whom be Glory for ever.

2. Thereby alſo there comes to paſs an anſwerableneſs and a proportion held between the two Conditions of Heaven and Hell; which the Apoſtle ſeems to make the ultimate aim and determination of God's Counſels; unto which all in this World are but Preparations, as he calls them, (thus *Rom.* 9. 22, 23.) for the ſhewing forth of his own immediate Glory; *What if God willing to ſhew his Wrath, and to make his Power known, endured with much long-ſuffering the Veſſels of Wrath fitted to Deſtruction: And that he might make known the Riches of his Glory on the Veſſels of Mercy, which he had afore prepared unto Glory?*

And thirdly alſo, It is ſaid, that after that Chriſt the Judg of All, hath delivered up his Adminiſtration and Kingdom unto his Father, then God ſhould become all in all, 1 *Cor.* 15. 28. (not in reſpect of Being) that is, not as if the Being of all things ſhall return into God again, as ſome have wickedly dreamed; or, that God's bleſſed Being, and the Creatures ſhould become one; that can never be. 'Tis a contradiction to ſay, a Creature made out of nothing ſhould come to be of it ſelf; and ſuch God in his Being is, but all in all in reſpect of immediate Diſpenſation. And ſo look as to the Veſſels of Mercy, he will then be all in all, ſo that they ſhall not need the Light of the Sun and the Moon, *&c.* (that is, the Comfort of any Creature, though all created Excellencies in the Spirit, and Quinteſſence of them ſhall be there) why ſhould it not be alſo meant that the ſame God (which makes up a Parallel, ſeeing Mens Sins deſerve it) ſhall be all in all in Hell too, in a contrary way to the other?

4. And the rather this may be thought, becauſe when God ſhall have cauſed this viſible World to paſs away, the Earth and the Heavens, we now behold (as ſome judicious Divines have inclined to think from *Job* 14. 12. and other Scriptures) either by turning them into nothing, or into their firſt Chaos: and ſo there being none (that is, of this old World) left, but pure Heaven and

Hell, (which are as two ſpiritual Places or Worlds) and therein theſe two ſorts of Creatures rational, either thoſe who are wholly Spirits, (as Angels good and bad) or the Spirits of Men, (whoſe Bodies are raiſed ſpiritual, and ſo fitted for that other kind of World) both of which are capable of Happineſs or Wo from him. That then theſe two ſorts of intelligent Natures, God and they being left thus alone, (the brutiſh part of the World being done away) ſhould have to do with him for ever immediately, either in a way of Wrath or Bleſſedneſs. And ſo God ſhall be all in all, in either Worlds; and this to be the final ending, and Cataſtrophe of all. But theſe I urge not, but only mention.

CHAP. VIII.

The Dreadfulneſs of this Puniſhment argued from all and each of the Particulars treated of in the former Chapters. That it is a falling into the Hands of God immediately: That it is the Deſtruction of the Soul: That it is for the Glory of God, and the manifeſtation of his Power: That it is Satisfaction of God's Juſtice and avenging Wrath. The Dreadfulneſs of it argued alſo from thoſe Inſtances of good and bad Men, their having ſuffered theſe kinds of Terrors in this Life. And laſtly, That it is a falling into the Hands of the Living God.

HEB. 10. 31.

It is a fearful thing to fall into the Hands of the Living God.

THE ſecond thing at firſt propounded to be handled, was the Dreadfulneſs of this Puniſhment. *It is a fearful thing to fall into the Hands of the Living God.* Which being an Inference from the foregoing Words, and not a ſimple Affirmation only, do come in with an amazing kind of Implication, wherein the Apoſtle leaveth it to our own Thoughts to conceive of, and is as if he had ſaid, *How dreadful muſt it needs be!* which I leave to your own Thoughts to conceive of, I not being able (ſays he) to utter or expreſs the Terror of it.

Hence the genuine and natural way of handling this Part, is to ſet it forth by way of Inference or Corollary, from that former Point, which we have diſpatch'd. I ſhall therefore accordingly draw forth Demonſtrations of the Dreadfulneſs thereof, from thoſe fore-cited Scriptures, or Grounds already laid in the fore-gone Chapter, which doth afford ſufficient Topicks unto this Head.

Firſt; Let us take the main Doctrine it ſelf, as in the General it is uttered here, *That it is a falling into the Hands of God Himſelf*, and not of Creatures only; and a *being puniſhed from his Preſence, and the Glory of his Power*, immediately, as 2 *Theſſ.* 1. 9. And then extend and widen your Apprehenſions, to take in how fearful this muſt be, which I ſhall demonſtrate by a comparative Gradation, raiſed thus:

I. If it were but a giving us up into the Hands of mere Creatures to afflict, and they aſſiſted by God, but with the common and ordinary concurrence of his Power, which joins with, and upholds the Agency of all things in their workings; whether in comforting us, or in diſtreſſing of us: this the loweſt Degree of ſuppoſition. And yet conſider how dreadful this Suppoſition would render to our Thoughts, ſuch a puniſhment to be: if God ſhould be but as the looker-on, and withal the ſetter of them on: or (as in the Scripture phraſe, *Mat.* 18. 34.) *but only deliver us up to theſe Tormentors.* As when it is termed a *being caſt into a Lake of Fire and Brimſtone,* ſuppoſe it were a Lake of material corporeal Fire only, wherein thy Body is caſt; and thy Soul, no otherwiſe to ſuffer than by what the Spirits of that Body it is united to, and dwells in, is by that Fire made ſenſible of. And ſuppoſe withal, the Spirits thereof were kept up, in their utmoſt ſenſibleneſs, of what torment that Fire could inflict; and thy Body continually flaming, (as the Buſh in *Exodus*) and yet never burnt up; how terrible is it for Fleſh and Blood to think but this of it! Or, to uſe another Compariſon, If a Man were bound Hand and Foot with his Mouth ſet open, and were caſt into a Pit, wherein, as in the Apoſtles Sheet, let down from Heaven, were all manner of *Creeping things,* Toads, Serpents of all ſorts, fiery Scorpions, Cockatrices, Vipers, Adders, Snakes, *&c.* Flies, Hornets, Lice, Piſmires and Frogs, *&c.* And that theſe ſhould bite and ſting thee, with exquiſite Pain and Torment; alſo creep in at thy Mouth, down into thy Inwards, gnaw and ſwell thee there. How did but one ſort of theſe Creatures, when ſent by God, afflict *Pharaoh* and all the *Egyptians?* A Man in this Caſe, ſhould endure not only the Pains mentioned, but beyond them the torture which Antipathy, Contrariety and natural Abhorrency works, which is of all other moſt exquiſite, and turns Nature backward (as of *Jordan* it is ſaid) into a recoyl; and wreſteth it againſt it ſelf, and throws it off its hinges. I need not inſtance, how by this way of Antipathy, a Cock makes a Lion roar, a Mouſe the Elephant to tremble, a Serpent or a Toad, a Spider, ſets the whole of Nature in Man into an inconſiſtency; a Man knows not how to bear up, ſuſtain himſelf, or be himſelf. But beſides what Pains or Torments, theſe, or any of theſe, can inflict.

II. Let us proceed in our Suppoſition a ſtep further. If God ſhould ſo far further aſſiſt, as to ſet his Wiſdom a-work, and that only to find out and invent, what mixture of Torments from Creatures would be moſt exquiſite of all others. As if a King (whoſe Wrath is compared to the roaring of a Lion, who yet ſets but others to Torment) ſhould but order ten Men to invent Torments for one poor Man (as the *Sicilian* Tyrants did.) Hence, *Majus tormentum ſiculi non invenire Tyranni.* And then conſider, for the Exageration of this unto your Thoughts.

1. That the Nature of Man is ſo framed, as it is capable to receive diſcomfort, as well as comfort from every Creature: the leaſt Creature hath a Sting in it, as well as Honey, unto ſomething or other, in Man's Nature, if it be applied and turned againſt it.

2. God knows all the Ingredients in the Creatures Natures; as alſo it is ſaid, he knows our Frame, and ſo therewith the ſuitableneſs of Senſe in Man's Nature thereunto. Think then what Puniſhment from their mixture, can he invent and temper; and put all the Venoms, (the dregs) into one Cup, as the Pſalmiſt ſpeaks: And as by ſome leſſer proportion we may eſtimate this, by what thoſe that know the Secrets of Nature can effect, above what other Men, as *Solomon* did.

3. Now, raiſe up your Apprehenſions from theſe two Steps of compariſon thus firſt laid: If, (as the Pſalmiſt ſays,) *He that made the Eye, ſhall not he ſee?* ſpeaking of that infinite Omniſcience in God himſelf, above what is in the Creatures: Say I then in this Caſe, if the Creatures that God hath made, may thus be ſuppoſed able to work Anguiſh to a Man, Dolour and Miſery: what then can God, the great God, that made all theſe himſelf, immediately inflict? As the Prophet *Iſaiah* ſlighteth the *Ægyptians* and their Aſſiſtance, *Iſa.* 31. 3. Thus, *Their Horſes are Fleſh, not Spirit, and the Egyptians that ride them are Men, and not God.* So we may of all theſe Suppoſitions, and

ſtill ſay, theſe are but of what Creatures can do; who are Creatures, and not God; Fleſh, and not Spirit.

III. That we may yet heighten the dreadfulneſs of this immediate Hand of God, let us make a third Suppoſition, beyond the former; that God not only ſhould uſe his ordinary Concurrence with Creatures, but (as ſometimes he hath done) arm thoſe Creatures with his own Wrath, over and above the Activity of their ordinary Sphere of Workings; heating that Sword of created Powers he ſtrikes with, red hot in the Furnace of his fiery Indignation: And ſo intending the Power of Creatures beyond their Strength; yet ſtill ſo as to uſe them as the ſole Inſtruments of that Anguiſh wrought: conveying his Anger with them but as at ſecond Hand. And ſo, as the Man, ſo afflicted, is ſenſible, not of the Stroke of the Creatures only, but of God, and his Wrath accompanying and ſeconding it, through them. This would be yet more Dreadful than the former, and yet ſtill fall ſhort of what the Doctrine hath held forth, that *himſelf is the Avenger, and ſtrikes immediately.*

1. This latter is more dreadful to ſuppoſe than the former; yea, is not a bare Suppoſition; for if God conveys his Wrath with the leaſt Affliction, and in his Providences fights againſt a Man, and the Heart is thereby made ſenſible of his Wrath therein: this, as it often falls out, ſo it uſeth wonderfully to enflame and rage in Man's Spirit: even as a poiſoned Arrow uſeth to do the Fleſh, which it ſelf alone would only Pierce and wound, (but as it is an Arrow;) but if further dipp'd in Poiſon; or, as the Apoſtle's compariſon is, *Eph.* 6. made a *fiery Dart*, it works a further Anguiſh and Torment. Now there is no Creature, but if armed with God's Wrath, or if it be but a Meſſenger, and a Repreſenter of God's Anger, but it is infinitely more Dreadful than of it ſelf otherwiſe it is. What is leſs than the ſhaking of a Leaf, which ſeems it ſelf to Tremble? But if God ſend faintneſs of Heart, and Terror with it, and by it, into a Man's Heart, the very *Sound of the ſhaking of a Leaf chaſeth them*, Lev. 26. 36. Every Graſs-blade, burniſhed with God's Wrath, ſtrikes Terror into the Heart, as that flaming Cherub did into *Adam's*. This is experimented in Men troubled in Mind, unto whom, *Iratumq; refert qualibet herba Deum.* Every Creature preſents an angry God, and ſtrikes trembling of Heart into them. *They fear where no Fear is.* The light, which of all Creatures is the moſt amiable and pleaſanteſt, yet to a Spirit wounded, the Beams thereof are dreadful; and when it is Day, he wiſheth it were Night, and that Darkneſs might for ever cover him; and why ſhould the Light ariſe, ſays he, to diſcloſe my Rebellion againſt my Maker? Thus *Job*, chap. 4. 20. *Wherefore is the Light given to him that is in Miſery?* Even as on the contrary, to a Soul God's Face ſhines on, every Creature ſtrikes up Comfort and Gladneſs into it. He hears the Thunder, (which made *Caligula* tremble) *'Tis my Father's Voice*, ſays he: views the Stars; *theſe are mine*, ſaith he. The greateſt Afflictions to ſuch an one do turn into Joy, knowing he hath a Treaſury of Love in the Boſom of his Father that ſent them. The perfect contrary is here.

2. This latter Suppoſal of God's arming the Creatures with his Diſpleaſure, and conveying it by them, falls yet lower, and is leſs than God's immediate Wrath from himſelf; even as God's Love conveyed by Ordinances and means, is a far lower Diſpenſation than the immediate Communication thereof from himſelf. God's Power, though never ſo great, yet in working by and through an Inſtrument, is abated, leſſened, ſtinted in working. You may have read and heard (perhaps) the compariſon between God's Power and the Creatures, in reſpect of Torment, thus expreſſed: That the one is, but as if a Child ſhould ſtrike a Blow, in compariſon of a Giant. But to the caſe in Hand, I have uſed to raiſe it thus: A Giant that can of himſelf give a great Blow immediately, if he yet ſhould take but a Straw to ſtrike withal, the Stroke would prove but ſmall; and yet it would be greater than if a Child ſhould ſtrike with it; Why? becauſe his Power is limited and enervated by the Inſtrument he ſtrikes withal. Now what are

all the Creatures, though in God's hand, but as Straws in a Giant's? And yet how terrible is his Wrath when conveyed by them? I conclude this with Alluſion to that Speech of *Rehoboam*, 1 *Kings* 12. 10. The weight of God's little Finger is heavier than that of the whole Creation: And if they be able, or God by them, to *ſcourge us with Whips*, than God himſelf immediately with *Scorpions*.

Having thus conſidered how the immediateneſs of God's working doth comparatively exceed that of the Creatures, or of himſelf by the Creatures: In the

Fourth place, Let us go on more ſadly, in a poſitive way, to conſider, What his *immediate Power* is; what the Strength of thoſe Hands is which Men muſt fall into. And how may this amaze you? As it is ſaid of God's Wiſdom, *There is no end of it, no Searching of his Underſtanding*; ſo nor of his Power. And how can I diſcover or unbare that Arm before you? I begin to do it thus: God had begun to enter into a Conteſt with *Job*, and touched him but with his little Finger; and *Job* ſoon felt him, and cries out: *If I ſpeak of Strength*, or think that way to grapple with him, *He is ſtrong*, Job 9. 19. If but his little Finger be ſo ſtrong, as *Job* found it, what is his Fiſt, which *Ezekiel* next ſets forth the Strokes of his Wrath by? And what God himſelf there ſpeaks, againſt covetous and bloody Men, *Ezek*. 22. 13, 14. do you apply to every Sin you live and go on in. Says God, *I will ſtrike with my Fiſt at thy diſboneſt Gain. And can thy Heart endure, or thy Hands be made ſtrong, in the Day in which I ſhall have to do with thee?* Let every one that heareth or readeth this, who yet go on in their Sins, conſider with themſelves: Am I able to ſtand it out, and encounter this God? And encounter him thou muſt, if thou goeſt on in thy Sins. Or can my Heart endure? ſayſt thou. The Apoſtle puts the very ſame conſideration upon the *Corinthians* Spirits, when guilty of Idolatry. (And 'tis the ſame caſe of Uncleanneſs, or any other known Sin) *Do you provoke the Lord to Jealouſy? are you Stronger than he?* 1 Cor. 10. 22. As if he had ſaid: Do you not conſider what a powerful God you have to do withal, and that immediately? Can you grapple with him, think you? or make your part Good with him? Hear yet further, by what Way it is that the Apoſtle ſets forth to us the Strengh of God, and let us make a further Eſtimate thereby, as to the matter in Hand. The Apoſtle in the ſame Epiſtle, though upon another Occaſion, *chap*. 1. 25. had ſaid, That *the Weakneſs of God is ſtronger than the Strength of Men*. In which Speech, he evidently puts our thoughts upon making of a Meaſure of what is to be accounted more or leſs, ſtronger or weaker in God, in reſpect of the putting forth his Power by what the Scriptures do expreſs of him, after the ſimilitude of Man, as in *Job* the compariſon is of his *little Finger*; and in *Ezekiel*, of his *Fiſt*: whereof the one is weaker (in Man) and the other ſtronger. Now in Man, what is weaker than his Breath? which will ſcarce blow away a Straw (and his weakneſs is uſually expreſſed by this, that *his Breath is in his Noſtrils*.) Now eſtimate the Strength of God according unto what is ſaid in the Scriptures of God, (and that as to this point of deſtroying us) after the manner of Men. *By the very Breath of his Noſtrils we are conſumed*, Job. 4. 9. His Power is ſuch, that he needs put forth no more (as it were) to Deſtroy us. His very Weakneſs is enough. *Job* had in the ſame verſe, firſt ſaid, *by the Blaſt of him we Periſh*: but becauſe a Blaſt imports ſome forcibleneſs, the utmoſt might of what is in a Man's Breath, and it is a Man's putting forth his Breath with a more than ordinary Violence; therefore by way of Diminution and Correction he adds, *by the breath of his Noſtrils*; that is, (ſtill meaſuring it, as ſpoken after the ſimilitude and manner of Men) by the moſt ordinary and weakeſt putting forth of his Power. And yet we ſee if he puts forth no more, he blows us to Deſtruction, when his intent is to deſtroy: And why? for of us the Scriptures uſe a compariſon ſuitable thereto, in ſaying that *were are but as the Duſt of the Ballance*, Iſa. 40. 15. *Yea, all the Nations* (put all together) *are but as the ſmall Duſt of the Ballance*: As that little that is left in the Ballance, when what is weighed is taken forth, which is eaſily blown away with a Man's Breath. Again, yet lower, in Man; his Nod is of leſs Force than his Breath: and yet, *Lo, at the Rebuke of his Countenance we periſh*, Pſal. 80. 16. *He can look on one that is proud, and abaſe him; and his Eye can caſt about Rage and Deſtruction*, Job 40. 11, 12, 13. He had ſaid before, *ver.* 9. *Haſt thou an Arm like God?* He riſeth from the Power of his Nod, the Weakneſs of his Power, unto the Power of his Arm: And ſo may we, from his Looks to his Breath, from that to his little Finger, from that to his Fiſt, from that to his Arm and Hands, in which his Strength is ſaid to lie, *Luke* 1. 51. O think how dreadful then it muſt needs be, to *fall into thoſe Hands*, (as here in the Text;) into thoſe Hands, I ſay, that *meaſure the Waters in the hallow of them*, that *ſpan the Heavens*, and at the ſame time comprehend alſo *all the Duſt of the Earth* in one Graſp, as one of us doth a little Pibble. And *ver.* 15. *Takes up the Iſles as a very little thing*; as you would do Hazel-Nut-ſhells out of a Pail of Water. Now for thee, a poor Graſhopper, to be taken into thoſe Hands, and to be grip'd and cruſh'd, and ſqueezed with the Might thereof. But the Scripture-Expreſſions go further yet, to have this God, like a Mill-ſtone, fall upon thee with his whole Weight, which is Chriſt's Compariſon, *Matth.* 21. 44. *Thy Wrath lies hard upon me*, ſaid *Heman*. You ſee in Summer little green Flies, creeping upon green Leaves, which if a Man doth but touch, they die: ſuch a ſlight Creature art thou in Compariſon to this God. Or further, (as *Job*'s Compariſon is) that this Great and Mighty God ſhould run upon thee as a Mighty Giant, with his full Force, the utmoſt of his Force, as a Man doth upon his Enemy; yet ſo *Job* ſpeaks of it, *chap.* 16. 14. And in another Place, the ſame *Job*, that he ſhould *take thee about the Neck, and throttle thee*. O what do we, *poor Potſheards of the Earth, ſtriving with our Maker?* as *Iſaiah* ſpeaks, *chap.* 45. 9. Or, as Chriſt ſpake from Heaven, will Fleſh think to kick and ſpurn againſt ſuch Iron Pricks and Pikes, which run up into the Soul, whilſt it ſtrikes upon them?

And that we may yet further have a through Senſibleneſs of our Obnoxiouſneſs and Expoſedneſs to this Great God, let us withal conſider his abſolute Soveraignty over us, as well as his Power. What an inconſiderable Portion doth any one Soul (and every one is ſingly to deal with him for his own Particular) bear unto this Infinity of Being and Glory? to whom not one Nation, but all Nations; and not only all Nations that are now extant in the World, but that ever have been, or ſhall be, are counted *as nothing*, yea, *leſs than nothing*. What a little thing is this Iſland of ours, to the whole Body of Nations? And yet all *Iſles are to him but a little thing*, as *Iſaiah* ſpeaks. Lord, think thou, what am I to Thee! or any Man! that thou ſhouldeſt regard him? Yea, and being ſinful, why ſhould any Man (as he is of himſelf) think that God ſhould have any Stick or Demur within him, to with-hold himſelf from deſtroying him every Moment? For loe, even the greateſt of Men, that have been of greateſt Wiſdom, Parts, (being Sinners) he hath in his Diſtance and Greatneſs laid them aſide, and regarded them not at all, *Job* 38. laſt, *He regards not the Wiſe in Heart*. What is all, or any Excellency in thee to him?

There is therefore no way but to turn unto him, and ſeeing you muſt fall into his Hands, prevent him by putting your ſelves into his Hands. This great Arm of his may be held: *Iſa.* 27. 5. *Let them take hold of my Strength; Fury is not in me.* There is an Arm alſo of another one, that is, Chriſt, who can deal with God for thee, and overcome him. [*Iſa.* 53. 1. *To whom is the Arm of the Lord* (ſo he termeth Chriſt) *revealed?*] Thus you have ſeen and heard ſomething of the Greatneſs of this God, and that but in general, as he is the Author of this Puniſhment, and thereby this Puniſhment aggrandized unto us, and yet *how little do we know of him?* as *Job* ſpeaks.

Secondly; Subjoin hereunto the Conſideration of what is the eminent Subject of this Puniſhment, the *Soul of Man*; and that the Iſſue of this Puniſhment is no leſs than the *Deſtruction of that Soul.* And theſe two (which I join together) will afford further Reflections, to help us to conceive of the Fearfulneſs of this Puniſhment. And the Conſideration hereof cometh in moſt pertinently

nently next unto the foregoing, wherein the Power of the Agent was ſpoken to; but now in this the Capacity of the Subject or Patient, and the Receptivity thereof of Impreſſions from this Worker.

That the Soul is the immediate Veſſel of this Wrath, that I ſpake to before, *Matth.* 10. 28. *Fear not them that kill the Body, but are not able to kill the Soul: but rather fear him which is able to deſtroy both Soul and Body in Hell.* The former Part of which Words evidently import, 1. That the Soul alone, and immediately in it ſelf, and not only in reſpect of what it ſuffers with or from the Bodies Suffering, is the Subject of this Puniſhment, though the Body alſo is. And, 2. Chriſt concludes, that it is the Deſtruction of both Body and Soul.

You know alſo the Rule, That the Meaſure of every Agent's working upon another muſt be taken from the Capacity of the Subject which the Impreſſion is made upon, as well as from the Power of the Agent that works. Fire works more fiercely upon Oyl and Brimſtone, than upon Stones, or upon Duſt or Sands. You may diſcern this in the Parts of your own Body: Rhume falling upon the Lungs doth not torture ſo, as falling upon a Tooth, a Joint, or Eye. How alſo are the inward Parts capable of more exquiſite Torment, as by the Stone, *&c.* bred in them, than the outward are, by any Cuttings or Wounds?

Now the Soul of Man is capable of more exquiſite Impreſſions from God's Hand, in that it is an intelligent Spirit, and in the ſubſtantial Faculties of it aſſimulated to him, made in his Image, a Spirit as God is, that hath an Underſtanding, and other Faculties, to receive and take in from him what he is pleaſed to pour forth into it by them; and is accordingly more ſenſible thereof, than the Senſes of the Body are or can be ſuppoſed to be from Creatures. The Prophet *Nahum* ſeems to have conſidered this, *chap.* 1. *ver.* 5, 6. When ſetting out God's Wrath to Men in the Effects of it, he firſt conſiders, how it works upon inanimate Creatures, that are at ſuch a Diſtance (in reſpect of the kind of their being) from God's: *It kindleth a Fire,* ſays he, *which maketh the Hills to melt, and the Earth is burnt up at his Preſence; yea, the World, and all that dwell therein,* (which he will one Day burn up with Fire.) Now from theſe the Prophet infers and raiſeth up our Thoughts. Doth he work thus upon inſenſible Creatures, as the Hills, and the Earth, and the whole World? Do the Elements melt with fervent Heat? Are the Heavens ſhrivel'd up as a Scrole of Parchment before him, by the Violence of that Fire which he ſends forth? Conſider then, O conſider, ye Sons of Men, how will the Fire of his Wrath work upon your intellectual Souls? And as unto this Scope and Coherence with the former, I underſtand what follows, *ver.* 6. *Who can ſtand before his Indignation? who can abide in the Fierceneſs of his Anger?* He here turneth his Speech, and applieth it to Men. For the Souls of Men being in their Beings and Kind nearer of kin to him, Spirits, as he is the great Spirit, and the Father of Spirits, which were made only for God, and to be filled with God, have accordingly a more intimate Senſe of his Workings on them. And 'tis as if he had ſaid, If then he ſends forth ſuch a Fire as melts and diſſolves the Earth, Mountains of Iron or Braſs; how much more will it be able to melt Wax? And ſuch are Mens Souls to God, comparatively to other Creatures. Chriſt ſpeaking of his Soul, when he had thus to do with God, in the Day of his Anger, *Pſal.* 22. 14. (that Pſalm was all made of him) *My Heart is melted like Wax, it is melted in the midſt of my Bowels.* And towards this Senſe doth *Sanctius* ſeem to underſtand that Complaint of *Job*'s, uttered to his Friends, concerning thoſe Terrors of God which he felt within him, *Job.* 6. 4, 11. Verſes compared; *Is my Strength the Strength of Stones? Or is my Fleſh,* my Nature or Conſtitution, *of Braſs,* that I ſhould be able to encounter with this Indignation of the Almighty? Stones and Braſs have no Senſe in them, (or but a dull Senſe, if their Opinion ſhould hold true, *de ſenſu verum,*) they have no Blood nor Spirits to make them ſenſible of theſe Arrows of God's Anger he had ſpoken of, *ver.* 4. Ay, but *Job* meaneth to ſay, I have a Soul made of other Metal, ſuited to God, the great Spirit, whoſe Arrows I feel, which is exquiſitely ſenſible of all his Actings. Take the Statue of a Man made of Braſs, or cut out of Stone, and ſlaſh and cut him, and he feels it not; but cut the ſame

Limbs that anſwer to theſe in a living Man, made of Fleſh and Blood, with the ſame Knife, and what Torture is it? You may ſee this, and aggravate it to your ſelves, by what inferior Spirits to this great Father of Spirits, as Angels and Devils, can work upon Man's Soul, that is a Spirit like themſelves, being yet inferior to them. When *Saul* had but one evil Spirit ſent from the Lord, how diſtracted and terrified was he, though in the midſt of the Enjoyments of a Kingdom? 1 *Sam.* 16. 14. Alſo that great Apoſtle, that had his Spirit fortified, as having been newly feaſted with the Joys of Heaven, and that not as at a Diſtance only, but as a Spectator, that ſtood by, preſent there, 2 *Cor.* 12. Yet one Angel, *Satan buffeting him*, he was ſo diſturbed and put to it, as he knew not what to do, or how to bear it: only God told him, *My Grace is ſufficient for thee.* Well, but do Mens Souls in Hell *fight with Fleſh and Blood*, yea, or *with Principalities and Powers* chiefly? No, that is but whilſt they are the *Rulers of this World*, as there 'tis added. And yet if theſe Spirits have ſuch Power over our Spirits to buffet and terrify them; what hath God the Father of them?

Again, conſider how the Soul is capable of more Joys and Sorrows, than the bodily Senſes are, and this by how much it doth exceed them in its Eminency and Capacity. The Soul is able to drink up all the Pleaſures the whole Creation can afford the bodily Senſes, or they bring in: to drink them up (I ſay) even at one Draught, and yet would in the midſt of it, ſtill cry, *Give, Give.* Now as it is in the Body of a Man, look whatever part is capable of more Pleaſure, it is alſo capable of more Pains: So the Soul proportionably; look how capable it is of greater Joys (as it is from God) it is as much of Sorrows alſo, unto the ſame Extention and Intention of them.

Add II. As to this Point, That as the Soul is thus vaſtly capable of more Sorrow and Anguiſh: So further, that theſe Souls to be puniſh'd are filled with Sin, and in that reſpect termed *Veſſels of Wrath fitted to Deſtruction*, Rom. 9. 22. Take a Barrel of Wood; and of it ſelf it will burn as it is Wood: but if withal it be pitch'd within, and full of Tar and combuſtible Matter, it will burn more rageingly. Of unfruitful Branches, apoſtatizing from Chriſt, it is ſaid, *John* 15. 6. *That they are caſt into the Fire, and they are burned*; that is, they burn to purpoſe, make a mighty Fire. That Clauſe [*And they are burned*] is added by way of *Auxeſis* or Emphaſis, elſe it needed not. We ſee when Sins were but laid upon Chriſt by Imputation, who in himſelf was ſeparate from Sinners, and had no Conſcience of Sin, how yet the Anger of God againſt Sin dealt with him, as undertaking to be a Surety for Sin. And *can you drink*, ſays Chriſt, *the Cup that I am to drink of*, that is, ſo as to bear it and not be overcome with it? Now in *Luke* 23. 31. you may ſee, how Chriſt infers from his Sufferings, as being the Sufferings of one who had not been himſelf perſonally guilty of Sin; what therefore, with difference, thoſe in whom Sin is inherent, muſt expect. *Weep for your ſelves* (ſays he) *for if they do thoſe things to the green Tree, what will be done in the Dry?* that is, who are fit combuſtible Matter for the Fire; and, as the Prophet ſays, *are as Stubble fully dry*, *Nahum* 1. 10. And of the Terribleneſs of God's Anger, he had before diſcourſed (as was even now obſerved) in all that Chapter.

Again, III. In the Soul, ſome Faculties are more capable of Anguiſh from his Wrath than other; even as in the Body ſome Parts are more of Pain. If a Man would avoid a ſcalding Drop to be let fall upon any Part, of all other he would fence his Eye. You ſee how a Mote, a Flie troubleth it; a ſcalding Drop of Oyl would much more. So it is in the Faculties of the Soul. You ead there is the *Spirit of the Mind*, Epheſ. 4. 23. Now God will wound, een that, and aims at it, in this Puniſhment. *A wounded Spirit who can bear?* (ays *Solomon.*) If a Man's Fleſh be torn and cut, he may yet bear up himlf, but if his Bones be broken, *Who can ſtand?* Now the immediate Stroaks f God are ſo compared by *David*, as unto the breaking of the Bones, in comariſon of other Dealings of God with, and Inflictions from God towards us.

The next thing which I mention but as an Appendix to this Head, is, that is the Deſtruction of the Soul. So Chriſt and the Apoſtle again and again.

They are ſaid to be loſt: and though Men may metaphyſically diſpute, that it is better to be, though in Hell, than not to be: Yet Chriſt hath ſaid, *It were better not to have been born.* I ſhall ſay no more as to this Head, than what the Apoſtle expreſſeth this by, in 1 *Tim.* 6. 9. in ſaying, [*That Men are drowned in Perdition and Deſtruction*:] One would think, for him to have expreſſed Death and Deſtruction, it might have been enough to have ſaid, that a Man were drown'd, or ſunk down to the Bottom of Waters, or the like Materials that would ſuffocate a Man: But to ſay he is *drowned in Perdition* it ſelf, or that *Perdition and Deſtruction* are the Pit, the Lake he is plunged into; what can be ſaid beyond it? And yet here he is not content with one ſingle Word to expreſs that by either, as to have ſaid *drowned in Perdition*, but muſt double it: and add another Word [*Deſtruction*] alſo. *Deſtroyed*, therefore *over and over*: *Drowned over Head and Ears*, as we ſay, and all that is in them, *drowned* and ſunk into *Perdition*; the whole Soul: yea, the whole Man. No Part above Water. *Deſtroyed* with a double *Deſtruction*: both for Object double, and alſo for the Subject of it, both Body and Soul: ſo Chriſt ſays.

The *Third* Head, that affords matter of Exaggeration to our Thoughts, whereby to infer the Fearfulneſs of this Puniſhment, is taken from the Ends, or final Cauſes mentioned in that firſt Section. The Ends, I ſay, which God hath in, and is provoked by, unto this Puniſhment. And as I then ſingly argued from each of them the Immediateneſs of God's Hand therein; ſo now I ſhall from each of the ſame, the Dreadfulneſs hereof. There were three Attributes of God in ſpecial, and his Glory in common, which God aimeth at the Manifeſtation of, in this ultimate Guerdon or Reward for Sin. 1. The Manifeſtation of the Glory (that's in common;) then particularly, 1*ſt*, Of his Power; 2*dly*, The ſatisfying of his Juſtice; 3*dly*, Of his Wrath. The Scriptures I then had Recourſe to, do ſpecify all theſe. I ſhall ſpeak to theſe in this Section, and to the other in the following.

1. In General, that he aimeth at his Glory in it (which is God's general Aim, and is common to theſe and all other Attributes) is evident. His Glory, (as it is to be manifeſted to us) is but the Reſult or Shine of all or any of his Attributes, manifeſted in that Place of *Prov.* 16. 4. *The Lord hath made all things for himſelf*, that is, *for his Glory* (for that is himſelf: *My Glory I will not give to another*) it follows, *yea, even the wicked for the Day of Evil.* The *Day of Evil* there, is the Day of *Puniſhment*: the Wicked themſelves alſo making and preparing themſelves by Sin thereto; but ſo as thereupon God manifeſts his Glory upon them, as well as upon all things elſe; which he hath made in their ſeveral ſeaſons and kinds. And *Solomon* doth mention this of Puniſhment as one eminent Inſtance of all things elſe, whatever, that are for his Glory, and which will be ordered then by him, thereunto in a ſpecial manner: And becauſe (it being ſo great an Evil) Men might think otherwiſe; Yea, but ſays *Solomon*, God ſeeks and will have a Glory out of this Puniſhment, as well as out of all things elſe; of which ye all acknowledg, that God made them for himſelf. And ſo in that 2 *Theſſ.* 1. 9. They are ſaid to be *puniſh'd from the Glory of his Power*, that is, from his Power, glorifying himſelf on them, as I before expounded it. And as it is for the Glory of this his Power, ſo by the ſame Reaſon of all, or any of thoſe other Attributes, he is pleaſed to put forth therein.

I ſhall premiſe two Maxims, from whence fore-laid the Inference, for the Dreadfulneſs of this will more readily riſe, in an infinite Height, unto our more ſerious and ſober Apprehenſions.

The Firſt: *That all things which God doth for his own Glory, he will perform them like himſelf*; that is, like God: and ſo make the utmoſt of every thing, that that ſubject Matter, whatever it be, will afford of Glory to him. This Rule is aſcertained to us, as from the Nature of God; ſo from that ſaying of the Apoſtle, *Rom.* 1. 21. where he condemns the Gentiles, *that they glorified him not as God*, that is, in ſuch a manner as was worthy of him; they came not up to that height of Glory, ſo great a God muſt have given unto him from tures. Now if it be the Sin of Creatures, that they fall ſhort *in glorifying God as God*; then be aſſured that if God himſelf undertakes and profeſſeth to do a thing for his Glory, he will, in the whole of it, and Iſſue thereof, either *glorify himſelf as God*, or never begin to eſſay or meddle with it, but would have let it alone for ever.

2. From hence, take this alſo along with you, to carry it in your view, through each particular that follows; *That then, if God ſeeks to glorify himſelf in a way of Puniſhment, that Puniſhment muſt be Anſwerably great and proportioned* to raiſe up a Glory unto God, ſuch as ſhall *Glorify him, as God*, in that way. For it is the Puniſhment or the Judgment it ſelf which he executes (as the Pſalmiſt ſays) out of which this Glory muſt ſpring. *This Puniſhment, as it is a Puniſhment*, is that, *wherein God will be glorified as God.* That is, it is the Soil which this Crop of his Glory is to grow up out of, and the Crop or Harveſt of Glory can be but what the fertility of that Soil, as ſuch, affords: Theſe things in general fore-laid.

Now, 3. The greatneſs or vaſt comings in of that Glory, God reckons upon from this, may riſe up in your View, by theſe Particulars.

1. Had it not been that in compariſon of other Works of his, an infinitely exceeding Revenue of Glory would have ariſen unto him from this, *God would never have ſet his Heart or Hand to this Work of all other*: I ſay it again, *He would never have ſet his Hand to this Work of all other.* For as he is Creator, he hath a Love to all, and hates nothing that he hath made, he loves no ſuch Bloody work for it ſelf; nor would have ever embrued his Hands in the Deſtruction of his Creature, had it not been for an exceeding weight of Glory; and as being juſtly provoked thereto, it becometh a juſt Prize, on that Hand preſented to him: which he will be ſure withal to manage and perform with the utmoſt Righteouſneſs. It is certain, that this is to him *opus alienum, a work ſtrange to his Nature*, as the Prophet ſpeaks. He does not naturally, nor nor willingly (ſays the *Lamentation*) *afflict*, or *grieve the Children of Men. Lament.* 3. 33. Men's Quarrelings and Cavils hereabout did put him long ſince to his Oath, and he hath cleared himſelf by Oath in *Ezekiel, As I live I will not the Death of a Sinner*; that is, not ſimply, as if I delighted in it ſor it ſelf, as a God that is cruel; (which was objected) and therefore I ſay peremptorily it muſt be an infinite maſs of Glory, after much long-ſuffering and impenitency of Men, that moves him to it. And if ſo, then according to the Principles even now mentioned, do you that are impenitent Sinners look to it, for *ex veſtro cario* (I allude to *Job*'s Speech, *Skin for Skin) out of the Blood of your Souls*, and their Deſtruction, ſhall this Tribute and Tax of Glory be raiſed, according unto what your Sinfulneſs ſhall be found to have been. And O then, do you collect how fearful it is like to be! View it in a contrary, and indeed though an Inſtance far tranſcending the Proportion of this, yet in reſpect of holding ſome likeneſs to God's proceeding in this, will conduce to heighten our Thoughts about this. It is a Conſideration that helps our Faith (and 'tis a great one) that for God to *deliver up his own Son* to Death, and for himſelf to *bruiſe him*, (you have it all in a ſhort ſaying, Iſa. 53. 10. *It pleaſed the Lord to bruiſe him)* and that this ſhould be the Object of his good Pleaſure, there muſt have been ſome incomprehenſible vaſt deſign of Glory to accrue there-from, to be attained by doing it; ſome high End and far tranſcending Deſign that was to be the Iſſue and Product of it. Which as you know was the Glory of his Mercy and love in the Salvation of Men: *Glory to God on high, Good will to Men.* And this is as great an Evidence and argument to our Faith, that God is reſolved to ſave Sinners, as can be given. For what hath been thus done to Chriſt, is paſt recalling; not to be recompenſed any other way than by *ſaving many by the knowledg of him*, as God there ſpeaks. Now as this Inſtance of the higheſt kind ſerves to evidence this thing to us, ſo though in a far leſſer Proportion, you may take ſomewhat alike Illuſtration at leaſt in the Point in Hand; That certainly it muſt be a great ſurpaſſing Maſs of Glory that will come in unto him by this Puniſhment for Sin, which ſhould any way gain him to be ſo much as willing to it, againſt which otherwiſe he hath ſo much in his own

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Nature; who had it withal in his abſolute Power to have given effectual Grace to all, as well as to ſome; which latter all acknowledg he hath done. Even as it was in his Power to have ſaved the World without Chriſt's Death, *Mark* 14. 36. Oh! ye Sons of Men, know and underſtand your God, and be moved thereby to turn unto him: and the more by this, that it muſt and will prove an infinite Puniſhment that is coming upon you; becauſe were it not, an immenſe ſum of Glory would accrue to him out of it, and that but upon your final impenitency: He that is a God ſo good in himſelf, would never elſe bring it upon you. And according to that firſt Maxime premiſed, it muſt be the ſoreneſs of the Puniſhment from whence that Glory muſt ariſe.

2. Conſider herewith, how that he hath reſerved this, as his laſt Work in that other World, when this World ſhall come to be folded up as a Garment, and a final concluſion be put to all theſe other Diſpenſations and Works of Glory that are now on Foot. And as *Solomon* told us that he hath *made the Wicked for himſelf and for the Day of Evil*; So *Job* alſo tells us, *That the Wicked is reſerved to the Day of Deſtruction, and ſhall be brought forth at* (or *to*) *the day of Wrath*: [Reſerved] by God, till after all his other Works of wonder are ended and gone, then to be brought forth as a Trophie of his Glory. Both themſelves and all their Sins are reſerved till then, and laid up amongſt God's Treaſures, to be then made publick. The Salvation of his Elect, and the Deſtruction of the Wicked, are the laſt and only Works that then remain, and do remain, and are purpoſely kept unto that Time, when he means to ſhew himſelf to be God indeed; and to make all Men and Angels know that he is God. It is an Argument of the fearfulneſs of that Puniſhment the Devils ſhall undergoe, Jude 6. 2 Pet. 2. 4. *That he hath reſerved them in everlaſting Chains unto the Judgment of the great Day.* It is a certain Rule, *that God's latter Works do ſtill exceed and put down the former*: So far, as the former *ſhall not in Compariſon be remembred*, Iſa. 65. 17. Jer. 3. 16. When God would make his Apoſtles (as to this World) the greateſt Spectacle of Miſery that (excepting what he made his own Son, who was the *firſt-born among many Brethren*) he ever put upon Saints, Prophets or Martyrs, that had preceeded and were before them. How doth the Apoſtle expreſs his Deſign in it, 1 Cor. 4. 9. *I think* (ſays he) *that God hath ſet forth us the Apoſtles* [*laſt*] *as it were Men appointed to Death, for we are made a Spectacle unto the World, and to Angels, and to Men.* Alluding to theſe Gladiators, brought up laſt upon the Stage, as a Spectacle to the People. The thing I cite it for, is, that the greateſt Work in that kind, he appointed to be at laſt: As alſo, was that which immediately preceded it, *the coming of his Son* in the *laſts Days.* And but this of puniſhing the Wicked in his laſt, and very laſt, of all that he will do for ever.

3. Eſpecially let us withal, conſider beſides, how all his Actings and Works whereby to glorify himſelf for ever, ſhall be reduced and contracted to theſe two. He gives over all other of Providence, and Spiritual Diſpenſations by Ordinances, and ſets down and betakes himſelf to theſe two alone. God hath nothing elſe to do in the other World. And he hath no other revenue of manifeſted Glory that remains Extant; he lives and reigns eternally in or upon theſe two: And yet this is then, when he is reſolved, to the utmoſt to be glorious. And yet all is but what comes out of theſe two Works, the Salvation of the Elect, and Deſtruction of the Wicked.

4. Again, Conſider theſe two are uniform Works, and unvarying; *and without Shadow of turning*: In this World he makes a Variety and enterchange of Providences; which are exerciſed in ſuch Works as he ſometimes takes up, and then lays down again at Pleaſure; he *ſets one thing againſt another*, as *Solomon* ſpeaks. Every Day and Age produceth a Variety and alteration. And this is, becauſe his Glory, that appeareth but imperfectly in ſome one (as in this and that particular) may have an additional Perfection in ſome other; that ſo, all that Variety, may like ſmall pieces in Tapeſtry, make that piece of Work compleat. And yet we ſee how in this Mixture, and often, but in ſome one ſingle Work or Piece, wrought and done but once, how much

of God's Glory appears to the wonderment of Men and Angels. Whereas now this laſt Work of puniſhing Wicked Men (as likewiſe that other of Salvation) are but as one continued Diſpenſation of one Woof, and uniform for ever, without change, variety or interruption. The whole ſtream of God's Activity contracts it ſelf unto; and runs in theſe two Channels and no more, *in omne volubilis ævum:* And how ſtrong muſt you needs ſuppoſe theſe two Streams, each of them to be? when as the Manifeſtation of the Deity, doth now run ſo ſtrongly in a thouſand Rivolets. This in General, from the Manifeſtation of his Glory.

I named three Attributes in Particular, which God doth more eminently ſhew forth in this great, and laſt Work of his.

Firſt, His Power.
Secondly, Juſtice.
Thirdly, Avenging Wrath, to the end to Gain a Glory to himſelf out of all theſe.

Firſt, His *Power:* That you have in two Places, Rom. 9. 22. *What if God willing to ſhew his Wrath, and to make his Power known?* His Power you ſee, is mentioned Diſtinct from his Wrath, though indeed it will provoke to be the Power of his Wrath: But I ſhall diſtinctly ſpeak of it. You have it alſo mentioned as that Attribute which ſhall be moſt glorified hereby, in 2 *Theſſ.* 1. 9. *Who ſhall be puniſhed with Deſtruction from the Glory of his Power.* I afore ſpake ſome things of the *greatneſs of God's Power*, as in relation to this Puniſhment, in ſhewing how fearful it is to fall into the Hands of God, in the firſt Head or Demonſtration in this Section, I ſhall only here add,

1. This general Rule concerning it, *That the drawing forth of Power or Activity by God in any Work, is ſtill, but what is proportionable and Anſwerable to the Work:* that is, the Effect ſhall be anſwerable in greatneſs to the Power that is ſaid to be put forth. It is certain, God over-acts nothing. Now the Effect, wherein this Power of his is put forth, is here ſaid to be Deſtruction. And therefore that Deſtruction muſt be conceived proportioned to the Power, that is ſaid to be exerted. There was never Work which God ever did, wherein he profeſſed to ſhew forth a tranſcendency of Power, or of any other Attribute, but it was wonderful and glorious in its kind. All his Attributes are himſelf, and ſo as great as himſelf. This viſible World, in its kind, what a glorious Building is it? conſiſting of Heaven and Earth: And to what end was it that he profeſſed he made it? you have it, Rom. 1. 20. *That by the Creation of the World, might be underſtood his eternal Power and Godhead.* And if he that created and raiſed up ſuch Beings out of nothing, ſhall profeſs yet further, to make his Power known, and will uſe that Power, and put it forth in deſtroying, to ſhew forth the Glory of it, how great will that Deſtruction be, which muſt bear a Proportion to ſuch a Manifeſtation? That after God hath in ſo great and ſo various Works preceding this, ſufficiently (as we might think) ſhewn himſelf God, in point of Power, or what a powerful God he is; that yet after all, as if in all theſe he had not given ſo full Proof or Demonſtration of Power, and as not ſatisfied with all the former, as not enough, he ſhould be after all, willing, as the Apoſtle ſays here at laſt, to begin a new Work, which ſhould make the Ears of the whole Creation tingle, on purpoſe to make his Power known! This is it ſwallows up my Thoughts into Aſtoniſhment, knowing both, that according to the Rule before given, his laſt Works ordained to ſhew forth any Attribute, muſt infinitely exceed the former, that ſerved to the making known thereof. And that again puts a new Amazement into my Thoughts, to think how, or wherein ſo much a greater proportion of Power ſhould be ſpent. If it were barely to annihilate, and bring the Creature to its firſt Nothing, there needs not an extenſion of Power; it were but *withdrawing that Word of his Power* that holds up, and bears up all things, *Heb.* 1. 3. and theſe, as all, would fall to nothing. But over and above, you read here, of ſuch a Deſtruction, as

draws out his Power poſitively, and makes his Power known afreſh. Specially, when again I conſider as to this Particular, that to deſtroy the well-being of any thing, is in the ordinary Experience of us Creatures, more eaſy than to give being. A Man that cannot make alive the leaſt of Creatures, not the leaſt Fly or Flea, can yet with an eaſy touch deſtroy them. I hinted before ſome Reſpects, wherein this Deſtruction might exceed, in reſpect of Power concurring to it, that of the Creation. In the Creation there was but a ſingle expence of Power, namely, or meerly raiſing up out of Nothing: But in this a double. For the Wrath of God exerted in the fierceneſs of it, hath a tendency to bring, and would if no other Power intervened, bring the Sinner unto nothing; as that Speech of *Jeremy* doth imply, *Correct me not in thine Anger, leſt thou bring me to nothing*; as alſo that of *Nahum, Who can ſtand in the fierceneſs of his Anger?* ſo as under this his preſſure of the Creature unto nothing, for God to uphold that Creature in being, is equivalent unto a continual educing it out of nothing again. O what Deſtruction muſt that then be in the execution of it, in which God will poſitively put forth more Power than in creating! and thereby after all other works of Power ſhewn, get himſelf the Name among the whole Creation, of being a powerful God indeed. But of this Deſtruction more hereafter. Thus much for that of Power. Jer. 10. 24.

The *ſecond* Attribute is Juſtice, which he will to the utmoſt ſhew forth in this Puniſhment. So in the Text, *The Lord ſhall judg his People.* And 2 *Theſſ.* 1. 9. δίκην τίσουσιν, they ſhall *lay down*, or *pay a Puniſhment*: And ver. 6. *It is a righteous thing in God to* [*recompence*] *Tribulation*, &c. And indeed God's Power herein is not put forth ſimply out of Soveraignty, or for it ſelf, but is drawn out by Juſtice and Wrath, to execute what they are provoked unto. I before gave this as one Reaſon why God himſelf muſt Execute this Puniſhment, becauſe elſe the Puniſhment will not come up to ſatisfy his Juſtice. But now I make uſe of the ſame, to infer the Dreadfulneſs thereof: That it is the falling into the Hands, as of a potent God, ſo of a juſt God recompencing for Sin, and extending his mighty Power to inflict a Puniſhment, which ſhould in Juſtice hold proportion with the demerit of Sin, that ſo the exactneſs of his Juſtice might appear.

Now to heighten our Apprehenſions of the Dreadfulneſs of this Puniſhment, from this particular: Conſider,

1. The Infinite demerit of Sin. Which is not enough known or conſidered by the miſerable Subjects thereof; becauſe indeed God himſelf, in his Holineſs, and in his Greatneſs, is not known by them. Now becauſe Men will not otherwiſe know, nor be ſenſible of Sin, in the Spiritual evil of it againſt God; therefore it is that God is put upon it thus to make Men know it, and what God himſelf is; for Men to ſin againſt him, by ſuch dreadful Effects, as in Juſtice ſhall hold proportion with their Sin, and the Deſert thereof. And God profeſſeth, he will herein be exact, *Heb.* 2. 2. So, *as every Tranſgreſſion ſhall receive* [*a juſt Recompence*] *of Reward.* Not ſuch or ſuch Sins, ſome few more eminent Sins only, but [*every Tranſgreſſion*] ſhall have a Reward proportionate. *He that is the Judg of all the World, ſhall not he be exact?* as *Abraham* in another Caſe, *Gen.* 17. Yes, in this ultimate Puniſhment he will be ſure to be, as *Iſaiah* ſpeaks, Chap. 28. verſ. 17. *To lay Judgment to the Line, and Righteouſneſs to the Plummet.* As Carpenters do, when they would fit things one to another, and make things uniform and correſpondent, and ſquare them adequately to an hairs Breadth, as we ſay. And thus will God do in Judging. He will bring his Line and his Plummet, take meaſure of the Hainouſneſs of every Sin, and mete a Puniſhment adequate thereto. And if ſo, then this Puniſhment how dreadful will it be? Pſal. 130. 3. *If thou wilt be ſevere to mark what is done amiſs, who will be able to ſtand?* ſays the Pſalmiſt. The Heinouſneſs of Sin is meaſured by the Greatneſs of that Glory whereof it is the Debaſement; and that Debaſement done to him, further meaſured by this, that it is, by ſo mean things, as we Creatures are to God. And ſo is eſtimated by the worth of that Perſon againſt whom it is committed, which therefore could by no other

ther means be expiated, but by the Debaſement and emptying of as great a Glory, due to the Perſon of the Son of God, appearing in our Nature, as one Perſon therewith. *Sin*, the Apoſtle tells us, Rom. 7. 13. *is above meaſure ſinful.* And hence accordingly this Puniſhment is eſtimated to be *above meaſure fearful.* Thus *Jer.* 30. 11. and *Iſa.* 27. 7, 8. God putting this very Difference between his puniſhing godly Men his own Children, and his puniſhing wicked Men: *Hath he ſmitten him, as he ſmote thoſe that ſmote him?* No; for he puts this Difference in the 8*th* ver. *He ſmites his own in meaſure.* You may then take the Compaſs, the Magnitude, and Depth of it by this; that therefore oppoſitely his Puniſhing the other exceeds all Meaſure. Sin is the Creatures proper Work, and Puniſhment is God's Work. [*Vengeance belongeth unto me,*] ſays the Text; he challengeth it as his. Now it is certain, God will ſhew himſelf as perfect and as Exact in his Work as Man and Satan have been in theirs; he will not be exceeded or out-gone by them. *The Lord is known*, ſays the Pſalmiſt, *by the Judgment that he executeth*, Pſal. 9. 16. If the Creature be ſo wicked, as to bring forth ſo heinous an Evil (*in genere moris*) as Sin is, which is *Malum Catholicum* [a Catholick evil] and accordingly hath the Name of all Evil given it, as virtually and tranſcendently containing all that God or Man calls *Evil*; then be aſſured, that God, who is ſo juſt, will be as ſure to bring forth, by Way of return upon the Creature, a Puniſhment, that ſhall be *in genere Pœnæ*, in it's kind, *Malum Catholicum*, an univerſal Evil alſo. And ſuch *Ezekiel* terms it, ſpeaking of the Evil of Puniſhment: *It is an Evil, and an only Evil,* Ezek. 7. 5. That is, ſuch an Evil as ſhall be nothing but Evil, and that ſhall contain the Spirit, the Quinteſſence of all Evil in it. Therefore, Pſal. 75. 8. *In the Hand of the Lord there is a Cup, and it is full of Mixture.* As if an Artiſt, that knows the Nature of all Simples, ſhould temper a Cup that is full of all ſorts of Poiſons, and which is a Compound of the bittereſt, loathſomeſt Ingredients this Earth puts forth. Even thus hath God ſtrained the Quinteſſence of all Evils into one Cup; and it follows there, *The Wicked of the Earth muſt drink the Dregs of it.* Which Phraſe alſo argues ſuch a Mixture as this we ſpeak of; the bittereſt of all is at the Bottom; and 'tis Eternity to the Bottom, and they muſt not, nor ſhall not leave a Drop, but ſuck out the *Dregs*, as the Prophet's Phraſe is, *Ezek.* 23. 34. Thou haſt a *Cup of Abomination*, and when thou haſt *fill'd up thy Meaſure*, then will God take a meaſure of thy Cup, and fill the ſame proportion of Dregs and Mixture to thee, in a Cup of his tempering.

2. Conſider, that in the manifeſtation of this Attribute of Juſtice, there muſt of all other (next unto that of Mercy) be a more ſpecial Glory intended and deſigned by God himſelf, unto which this Puniſhment muſt bear an eminent proportion, as being the Matter wherein it appears. I ſaid before, that if God profeſſed to manifeſt any Attribute of his whatever, it ſtill hath been done in ſuch Effects of Wonder, as all the Creation is ſet admiring of. Now of all other Attributes, theſe two of Juſtice and Mercy are the prime, which he ſets the greateſt Value upon the manifeſtation of. And therefore ſtill look how they are more Eminent, or by how much the more Eminently he intends to manifeſt them above other Attributes; by ſo much muſt the Effects, in and by which he manifeſteth them, exceed and excel all other Works.

Now that theſe are the brighteſt Jewels in that Crown of his Glory, and which he intends moſt to Embeliſh, may be ſeen in this: 1. That he hath choſen the choiceſt and moſt excellent of his Creatures, as the Stuff or Materials in which to ſet theſe forth; namely, *Angels* and *Men*, and Chriſt himſelf the Head of all. That look as curious Engravers, when they would ſhew their beſt Art, and chiefeſt Workmanſhip, they cull out the choiceſt Materials, as either precious Stones, Cedar, or Marble, to work upon; and ſo Embroiderers, the fineſt Stuff or Cloth for the Ground-work, they would embroider Gold or Pearls upon: Thus hath God ſingled forth Angels and Men, the chief of, and more noble Creatures (in the Stuff they conſiſt of) than the reſt of his whole Creation. Power and Wiſdom is ſeen in other

Creatures, but Vindictive Juſtice, as alſo Grace and ſaving Mercy, only on Men and Angels. And, 2. Although he hath ſhewn forth more of Wiſdom and Power in the Frame and Fabrick of Men and Angels, than in the whole of Heaven and Earth; yet ſtill, comparatively, more of Juſtice and Mercy in theſe two, than that all, or any of the other Attributes, ſhewn forth in and upon them, comes unto. Whereof this is ſufficient Evidence, that they have the Name of *Veſſels of Mercy*, and *Veſſels of Wrath*, Rom. 9. You read nowhere, that they are termed *Veſſels of Power*, or *Veſſels of Wiſdom*: which is a Token that they are fill'd with theſe, in that they carry away the Denomination, (which is uſually *à Principaliori*,) as if no Attributes elſe in Compariſon ſeemed to appear: and yet how much of Power and Wiſdom is ſeen in the Fabrick of Man, *David* tells us, *I am wonderfully* or *fearfully made*. So then, thoſe that ſhall prove to be the miſerable Veſſels of this his Wrath and Juſtice, ſhall be ſo fill'd with the Puniſhment, whereby this Juſtice is made known, as ſhall deſervedly bear the Name of Wrath and Judgment engraven upon it, of all other Attributes. *The Day in which he will judg the World*, *Acts* 17. 31. is elſewhere called, the Day of Deſtruction, the Day of Wrath, the Day of Judgment, *&c.* It beareth its Denomination from this very Work we ſpeak of.

And further, conſider how he hath given out before-hand, almoſt ſix thouſand Years before, concerning this Work, above all Works elſe, and hath poſted it upon *Enoch*'s Pillars, (you know the Tradition I allude to) as you uſe to do Citations, *Jude* 14, 15. or as you do *indicere Diem*, ſet a Day for the moſt ſolemn Works. *Enoch*, the ſeventh from *Adam*, propheſied hereof, ſaying, *Behold, the Lord cometh with ten thouſands of his Saints, to execute Judgment upon all*, &c. And further and beſides, God ſpeaks of Preparations to have been all along made by him, during the Time of this World, againſt that Day. The Perſons are a fitting, *Rom.* 9. The Puniſhment a preparing; *prepared for the Devil and his Angels*, even from their very firſt Fall. Now certainly God would never raiſe up in us, by ſuch Words given out by himſelf, ſo great Expectations, if the Reality, the Execution, the Thing it ſelf, ſhould not Anſwer to all theſe. Yea, after all his other Works of Wonder finiſhed and perfected, he profeſſeth to come on purpoſe to be glorified. And in what? as well in rendring Vengeance in the Deſtruction of Wicked Men, as in the glorifying his Saints, 2 Theſſ. 1. 6, 7, 8, 9, 10. *Seeing it is a righteous thing with God, to recompence Tribulation to them that trouble you: And to you that are troubled, Reſt with us. When the Lord Jeſus ſhall be revealed from Heaven, with his mighty Angels, in flaming Fire, taking Vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt: Who ſhall be puniſh'd with everlaſting Deſtruction from the Preſence of the Lord, and from the Glory of his Power: When he ſhall come to be glorified in his Saints, and to be admired in all them that believe, in that Day.* He carries on the glorifying himſelf, and of his Power, in the one, as well as in the other.

Yea, and to render the Solemnity of this Work and Day yet greater, he calls a General Aſſembly of all Men and Angels, that are, or have been, or of Men that yet ſhall be, in either Worlds, to be preſent, and ſee the Execution.

To conclude: It is therefore called the Great Day, as that, *Reſerved to the Judgment of the Great Day*, Jude 6. and other Speeches. And why the Great Day? but from this Work of that Day, that ſhall be done upon it; which this Day ſhall then bring forth, and produce. As Days have their Stile and Denomination from the Work of the Day. *Opus diei in die ſuo.* So this (as was ſaid) is called the Day of Deſtruction, Wrath, *&c.* And if ſo, then that Stile of Greatneſs muſt be from the Greatneſs of the Work that ſhall be done thereon. And ſo the Judgment of the Great Day, becauſe great will the Judgment be that is to be executed on that Day.

Laſtly; God hath in the mean Time ſuffered his Glory to be debaſed, himſelf to be leaſt regarded in the World, Sin and the Devil to carry all before them, and Sinners to have the Glory: relieving himſelf in the mean time, that he hath a *Treaſure of Glory to be broken up at that Day*, Rom. 2. 3. When he will come on purpoſe to be glorious. He hath ſuffered an Eclipſe of ſix thouſand Years, that in the end he may break forth with a redoubled Glory. And all that Glory muſt come in this Way, even from this Puniſhment he ſhall execute. And it muſt be a recovery of greater Glory, than he ſhould have had by Man's Holineſs, in that firſt State by Creation, or God would never have let Sin have come into the World; he meant not to be a Loſer.

I come next to argue this from the third Attribute, his *Wrath*: or if you will, his Power and Juſtice, as intended, and heightned to Extremities by Wrath: And though he will be juſt in what he doth; yet it is Juſtice put on by Wrath. He recompenſeth Sin, not only as *Rector Univerſi*, Judg of all the World, and ſo upon the account of Publick Rules given forth, to vindicate the Equity and Righteouſneſs of which, he puniſheth the Tranſgreſſions of them; But over and above he doth it, as reſenting an Injury, a perſonal Affront given to himſelf, his Perſon; and this draws forth his Wrath and Vengeance on his own behalf.

As it is termed *Vengeance*, ſo *Zeal*, in Heb. 10. 27. and 1 Cor. 10. 22. *Do you provoke the Lord to Jealouſy?* In *Nahum* 1. 2. See what a Conglomeration there is of Attributes and Effects.

[*God is jealous,*] that's the firſt. He compares that in God unto that in Man, which, *Solomon* tell us, is the *Rage of Man*, Prov. 6. laſt.

Again, 2. *The Lord revengeth, the Lord revengeth.* That is the Effect; and he ſays it twice, as ſpeaking of one who is enflamed with Anger.

Then, 3. To ſhew how fiercely in revenging he executes it, even with Fury, he adds, *The Lord revengeth, and is furious*, who yet profeſſeth elſewhere of himſelf, *Fury is not in me*; that is, of my ſelf it is not, *Iſa.* 27. 4. But as he is provoked by Sin and Impenitency, ſo Fury is in him. *The Lord is furious.*

Then, 4. Follows the Subject thereof, and what they are to him, whom his Fury waxeth ſo hot againſt, *Enemies* and *Adverſaries*. [*The Lord will take Vengeance on his Adverſaries,* and *he reſerveth Wrath for his Enemies.*] Which accords with this Text: *Vengeance is mine, I will recompence the Adverſaries,* verſe 27.

And, 5. If any urge: Yea, but is not God merciful, and ſlow to Anger? Yes, ſays he, ver. 3. *The Lord is ſlow to Anger.* But he brings it in to ſhew, that in this Caſe it is that very Patience of his, which in the iſſue Works up unto that Fury: *Læſa Patientia fit Furor.*

And then, 6. He further warns them to conſider, that in the Execution of this Fury to the utmoſt, his Power comes to be Engaged: *The Lord is great in Power.*

And laſtly, *He will not at all acquit the Wicked*, that lives and dies in his Sins: Which is a Clauſe or Proviſo he ſtill puts in, even when he ſpeaks the greateſt things of his Mercy. See *Exod.* 34. 6, 7.

And although the very reading this Deſcription of God, as an Avenger, ſhews forth alone its own Dreadfulneſs; yet further to clear, and enlarge upon it, conſider,

1. How it is Juſtice heightned by Wrath to a Fury, and all of theſe whetting on, and drawing out the Greatneſs of Power. And to this purpoſe we find, as was obſerved, Power and Wrath joined, in *Rom.* 9. 22. and Pſal. 90. *Who hath known the Power of thine Anger?* His Jealouſy draws out his Strength, and his Power works in a way of Wrath. Take a Man, let his Blood, his Fury be up, and thereby all his Spirits are intended and ſtirred, and he is able to ſtrike a greater and heavier blow than at another time. As *Sampſon* in his Fury againſt the *Philiſtims*, he pulls down the Pillars of the Houſe. Now bring this to God, and though his Power is the ſame, and not greater, when he executeth Vengeance on his Enemies, than at all other times; yet being attributed to him after the manner of Men, it imports to us ſomething of Analogy, (whereby the working of his Power in ſuch a Caſe is ſet out) which it holds with what is in Men in the like Caſe.

And ſo ſhews, (1.) That if ever he did or will upon any Occaſion, or can be ſuppoſed to ſhew forth Power and Strength, it will be in this, for he is in Fury; and in that Fury talks of the Greatneſs of his Power, which in Men in their Fury uſeth to be at the higheſt, and they ſhew forth their Strength in no Acts ſo much as thoſe which they do in Fury.

(2.) That comparatively therefore unto other Works of his, wherein he ſhews forth Power, he is to be ſuppoſed to ſhew forth more of Power in in this. Conſider therefore, if God ſhewed forth Power in creating the World, *&c.* Yet according to this Analogy, I may ſay of all thoſe kinds of Works whatever, (ſpeaking after the manner of Men) that he did them cooly, as it were, but this he doth in Fury, and ſo may well be ſuppoſed to put forth more of Power in theſe in that Reſpect, than in thoſe other.

2. Avenging Wrath is more than ſimply Anger. A Man is Angry with a Friend, and ſo is God often with his Children. And then he *ſtirs not up all his Wrath*, as *Pſal.* 78. But the Butt and Mark, which Revenge ſhoots its Arrows at, is an Enemy, as both out of *Nahum*, and the *27th* verſe of this Chapter, was obſerved. And not only ſo, but ſuch as are irreconcileable Enemies: for that is the ſtate of Men in Hell, and the poſture of their Spirits there towards God, to be fixed in Malice. Now when Vengeance in God ſhall be extreme, who ſhall be able to bear it?

3. Juſtice hath a mixture of Pity mingled with it, but when 'tis a Caſe of Revenge, there is a Decorum put upon the extremity of Juſtice. It is the revenge of an Injury. Which though in the Creature, who it ſelf is a Subject of God's, (who only hath the Soveraignty of Power,) it is therefore inglorious and unworthy, yet in God, who is the Supreme, in Caſe of wrong and Injury to himſelf, this hath a Glory in it; *Vengeance is mine*, ſaith the Lord. No wonder then if it be termed *Severity*, *Rom.* 11. 23. and *James* 2. 13. expreſly, *Judgment without Mercy*. And perhaps in that Reſpect alſo it is, that, *Rev.* 14. 10. it is termed, *Wrath without mixture*, that is, pure Wrath which hath no mixture; Not *a Drop to cool ones Tongue*. And again, *Wrath to the uttermoſt*, as 1 *Theſſ.* 2. 16. the Apoſtle ſpeaks of that Wrath, which upon the Deſtruction of *Jeruſalem* (the Type of the Day of Judgment) befel that Nation. And ſo it is ſet forth in the Language of the Wrath at the great Day, as *Grotius* hath obſerved, which is *Wrath to the uttermoſt.* And as God is ſaid to reſt in his Love ſhewn to his Children; ſo his Wrath ſatisfies it ſelf in accompliſhing Vengeance, Ezek. 7. 8, 9. *I will accompliſh mine Anger upon thee: and I will judg thee according to thy Ways, and I will recompence thee for all thine Abominations. And mine Eye ſhall not ſpare, neither will I have pity: I will recompence thee according to thy Ways, and thine Abominations that are in the midſt of thee, and ye ſhall know that I am the Lord that ſmitteth.* And therefore is often called a Sacrifice, as *Mark.* 9. 49.

Zeph. 3. 17.

Iſa. 27. 11.

And this anſwers an Objection may be made. Did not *David* expreſly chooſe rather to *fall into the Hand of God than Man?* 2 Sam. 24. 14. The anſwer is at Hand in the ſame place, *for his Mercies are great.* That is *David's* Reaſon for it there. And ſo indeed the Difference lies in chaſtiſing Anger, and avenging Wrath, And *David* there ſpeaks of God's chaſtiſing his Children in this World, but in the World to come you ſee the Caſe is altered: It is the falling into the Hands of an Avenger, who in that Execution profeſſeth to ſhew no Mercy: *He that made them, will have no pity on them.*

Laſtly, conſider how *Wrath ſets all that is in God againſt a Man*, whets and ſharpens the whole Activity of every Attribute. What is the reaſon that in the Text when this dreadful Execution is ſpoken of, the Attribute of the [*living God*] is mentioned rather than Power? *&c.* The Life of God ſpeaks the whole of his Attributes. The whole of his Nature and Godhead, as it is active and working: this Life imports. In Hell God draws out all his Forces, all his Attributes into the Field, whereof Wrath is the Leader and General. All his Perfections conſpire either to ſtir up and enkindle Wrath, or to aſſiſt him in the Execution. How Power is drawn forth and intended I ſhewed before. Wiſdom, that marſhals all into Order, *ſets both thy Sins in order* in the view of thy Conſcience, *Pſal.* 50. 21. and ſets his *Terrors in Battel array againſt thee*, 'tis *Job's* Expreſſion, *Chap.* 6. 4. and the ſame Word in both places. And as it marſhalls all, ſo whets on to Vengeance, Prov. 1. 25. *Ye have ſet at naught all my Counſel, I will therefore laugh at your Calamity, I will mock when your Fear cometh.* 'Tis Wiſdom ſpeaks this, ver. 20. *Be not deceived* (ſaith the Apoſtle) *God is not mocked, Gal.* 6. 7. It imports two things:

1. That Sinners think to illude and deceive God. As what is it elſe to think to defer Repentance to the laſt, and then to come and flatter, and look to be ſaved, as if they had ſerved him from the very firſt Moment of their Lives? they herein think to go beyond God.

2. That in ſuch caſes, God's Wiſdom takes it and reſents it to the height. Nothing adds unto Provocation more, in a Man that is Wiſe, than to perceive how another Man thinks to go beyond him, and impoſe upon his Wiſdom. And it is Wiſdom in a Man, that makes him he would not be mock'd, deceived or trifled withal; this Principle riſeth up in God's Heart, the Judg of all the World. Again, his Holineſs crys out to him againſt the Sinner: Thou art a pure God; and, *I can endure to behold no Iniquity*; and the *Eyes of my Glory have been provoked* by this Sinner continually. Then ſays Juſtice too, I muſt be ſatisfied to the utmoſt Farthing, and have the laſt drop of Blood that is in their Souls: and this their Puniſhment executed on their own Perſons, is all I ſhall have or can recover for all the Diſhonour hath been done thee. For Chriſt, through their unbelief, hath not taken off one Farthing of their Debt, but all is left and remains upon their own Score. And I can no other way recover Glory, but by having it out of them: And therefore it is that an Eternity is required, becauſe, but by an Eternity of Suffering it is that they can come to ſatisfy. Prov. 27. 20. *Hell and Deſtruction are never full*, or [*ſatisfied*] as the next Words ſhew the meaning to be. Then ſays Truth and Righteouſneſs, their whole Lives have been contrary to my Love, the whole Actings and the Courſes of them have been but a making a Lie, a Web of Hypocriſy, continually woven and vended. *Rev.* 22. 15. That *love and make a Lie*, and Rom. 3. 13. *Their Tongues are full of falſhood and Deceit*; and again, *give them their Portion with Hypocrites:* whom of all elſe I hate, ſays Truth. Then boils up *Jealouſy*, every Creature hath been an Idol, and made their God, and ſet up in God's ſtead, and they have been enflamed with them (as of Idolaters the Prophet ſpeaks:) *Idols of Jealouſy have all their Luſts been:* and the Glory due to me hath been given to them. But you will ſay, will not Mercy at laſt ſpeak a good Word for them? will it not allay and moderate all theſe? No, but turn as fiercely againſt them as any other Attribute, and plead; I indeed did a long while reſtrain all theſe other Attributes that were provoked every Moment, [*Whom God endured with much long-ſuffering*, ſays *Rom.* 9. 22.] And that they have lived ſo long free from Wrath, hath been by means of me, I waiting for their Repentance, which hath coſt me Millions. I have ſpent Riches on them, in forbearance of them: All which now is to be reckoned to them in Wrath. You have it Rom. 2. 4, 5. *They have deſpiſed the Riches of his Goodneſs, and Forbearance, and long-Suffering, not knowing that the Goodneſs of God leadeth them to Repentance. But after their hardneſs and impenitent Heart, treaſure up unto themſelves Wrath, &c.* And ſays Grace, I was preſumed on, and made a ſtale to, and defender of their Luſts; and was *turned into Wantonneſs*, Jude 4.

And thus all in God, is ſet (as it were) on Fire againſt a Sinner, and (as I may ſo ſpeak) do turn all in him into Fury. And look as to God's People, all in God is aſſimulated into Love towards them, and they live and dwell in Love, and ſee nothing elſe, as it were in God, but Love: *God is Love* (ſays the Apoſtle) namely, to his own, 1 *John* 4. 16. Nothing elſe appears; or rather, all that is in him, appears in that Hue, under that Die, with that Tincture. So here on the contrary, all *in God is turned into Fury: Læſa patientia fit Furor.* Though he is not ſo of himſelf: *Fury is not in me*, ſays he, *Iſa.* 27. but Sin hath made him ſuch.

A Fourth head of Demonſtrations, is taken from the Inſtances given both of Good and bad Men. Which Inſtances, as I then alledged to prove the immediateneſs of God's inflicting it: So now I ſhall from thence preſent ſome Inferences of the fearfulneſs hereof. Do but ſit down a little with *Job* and *Heman*, who were the Inſtances of Good Men: Or go to that Roll which the Scriptures have recorded of *Cain* and *Judas*, and others, or which Eccleſiaſtical Stories, or preſent Examples of our Age have afforded, of Men in Horror: weigh and perpend their Crys and Roarings, and conſider what a ſad Spectacle ſuch Inſtances afford.

1. Of good Men: *Heman* I inſiſted in before, and acquainted you with his Complaints as ſad as Man can utter: I reſerved that of *Job*, ſpecially for this Place, as I then profeſſed. All the while that he had but Afflictions common to Men; and although he was every Way ſurrounded with them, as being viſited with a loathſom Diſeaſe, his Body fill'd with Dolours and Pains, his Children loſt, Servants deſtroyed by Fire from Heaven; his Eſtate quite gone unto an Extremity of Poverty; his Wife abhorring his Breath, and tempting him to Blaſphemy: All this while the Text tells us, *Chap.* 2. 10. That *in all this did not* Job *ſin with his Lips*, but was quiet and Patient, as the Holy Ghoſt in the New Teſtament takes notice of him, Jam. 5. *You have heard of the Patience of* Job. Well, but God himſelf in the End came in upon him with his immediate Wrath. And now will you *hear of his Impatience too?* He was not prick'd to the quick till now. But then he begins to *Curſe the Day of his Birth*, *Chap.* 3. 1, 2, 3. and at that rate talks all along that Chapter. For brevity, let us only conſult his Lamentations, in Chap. 6. ver. 2, 3, 4. *O that my grief were throughly weighed, and my Calamity laid in the Ballances together, for now it would be heavier than the Sand, therefore my Words are ſwallowed up.* The reſts that follows, I ſhall add by and by. What was it cauſed this ſudden Out-cry and Alteration in *Job*'s Spirit, from that ſtill and ſedate Frame we left him in before? What was it the thoughts of his loſt Eſtate, Children, Wife's unkindneſs, or the Pains of his Bones and Body, *&c.* or his downfal from a petty Kingdom? Did theſe begin now at length ſo ſadly to return upon him, ſo as in the end his Spirit ſhould begin to take them in, and lay them at length to Heart, which at firſt he in an holy Gallantry had made ſo light of? O no, he had fully concocted and digeſted all that had been occaſioned from all or any of theſe, and had quieted himſelf with one or two good Cordials, namely, that *the Lord hath given, and the Lord hath taken, and bleſſed be the Name of the Lord*, Chap. 1. 21. And again, *ſhall we receive Good from the Hand of the Lord, and not evil?* Chap. 2. 10. which had carried away all that Sorrow might have been ſtirring in him from theſe. What might be the matter then, that was the Cauſe of theſe ſo high Diſturbances? The next Words *ver.* 4. do enform us, *For the Arrows of the Almighty are within me, the Poiſon whereof drinks up my Spirits; the Terrors of* God *do ſet themſelves in Array againſt me.* Let us go on duly to weigh and conſider theſe Paſſages of his.

Heman, he in his Horrors had complained, *Pſal.* 88. 7. That *God's Wrath lay hard* or *heavy on him*, and ſays no more of it: But *Job* here, in like manner feeling the like weight thereof, goes about to expreſs how heavy, and how great the Burthen was of his Grief, that was cauſed thereby. And he calls for a mighty Scale to weigh it in: Such a Scale as might be large enough to contain all the *Sands of the Sea*. *O that my Grief were throughly weighed, and my Calamities laid in the Ballance together! for now it would be heavier than the Sand of the Sea.* His meaning is, that to have his Grief and Calamity put in one of the Scales, and the Sand of the Sea in the other, his Calamity would be infinitely heavier. His invention was heightned by what he really felt: The greatneſs of it made him Eloquent. (For as Love, ſo deep ſenſe of Miſery uſeth ſo to do.) And he pitcheth, as you ſee, upon the weightineſs of Sand, to expreſs it by, which is of all things the weightieſt, as *Solomon* tells us, Prov. 27. 3. *A Stone is heavy, and the Sand is weighty.* Yea, and the *Sand of the Sea*: which, take both, thoſe Sands within the Sea at the bottom of it, and thoſe alſo ſcattered without on the Shoar, they do make an immence Bulk and Body condenſated, if they were gathered together into one heap: (as the Waters were into one place, when God made the Sea.) *Job* had a moſt ſublime Fancy, as the high ſtrains of that whole Book ſhew: And this is in view a Compariſon vaſt and great enough, (one would think) as could be uſed. But yet further, obſerve how he breaks off that Attempt of his, to expreſs it by this or by any ſuch Compariſons, though in appearance never ſo hyperbolical. Which breaking off, his next Speech utters: *My Words* (ſays he) *are ſwallowed up!* As a ſmall thing is ſwallowed up of a greater, as a drop of the Ocean, as one ſmall ſcattered Sand would be, in the Bulk of all thoſe Sands of the Sea, when caſt in amongſt them: So were all theſe his vaſt Expreſſions and Compariſons he had uſed, although thus great; (which yet from all Rhetoricians, would have had the name of *Hyperboles*, far exceeding the reality.) But yet in his ſenſe and feeling were ſwallowed up by the Thing it ſelf. *I feel my Words fall ſhort*, ſays he: ſo *Broughton* paraphraſeth on thoſe Words. And therefore he cuts himſelf off from uſing any more or higher Decipherings of it, of any kind, if any could have been found, as being all but meer Metaphors, too light, and holding no Weight with that far exceeding weight of Miſery, he felt (as the Apoſtle on the contrary, comparing preſent Afflictions and the Glory to come together, ſpeaks) but *Job* here, he gives it clean over as a thing unexpreſſible. And in ſtead of all Eſſays that way, he chooſeth rather to ſpeak and ſhew the Cauſe thereof the ſame, which I in this Treatiſe have endeavoured to do. And thereby he ſets forth in a Reality, the dreadfulneſs of it indeed; And more than by all things whatever, that his Grief could have been compared unto. This you have in theſe Words, [*For the Arrows of the Almighty are within me.*] He had ſores without, in his Body; and Afflictions in his outward Man or Condition; Fears without, and Terrors within; he complains not that you hear of them at all. O, but they are theſe Arrows that are within me, (ſays he) the *Arrows of the Almighty*; that is, which none but an *Almighty Hand* could ſhoot, and ſhoot ſo deep; ſuch Arrows, as could come out of no other Forge or Quiver. The Soul of a Man is a Spirit of a vaſt depth, and God, and God alone can ſhoot up into it, unto the Arrow Head. And yet again, beſides the ſtrength of the Arm that ſhoots them, and the forkedneſs of the Arrows themſelves, they were all, as Arrows that are dipt in Poiſon, envenomed with the Guilt of his Sins (which as *chap.* 13. 23. and 26. God had now ſet on upon his Soul, *Thou makeſt me poſſeſs the Sins of my Youth:)* Thus it follows in the next Words, [*and the Poiſon thereof drinks up my Spirit.*] They do not only *let out the Spirits*, (which Wounds made by other Arrows uſe to do) but *they drink them up.* The Strength and Violence of the Venom of them had ſuch an Efficacy on his very Soul, and the very Spirit and Life thereof, as they drank all up. Again, it follows, [*And the Terrors of God have ſet themſelves in Array againſt me.*] God drew forth his Wrath (as it were) into a well-ordered Army, into Rank and File, at once to fall upon him. If one Man had a whole Army ſet againſt him, and each armed Man therein were to ſhoot a Bullet, or an Arrow into him at once; and if withal we could make the Suppoſition, that that Man ſhould have his Life ſtill renewed after each Wound given, ſo as never to die; and yet they ſtill to renew to ſhoot all at once every moment: how dreadful is this to any ones Thoughts thereof? but yet theſe are but Men, not God, whoſe Arrows he ſays theſe were. *O that he would deſtroy me!* (ſays *Job*) that is, *kill me out-right*, ſo ver. 8, 9. *O that I might have my Requeſt! and that God would grant me the thing that I long for! Even that it would pleaſe God to deſtroy me, and that he would let looſe his Hand, and cut me off.* Well, But *Job*, canſt thou not ſtir up thy Spirits and harden thy ſelf againſt all theſe preſent Sorrows? The *Spirit of Man will bear its Infirmity*, if it be ſteel'd with Reſolution. To this *Job* himſelf gives Anſwer by way of preoccupation, to this Effect: That if Death indeed, or a being utterly cut off, ſhould come upon me with all that *Hoſt of Fears* (whereof elſewhere *Job* tells us, *Death is the King*) I could harden my ſelf againſt that; yea, and to endure the Pains of the moſt exquiſite Tortures any kind of Death could inflict: if thereby *God would thus cut me off.* Then indeed (if ſuch News of Death were brought me) *I ſhould* *yet have comfort*; *yea, I would harden my ſelf in Sorrow.* So *ver.* 10. And let it be the worſt Death he can put me to, for ſo it follows, *let him not ſpare.* O but they are theſe Arrows of his own within me! theſe I cannot bear. So ver. 12. *Is my Strength the Strength of Stones, or my Fleſh Braſs*, that I ſhould be able to endure, and bear up my ſelf againſt theſe Encounters? O no. Read on thoſe his Expreſſions further roared forth by him, in Chap. 16. *ver.* 12, 13, 14. *He hath broken me aſunder: he hath alſo taken me by the Neck, and ſhaken me to pieces, and ſet me up for his Mark. His Archers compaſs me round about, he cleaveth my Reins aſunder, and doth not ſpare; he poureth out my Gall upon the Ground. He breaketh me with breach upon breach; he runneth upon me like a Giant.* What ſhould I inſtance in more, or how to comment on them!

That which in the ſecond place, is proper next to be done, is to provoke thoſe that are ſecure Sinners, *&c.* and others alſo that are awakened, to raiſe but up their Thoughts from the Conſideration hereof, to infer and gather how dreadful this Puniſhment in Hell muſt be, above all, that theſe Diſpenſations can repreſent unto us. And this is moſt ſtrongly inferred from theſe Examples, whether they be the Examples of Good Men, as *Job* was; or bad Men, as *Cain* and *Judas* were, in both which I formerly inſtanced in.

I ſhall make Inference from each of theſe apart, as in the firſt Section, I alſo did in arguing from them, the Immediateneſs, *&c.*

Firſt, From theſe of good Men. If you conſider that all theſe Terrors, which *Job* and *Heman* endured from God, were yet all in Love, out of ſo ſolid and ſubſtantial a Love, permanent and abiding in God's Heart, all this while towards them; and that all theſe were but Chaſtiſings of them for Tryal, *and to make them partakers of his Holineſs.* And beſides, what manner of Anger was it towards them? It was but Anger, which Love ſtirred up: and thoſe his Afflictions were accompanied and joined, all with *everlaſting kindneſs and thoughts of Peace* all the while. According to that in Iſa. 54. 8. *In a little Wrath I hid my Face from thee, for a moment, but with everlaſting kindneſs will I have Mercy on thee, ſaith the Lord thy Redeemer.* Yea, thoſe two known Cordial *Recipes*, ſo frequently made uſe of, and commonly taken by moſt Chriſtians in their Diſtreſſes, and cited by two Apoſtles, and Chriſt himſelf from Heaven, *Happy is the Man whom God correcteth: Therefore deſpiſe not thou the Chaſtning of the Almighty*; were firſt ſpoken and directed unto this our *Job*, whilſt in the midſt of theſe Afflictions, in *chap.* 5. 17. And are particularly applied to that his Condition, in the worſt of it, by the Holy Ghoſt, *Jam.* 5. 11. Yea, and all this that was upon *Job*, was in it ſelf (how great ſoever it ſeemed to his ſenſe) but the *touch of God's little Finger*, Job 1. 11. O think then how great will that Vengeance be, which is pure Wrath, *Rev.* 14. which is out of Fury, as was ſhewn; which is, the fiery Indignation of Patience abuſed, boy'ld up into Fury! This that befel them, is ſaid to be but a little Wrath, and for a Moment. And yet (as alſo it is ſaid, *Pſal.* 2. ult.) *If God be angry but a little, who is able to abide it!* then what will this laſt and extream Vengeance reſerved for Hell be? Theſe Chaſtiſements of *Job's* and *Heman's* were in Compariſon of what awaits Men in Hell, but as Rods of Birch or *Ruſhes*, which we uſe to whip our Children withal, Pſal. 89. 32, 33. *Then will I viſit their Tranſgreſſions with the Rod, and their Iniquity with Stripes: Nevertheleſs, my Loving-kindneſs will I not utterly take from them, nor ſuffer my Faithfulneſs to fail.* Theſe were all Rods of Mercies own gathering and making, the Stripes whereof are not ſo deep, but they may be, and were healed again; as in the ſame Book you alſo find it, chap. 5. 18. *He maketh ſore, and bindeth up; he woundeth, and his Hands make whole*: and ſo was *Job* in the Iſſue thus healed; and *Heman* likewiſe, and made thereby one of the wiſeſt Men in the World. Yea, but theſe wherewith wicked Men in Hell are eternally laſh'd and cut off, are *Rods of Revenges making*; *Rods of Iron* (as the Pſalmiſt in that ſecond Pſalm ſpeaks) *to break them in pieces like a Potters Veſſel*, never to be ſet together again or made whole. Again,

Jam. 1. 12.
chap. 5. 11.
Heb. 12. 5.
Apo. 3. 19.

1 Kings 4. 31.

thoſe ſtroaks on the Children of God, are in meaſure, as *Iſa.* 27. 7, 8. but of theſe in Hell, it may be, and is ſaid, that *Wrath cometh upon them without meaſure.* Again, in the midſt of theſe Corrections, he remembers Mercy; but in this of Hell, there *is Judgment without Mercy*, Jam. 2. 13. In thoſe other Stripes given his Children, *God himſelf is afflicted*, and feels every Stroak he gives them, as *Jer.* 31. 20. and *Iſa.* 64. But in theſe in Hell, Vengeance and Juſtice do ſatisfy themſelves in their deſerved Damnation. It is ſtiled a Sacrifice to him. *Mark* 9. 48, 49. compared, and elſewhere.

Secondly, The ſame Inference, may be much more raiſed from thoſe Inſtances given of bad Men, ſuffering in this Life the like Terrors, to theſe mentioned: If we but conſider that when they fall and ſeize upon them in the greateſt extremity, that yet then they are in Compariſon to what remains to them in Hell, but as the ſippings of the Top of that Cup here, the Dregs whereof are reſerved for them there, to drink to the Bottom, as Pſal. 75. 8. *In the Hand of the Lord there is a Cup, and the Wine is red: it is full of mixture, and he poureth out of the ſame: but the Dregs thereof all the Wicked of the Earth ſhall wring them out, and drink them.* Thoſe Words he [*poureth out the ſame*] and [*but the Dregs thereof*] are an oppoſition each to other; ſhewing how that in this Life, God promiſcuouſly poureth forth the ſame from the upper part thereof, both upon good and bad. And that all that, is but the overflowings of what is uppermoſt; but the Dregs, the brackiſh bitter Stuff, is reſerved for Hell. And the Truth is, Men can bear but the ſippings thereof here. Should they drink but a little deeper, their Souls would be giddy, and reel out of their Bodies in a Moment. As the Joys of Heaven cannot be *inherited by Fleſh and Blood*, ſo nor the *Torments of the fulneſs of this Wrath.* But in Hell their Bodies ſhall be nealed (as we ſpeak of Glaſs) that they may endure this Fire. All the Terrors of Conſcience here, are as is ſaid of the Joys of the Saints, but the earneſt-Pennies, Farthing-Tokens, in compariſon to that great, *immenſely vaſt Treaſure of Wrath to come*, you have heard the Scriptures ſpeak of. All here is but the Shadow of Death; and yet if that can wither Men's Souls ſo, what will the *blackneſs of Darkneſs do?* as the Apoſtle ſpeaks of this. The utmoſt threatned here, is, that *the Anger of the Lord ſhall ſmoke againſt a Man*, Deut. 29. It is but Smoke: but in Hell, it breaks forth into raging Flames [*] of the fierceſt Fires, that fill every Corner, and break out at all the Windows of the Soul.

The fifth and laſt Head, which repreſents the dreadfulneſs of all this unto an infinity, is, that it is *a falling into the Hands* [*of the living God,*] *The living God.* The former Exaggerations have been raiſed from falling into the Hands of the Great, Powerful, Juſt and Avenging God; but this further, *of the Living God.* Which of all other Attributes, the Apoſtle hath ſingled forth to ſet out the dreadfulneſs of it by, and is therefore moſt of all to be heeded by us; as having as much weight in it, to the thing in Hand, as any of the other. [*The living God*] notes out, not only God's activity, and how the whole of his Life and being is engaged and active in this Puniſhment (as was noticed) but further, both, that, 1. He ſhall execute this to Eternity, and 2. That during that whole ſpace of Eternity, he will permanently continue to inflict it. His being the *living God*, notes out, 1. Eternity; 2. With a continuation of acting all that while: and ſo his being the living God, both threatens and effecteth, 1. an eternal, and 2. a continual Death in thoſe that are the Subjects thereof. And to imply ſo much, it is that he hath that Denomination, ſpecially and ſo eminently given him here, when this Puniſhment is ſpoken of.

Firſt, conſider, thy Soul is an immortal Soul, as to the duration of it: and that this great God is the living God. And Sin in thee, and the Injury of it to God, is an eternal Stain, which Hell Fire cannot eat out, or ſatisfy God for, but in an Eternity of time. And therefore whilſt God lives, and thou liveſt, he will inflict it on thee. That's one meaning.

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[*] Luk. 16. 24.

Again, God's Life, as it is in himſelf a continual Act, ſo in its being attributed to him with reſpect to this Puniſhment, it imports his continued acting therein without Ceſſation or Intermiſſion. For he doth it, as the living God. *Job*, whilſt he endured the Terrors of the Almighty, complains they were ſo unceſſant, that God *ſuffered him not to take Breath*, Job. 9. 18. he followed his Srroaks ſo thick, *with one Breach* (as he there ſpeaks) *upon another*.

You have both theſe ſet forth in one and the ſame Scripture, Rev. 14. 10, 11. *He ſhall drink of the Wine of the Wrath of God*; *and he ſhall be tormented with Fire and Brimſtone in the preſence of the Holy Angels, and in the preſence of the Lamb: and the ſmoak of their Torment aſcendeth up for ever and ever. And they have no reſt Day nor Night.* Firſt, they have *no reſt Day nor Night*; That ſhews they have no intermiſſion. And then, that the ſmoak of their Torment *aſcends up for ever*, ſhews the Eternity. Yea, and further, to ſtrike our dull Hearts with the ſenſe of this Eternity, if one [*ever*] be not enough, another is added, [*for ever and ever.*] Which Eternity, as you know, our Saviour is ſtill careful to indigitate, when he ſpeaks of Hell, in love and warning unto Mens Souls, that they might be moved by the Moment thereof, to endeavour to eſcape it.

Now it being thus, this infinitely ſuperadds unto all the former. The former Heads have given Demonſtration to us, wherein the Subſtance of this great Puniſhment conſiſts: and then comes in this, as the fatal and final rouling Stone upon the Grave or Sepulchre of Souls: And with the Grave, Hell is oft parallel'd. Or theſe two imports thereof, are as two Mill-Stones hung about the Necks of thoſe that are plunged into this Lake, to ſink them down for ever: For theſe two things mentioned, do Work in the Spirits of thoſe that undergoe it, perfect Fear, and perfect Deſpair. The Effects of both which make up a perfection of Miſery in ſuch a State.

1. Perfect Deſpair. Hope was given to reaſonable and intelligent Natures (and in peculiar unto them) to be as a breathing-hole in time of Miſery, to keep up Life in ſuch an one, whereby to ſubſtain it ſelf. And the reaſonable Soul being in its duration Eternal, and having an Eternity of Time to run through and Sail over, hath this Priviledg (denied to Beaſts) to take a proſpect or fore-ſight of Time, that is yet to come, and if it can ſpy out any ſpace or ſpot of Time,in which it ſhall have happineſs or Eaſe,or out-live its Miſery, it will not utterly die; yea, it will harden it ſelf againſt preſent Miſery with this Thought, *that however it ſhall not always be thus with me.* But on the contrary here, by Reaſon of this ability of fore-ſight, it comes to paſs, that a wretched Soul in Hell, viewing and turning over all the leaves of Time to Eternity, both finds that it ſhall not outlive that Miſery, nor yet can it find one ſpace or moment of Time of Freedom and Intermiſſion, having for ever to do with him who is the living God. And then it dies and dies again, and ſinks into a Gulph of Deſpair for the furture, as well as it is ſwallowed up with preſent ſenſe of Wrath.

2. Perfect Fear. Which theſe likewiſe cauſe, and keep up within that Soul, and that continually, of all their Miſery that is yet to come. And the nature of Fear is, to out-ſtrip a Man's Miſery; and to take them up before they come, as Hopes uſe to do our Comforts: So as by reaſon thereof, it comes to paſs that the Soul is not only tormented by what it at preſent feels, but with the thought of all that is to come; which ſtill further ſtrikes the Soul through and through. So as this Thought, that it will be with me thus for ever and ever, makes it compleatly miſerable. Yea hereby, the Soul doth come all along in every inſtant to endure and be poſſeſſed in Fears and dreadful Apprehenſions of all that Woe, that in Eternity is yet to come, as well as that at preſent.

CHAP. IX.

The Inferences and Uſes of the Doctrine. If God puniſheth Sins, he is not the Author of it. Let us be firmly perſwaded of the reality of this Wrath to come. Let us adore and fear the Greatneſs of God, and be moved to turn to him. Let us conſider what it is to Die, and what the State of the other World is. Let Believers learn highly to value that Salvation which Chriſt obtains for them.

IF God in his Wrath be the immediate Inflicter of that Puniſhment for Sin, then certainly he is not the Author of Sin. *Fulgentius*, among other highly-evincing Demonſtrations of it, caſts in this: *Iniquitatis cujus eſt Ultor, non eſt Autor*; God is not the Author of Sin, whereof he is the Avenger. Which Maxim is founded upon an high Principle of Reaſon and Equity. God puts the whole of this matter ſo far off from himſelf, that he lays all, both Sin and Puniſhment, wholy upon Man; ſo as although the Puniſhment it ſelf be from his own juſt Wrath, that is provoked to inflict it, yet even thereof he thus ſpeaks, *Do they provoke me to Anger?* ('tis true they do;) *but do they not provoke themſelves, to the Confuſion of their own Faces?* So as he aſcribes his own Wrath, that inflicts that Puniſhment, wholy to themſelves, returns even that upon themſelves. As if he had ſaid, I am angry indeed, *&c.* 'tis true, yet they are more the provoking Cauſes of that Anger than my ſelf. They ſpight but themſelves, when they ſin againſt me. Like unto which is that Speech alſo, Rom. 2. 4, 5. *Thou treaſureſt up Wrath unto thy ſelf*: [*Thou to thy ſelf*] although it be God's Wrath in his Breaſt that is treaſured up, yet the treaſuring of it up is aſcribed unto themſelves.

God will ſend his Son Jeſus Chriſt on purpoſe to clear all ſuch imaginable Suſpicions and Suppoſitions that Men or Devils can caſt upon him, for condemning of Men, or executing this Puniſhment himſelf. Enoch, *the ſeventh from* Adam, *propheſied, ſaying, Behold, the Lord cometh with ten thouſand of his Saints, to execute Judgment upon all, and to convince all that are ungodly among them, of all their ungodly Deeds, which they have ungodlily committed, and of all their hard Speeches which ungodly Sinners have ſpoken againſt him.* His work at that Day is to convince, (yea, and to convince is named firſt) as well as to execute Judgment. And it is certain, that in Order thereto he will ſpeak all Fairneſs, Equity, Juſtice, and Reaſon, ('twere not Conviction elſe); and he will have all his Saints and Angels about him, as Judges and Witneſſes. He will have all the World to hear it, and how equal it is for him to execute ſo ſore a Vengeance. And as he will convince them of their Deeds to be ungodly and deſerving it, ſo of their hard Speeches; and that (whatever his Decrees were,) they themſelves were ungodly, and their Deeds ungodly, and ungodlily committed. Mark but how he doth *ungodly* them. And he will convince them, and ſtop their Mouths for ever. Chriſt ſent him in the Parable ſpeechleſs to Hell, *Mat.* 22. 12. And this is one great Service the Man Chriſt Jeſus is to do for God at the latter day: And if he ſhould not do this ſatiſfyingly, and clear all theſe things, he muſt ſhut up his Books, and come off the Bench, and proceed no further, either to Sentence or Execution.

Let our Meditation upon what hath been delivered, be what *Moſes* hath prompted to us; and let us make the ſame uſe thereof which he alſo did.

The 90*th* Pſalm was penned by *Moſes*, (as the Title ſhews, *A Prayer of*

Moſes, *the Man of God)* and it was compoſed by him in his latter Days, after he had ſeen his forty Years, a whole Generation in a Nation of Men, removed out of this World, and their *Carcaſes fallen in the Wilderneſs*; a Spectacle ſo ſad, as perhaps not any one Man in the World hath ſeen, or Age afforded, (but at the Flood) before or ſince, in ſo ſhort a compaſs of time. His Song is a Funeral Elegy, or Meditation of Death, made upon that whole Generation, verſe 3. *Thou turneſt Man to Deſtruction; and ſayeſt, Return, ye Children of Men.* And verſes 5, 6. *Thou carrieſt them away, as with a Flood. In the morning they are like Graſs which groweth up; in the morning it flouriſheth and groweth up, in the Evening it is cut down, and withereth.* And God from that time began alſo to ſtint and limit Man's Years to that meaſure which it hath held to unto this Day, Verſ. 10. *The Days of our Years are threeſcore Years and ten; and if by reaſon of Strength they be fourſcore Years, yet is their Strength but Labour and Sorrow: for it is ſoon cut off, and we fly away.* Our Souls fly away like Birds when the Shell is broke; and then Hell follows, (as the *Revelation* ſpeaks) as in reality, ſo in *Moſes*'s Diſcourſe. And that was it which was the matter of deepeſt and ſaddeſt thoughts in this Meditation unto him of any other. *Verſe* 11. it follows, *Who knoweth the Power of thine Anger? Even according to thy Fear, ſo is thy Wrath.*—— Which he utters,

Rev. 6. 8.

1. By way of *Lamentation.* He ſighing forth a moſt doleful complaint againſt the Security and Stupor he obſerved in that Generation of Men in his time, both in thoſe that had already died in their Sins, as well as of that new Generation that had come up in their Room, who ſtill lived in their Sins. O! ſays he, *Who of them knoweth the Power of thine Anger?* namely, of that Wrath which followeth after Death, and ſeized upon Men's Souls for ever; that is, who conſiders it, or regards it, till it take hold upon them? He utters it,

2. In a way of Aſtoniſhment, out of the Apprehenſion he had of the greatneſs of that Wrath: *Who hath known the Power of thine Anger!* that is, who hath or can take it in according to the greatneſs of it? Which he endeavours to ſet forth (as applying himſelf to our own Apprehenſions) in this wiſe, *Even according to thy Fear, ſo is thy Wrath.* Where thoſe words [*thy Fear*] are taken *objective*, and ſo is all one, and the *Fear of thee:* And ſo the meaning is, that according to whatever proportion our Souls can take in, in Fears of Thee and of thine Anger; ſo great is thy Wrath it ſelf. You have Souls that are able to comprehend vaſt Fears and Terrors; they are as extenſive in their Fears, as in their Deſires, which are ſtretched beyond what this World, or the Creatures can afford them, to an Infinity. The Soul of Man is a dark Cell, which when it begets Fears once, ſtrange and fearful Apparitions riſe up in it, which far exceed the ordinary proportion of worldly Evils, (which yet alſo our Fears uſually make greater than they prove to be:) But here, as to that Puniſhment, which is the effect of God's own immediate Wrath, let the Soul enlarge it ſelf, ſays he, and widen its Apprehenſion to the utmoſt; fear what you can imagine: yet ſtill God's Wrath, and the Puniſhment it inflicts, are not only proportionable, but infinitely exceeding all you can fear or imagine. *Who knoweth the Power of thine anger?* [It paſſeth knowledg.]

Now the Uſe *Moſes* makes of all this Doctrine of Death and Wrath, in the next following *ver.* 12. is this: *So teach us to number our Days, that we may apply our Hearts to Wiſdom.* This he ſpake to God in behalf of that preſent Generation that then ſurvived; and by ſpreading before them all theſe Conſiderations, thereby alſo exhorteth them to that which is the only true Wiſdom, even to turn unto the Lord, ſo to eſcape that Wrath that is to come. And he, as an holy Man, that knew the Terror of the Lord, doth thus perſwade Men; And O let our Souls be perſwaded by it. And to this end,

Uſe 1. I would firſt perſwade you to believe, that there is this Wrath to come. *We knowing the Terror of the Lord*; that is, our ſelves being aſſured by believing, that ſuch a Wrath is in the Heart and Breaſt of God againſt impenitent Sinners, as alſo underſtanding what and how dreadful that Wrath is, we do *perſwade Men*, 2 Cor. 5. 11. And for Men to apprehend and believe it, is the firſt moſt effectual Engine to perſwade them by. God did not, 'ere he placed theſe Souls of ours in our Bodies, firſt carry them down to Hell, and then up to Heaven, that ſo we having a fore-knowledg of either by Sight and Senſe, might then be left to act in this World accordingly: But God hath left only the Revelation of both theſe unto Faith, in this World, by the Word. —*Heb.* 11. 7. 'Tis ſaid, Noah *being warned of God of things not ſeen as yet, moved with Fear, prepared an Ark to the ſaving of his Houſe: By the which he condemned the World, and became Heir of the Righteouſneſs which is by Faith.*

You know how the Day of this great Wrath to come (the Day of Judgment) is aſſimilated by Chriſt to the Days of *Noah*, *Mat.* 24. 37, 38, 39. and that (among other) in reſpect of the Security and Unbelief that is and will be afore it comes, in the Hearts of Men about it, (which is Chriſt's ſpecial Scope there.) And the Place in the *Hebrews* cited anſwerably, reckoneth that Faith of *Noah* (who being forewarned of the Flood, was moved with Fear, and prepared an Ark to ſave himſelf and his Family) amongſt thoſe other Inſtances of Saving Faith, which that Chapter doth enumerate, as that which had this Wrath to come ſignified thereby in his Eye; ſhewing withal the Foundation of the Condemnation of that World, to lie in this, That though *Noah* declared this Wrath to come unto them, by his Preaching and Example, (for as he was a Preacher of Righteouſneſs, ſo of this Wrath, as *Enoch* alſo had been) yet they believed it not, becauſe it was unſeen, as the Words of that ſeventh Verſe are. For theſe things then happened in Types of what was to fall out concerning this great Wrath to come; that Deſtruction of the old World being but the Shadow of this, as expreſly 'tis interpreted to be, 1 *Pet.* 3. 20. *The Spirits in Priſon which ſometimes were diſobedient, when once the Long-ſuffering of God waited in the Days of* Noah *while the Ark was preparing. The like Figure whereunto is Baptiſm, which now alſo ſaves us.* If the Ark was of Salvation, then the Flood of Damnation; and that, *then*, as the word [*alſo*] now evidently ſhews. This Wrath, it is a thing to come, as that of the Flood then was to them, ſtiled therefore the *Wrath to come*; and ſo it is a thing not ſeen, and ſo is reckoned amongſt the Objects of Faith.

Men indeed have ſome leſſer ſtitches in Conſcience afore-hand, both from it and about it, but little do they imagine that theſe will or ſhould ever become the matter of ſuch torturing Aches, as they riſe up to in the end: Men do as little imagine this of theſe fore-running Warnings, or ſecret Gripings and Twitches, as the Old World did then, that the uſual Clouds of Heaven that cauſed Storms, would have ever ſwell'd to the drowning of the World. Nor indeed doth this fall out to Mens Souls, until the Curſe or Wrath of God enters, *like Oil into their Bones*, as the Pſalmiſt ſpeaks of *Judas*, Pſal. 109. 18.

For this Wrath is in the mean time a thing hidden in the Breaſt and Boſom of the Almighty, and is therefore termed *a Treaſure of Wrath*; a Treaſure, becauſe hid, ſo Treaſures uſe to be; (they are termed *hidden Treaſures*, Prov. 2. 4. and elſewhere.) And for the ſame reaſon, the coming of it upon Men, is called the *Revelation of the righteous Judgment of God*. As the things belonging to Mens Peace, ſo their Deſtruction, are *hidden from their Eyes*. Though Damnation *ſlumbers not*, 2 Pet. 2. 3. but is on its March, and proceedeth in its approaches towards them, every Hour nearer and nearer; yet Men ſlumber in reſpect of the belief thereof, and not ſo much as dream of it in their Slumber, 1 *Theſſ.* 5. 3, 6, 9. The Apoſtle's Complaint there, is the ſame in effect with that of *Moſes, Who knows the Power of thine Anger*, ſo as *to apply his Heart to Wiſdom?*

Luke 19. 42.

The Baptiſt, who began the publiſhing of the Goſpel, he began it with forewarning Men of this Wrath, and ſtiled it, *the Wrath to come*. And Chriſt, whoſe Office was to preach that Goſpel, ſeconds him therein, and terms it *Hell-Fire*, &c. Now obſerve how he ſpeaks to the Phariſees about it; *O ye Generation of Vipers, who hath warned you to flee from the Wrath to come!* Mat. 3. 7. 'Tis *Vox admirantis*; as if he had ſaid, 'Tis ſtrange that the preaching of Wrath to come, ſhould any way ſtartle yours ſo hardned Hearts, as to ſee you here attending at my Sermons; and that the Conſideration thereof ſhould any way arreſt, or make any dint upon your Souls. The reaſon of his Wonder was, becauſe indeed Men believe it not, or very ſlightly. *Who hath demonſtrated it unto you?* as his Word is. And Chriſt uſeth the very ſame Word about this matter, *Luke* 12. 5. *I will forewarn you,* (or demonſtrate to you) *whom you ſhall fear, even him that can deſtroy in Hell.* All this ſtill tends to ſhew how hidden it is from the moſt of Men. The very ſame Unbelief is more darkly, and in other Terms, expreſſed in the Old Teſtament: *Deut.* 32. 29. *O that they would conſider* [*their latter end!*] And, *Eccleſ.* 11. 8, 9. *Remember the Days of Darkneſs, for they are many: But know thou, that for all theſe things* God *will bring thee to Judgment.*

Now to help you a little in the belief of this:

Beſides what the Scriptures ſpeak hereof:

1. *Conſult thine own Heart.* Thou haſt a buſy Principle within thee. *Conſcience,* that like a Spy ſent in from an adverſe Party into anothers Quarters, obſerves and takes notice of all that paſſeth; not thy Actions or Speeches only, but what is done in thy Privy-Chamber, or Cloſet of thy Soul: and not only ſo, but thou maieſt hear the noiſe of his Pen ſtill a running, and punctually writing that which it obſerveth; and there is not a Motion, a Luſt, a Deſire, a Purpoſe, an End, a flying Thought, but it diligently doth ſet down, and can give thee the Senſe thereof; and thou canſt not ſtop the Courſe hereof. And what is the meaning of all this? but that thy Judgment is continually a preparing, thine Examination a taking all thy Life long. For, where there is a Regiſter, a Clerk of the Aſſize thus buſy at work, there is a Judg, whoſe Officer he is. Be wary therefore what thou doſt! Thou art ſurprized and undone, if thou heedeſt not; for all this is in order unto Judgment. And as Letters written with Onion or Limon Juice, appear not at the preſent, ſo may not the Impreſſes of theſe ſad Lines againſt thee, yet bring but thy Soul to this Fire we have been ſpeaking of, and every Character, Title, yea, Accent, or Aggravation of Sin, will be made viſible and legible: And hence it is the Books are ſaid to be opened, *Rev.* 20.

2. Again, do you not hear daily the Noiſe of Cannon-ſhot from Heaven let off, and the Bullets fly about your Ears, and ſee them ſtrike this Man and that Man in your view? It is the Apoſtle's Conviction to the Gentiles, *Rom.* 1. 18. That therefore there is a Treaſury of Wrath to come, which he ſpeaks of, *chap.* 2. 4. becauſe at preſent even in this World, *The Wrath of* God *is revealed from Heaven againſt all Ungodlineſs and Unrighteouſneſs of* Men, *that withhold the Truth in Unrighteouſneſs.* The meaning whereof is, There is no ſort or kind of Unrighteouſneſs or Ungodlineſs, but in the Inſtance or Example of ſome Man or other, God hath by ſome manifeſt Judgment ſhewn his Wrath againſt it, in the view and Obſervation of the very Heathens themſelves, of and to whom it is he ſpeaks this. There was never a Nation of the Heathens, but the Stories of it would have afforded a Theatre of God's Judgments againſt all ſorts of Evils in one Perſon or other, ſingled out by Decimation (as it were) in this World, to ſhew thereby that there was an hidden Wrath to come in the other World, which would fall upon all the reſt, who yet eſcaped at preſent. Thoſe few and ſcattered Inſtances manifeſted a Treaſury, a Magazine of Wrath in Heaven; his Phraſe is, *from Heaven,* that is, *in* and *from* God*:* which the Heathens alſo were ſenſible of, witneſs their Sacrifices of Atonement directed unto Heaven. And this to be the Apoſtle's Scope is clearly ſeen, in that he proſecutes this in the following Chap. 2. *ver.* 1, 2, 3, 4, 5. *Therefore thou art inexcuſable, O Man, whoſoever thou art, that judgeſt: for wherein thou judgeſt another, thou condemneſt thy ſelf; for thou that judgeſt, doeſt the ſame things. But we are ſure that the Judgment of* God *is according to Truth againſt them which commit ſuch things. And thinkeſt thou this, O Man, that judgeſt them which do ſuch things, and doeſt the ſame, that thou ſhalt eſcape the Judgment of God? Or deſpiſeſt thou the Riches of his Goodneſs, and Forbearance, and Long-ſuffering? not knowing that the Goodneſs of* God *leadeth thee to Repentance? But after thy hardneſs, and impenitent Heart,* [*treaſureſt up unto thy ſelf Wrath againſt the Day of Wrath, and Revelation of the righteous*

Judgment of God.] And unto this account you may put the enumeration of thoſe inſtances of Judgment made by the other Apoſtles, as thoſe upon the Angels that fell, and on the old World, on *Sodom* and *Gomorrah*, *Corah*, &c. whereof though ſome were outward and temporal Puniſhments, yet becauſe they were Evidences of that Wrath to come upon like impenitent Sinners, both theſe Apoſtles do to that purpoſe allege them, and make uſe thereof to beget this Belief in us. For ſo expreſly the one begin his Diſcourſe thereof: 2 *Pet.* 2. 3, 4, 5. *Whoſe Judgment now of a long time lingreth not, and their Damnation ſlumbreth not. For if God ſpared not the Angels that ſinned, but caſt them down to Hell, and delivered them into Chains of Darkneſs, to be reſerved unto Judgment; and ſpared not the Old World, but ſaved* Noah, *the eighth Perſon, a Preacher of Righteouſneſs, bringing in the Flood upon the World of the Ungodly: And turned the Cities of* Sodom *and* Gomorrah *into Aſhes, condemned them with an Overthrow, making them an Enſample unto thoſe that after ſhould live ungodly.* Then the other Apoſtle adds: Jude ver. 7. *They ſuffering the Vengeance of Eternal Fire. The Lord knoweth how to deliver the Godly out of Temptations, and to reſerve the Unjuſt unto the Day of Judgment to be puniſhed.* Conſider alſo what his Wrath hath been to whole Nations; and how he ſays, he will one Day turn *all the Nations into Hell that forget God*, as the Pſalmiſt tells us, *Pſal.* 9. 7. He hath Priſons large enough, and Chains ſtrong enough to hold them all. When the Jews ſaw one hundred and eighty thouſand of the *Aſſyrians* Hoſt killed in a Night, before the very Walls of *Jeruſalem*, *Fearfulneſs ſurprized the Hypocrites*; their Hearts melted with Terror to think what the Wrath of God muſt be for ever: *Iſa.* 33. 14, *&c.*

Uſe 2. Then learn to adore and fear the Greatneſs of our God, to the end to turn to him.

Where he ſhews Favour, his *Favour is Life*, Pſal. 30. 5. yea, his *Loving-kindneſs is better than Life.* Pſal. 63. 3. *Whom have I in Heaven but thee?* There needs no other there.

On the contrary, if he be provoked, there needs no other Judg or Avenger but himſelf. I may ſay, the Weapons of his warfare within himſelf, are mighty to revenge all Diſobedience. This great General needs not borrow, nor call in the Aid of his Creatures, (though in reſpect of their being his *Militia*, he is ſtiled the *Lord of Hoſts*,) to make War, and deſtroy. That very Face of his gives Life, and ſtrikes Dead and kills. *In thy Preſence is Fulneſs of Joy*, Pſal. 16. ult. *And from his Preſence is Deſtruction*, 2 Theſſ. 1. 9. *O hide us*, ſay they, *Rev.* 6. 16. *from the Face of him that ſits on the Throne, and from the Wrath of the Lamb.* They point to the Fountain of their anguiſh, and ſpeak what above all was it they dreaded. It is greatly obſervable, what and how God talks to *Job*, to this very purpoſe: Says God to *Job*, chap. 40. *Wilt thou contend with me?* So *verſe* 2. he begins to dare him: Come, ſays he, let this be among other one Trial of thy Power, (who had been a Prince, *&c.*) in compariſon of mine: Take upon thee, (as I mean to do) and be Judg of all the World: Put on thy Judges Robes, and thy biggeſt Looks: Thus verſe 10. *Deck thy ſelf with Majeſty and Excellency, and array thy ſelf with Glory and Beauty.* And particularly try; try what thou canſt do or effect, when thou art moſt Angry, by thy meer Looks: *Caſt abroad the rage of thy Wrath*, ver. 11. Throw Sparkles of thy moſt fiery Indignation from thine Eyes. —Can'ſt thou look a Man dead, and cover a Man's Face for ever with Confuſion? *Look on every one that is Proud, and bring him low:* So verſ. 12. *Hide them in the Duſt together*, be they never ſo many; *and bind their Faces in ſecret:* that is, cover them with Confuſion of Face, with a look or rebuke of thy Face; make them run into Holes, or ſeek Mountains to cover them, to avoid the Terror of thy Looks. Now all this I can do (ſays God) with a meer Look, whenever I pleaſe: And I can as eaſily ſave alſo, as I can thus deſtroy, (which thou canſt not do thine own Soul) as the next Verſe inſinuates, *Then will I confeſs thine own Hand can ſave thee.* You ſee he reſolves ſaving and deſtroying into the ſame Power of his, and maketh the ſame eſtimate of either;

which the Apoſtle alſo doth, chap. 4. 12. *There is one Lawgiver, who is able to ſave and to deſtroy.*

My Exhortation therefore in fine is, Let us not fear Creatures, *but fear Him, and make him your dread:* and learn to know what a God ye walk before every Day, and have for ever to do withal. Chriſt that came out of his Boſom knowing him, doth (*Luke* 12. 4. & 5. compared with *Mat.* 10. 26. & 28.) upon knowledg of this God make this ſame Exhortation; *I ſay to you,* (ſays he) *and I will forewarn you,* (he ſays it twice, and it is as if he had ſaid, Take it from me that know him) *Fear him that is able to deſtroy Body and Soul.* The Apoſtle ſuccenturiates, *We know him that hath ſaid, Vengeance is mine:* ſo here, *Heb.* 10. And again, *We knowing the Terror of the Lord,* 2 Cor. 5. 11. which they know, by an eſtimate taken from his Goodneſs, that his Wrath muſt be anſwerable. And *Moſes* alſo, that had ſeen his Back-parts, and his Glory; He cries out, *Who knows the power of thine Anger? Hypocrites* and carnal Profeſſors (as thoſe were whom God profeſſedly takes to task *Pſal.* 50.) think to play with the great God, and deal with him any how, (as we ſay) as with a Man that is their Fellow. They know him not. Pſal. 50. 21. *Theſe things haſt thou done, and I kept ſilence, and thou thoughteſt I was altogether ſuch an one as thy ſelf:* And what things they had done and were guilty of (ſee if thou haſt not been guilty of the ſame or like) the 18, 19, & 20 *verſes* ſhew; *When thou ſaweſt a Thief, then thou conſentedſt with him, and haſt been partaker with Adulterers. Thou giveſt thy Mouth to Evil, and thy Tongue frameth Deceit. Thou ſitteſt and ſpeakeſt againſt thy Brother, thou ſlandereſt thine own Mother's Son.* And God was ſilent or long-ſuffering. (The like you have, Iſa. 57. 11, 12. *Of whom haſt thou been afraid, that thou haſt lied, and haſt not remembred me, nor laid it to thy Heart? Have not I held my peace even of old, and thou feareſt me not?* &c.) But mark what is the Iſſue of all this; in *Pſal.* 50. 21. it follows, *But I will reprove thee, and ſet them in Order before thee.* They had never felt the ſmart of his Anger in all their Lives, and little thought that *the Lion was in him:* but it follows, *Conſider this ye that forget God, leſt I* [*tear*] *you in Peices, and there be none to deliver.* O take heed and turn to him, or on the ſudden he will ſtart up like a mighty Lion, and tear your Souls in pieces, as a Giant might do Cobwebs, and prey upon the Blood of your very Souls, and break the Bones thereof as a Lion could of the moſt ſilly Creature. Add to this,

Uſe 3. Conſider, *What it is to die,* and *what the State and Condition* of the *other World is.* It is to have to do with God immediately, either in Wrath or Love; and from his own Hands, as well as from the immediate Sentence of his Mouth, to receive thy Weal or Woe. —That we come *naked into this World,* and go as naked out of it, was *Job*'s Meditation firſt; after that *David*'s, Pſal. 49. 15. *VVe ſhall carry nothing away,* that is, of what belongs to this World; then after him *Solomon* the Son, Eccleſ. 5. 15. *As he came forth of his Mother*'s *VVomb* (ſpeaking of Man) *naked ſhall he return, to go as he came, and ſhall take nothing of his Labour, which he may carry away in his Hand.* The Effect of which divine Meditation comes to this, to put ſecure and careleſs Man upon the conſideration of his immortal Soul's condition, which firſt cometh into this World naked (as well as his Body:) And poor thing! the meaning of its firſt cry (if the Soul it ſelf could then ſpeak out its Mind) is, I am an *empty thing, and have brought nothing with me; who will ſhew me any good?* But after its being grown up, it begins to find a World richly furniſhed with all things to enjoy, as the Apoſtle's Phraſe is, 1 *Tim.* 6. 17. But yet again when he goes out of this World, he is then turned out of Houſe and Home, as perfectly naked as he came into it: and, as Rev. 18. 14. *The Fruits that thy Soul luſted after, and all things which are dainty and goodly, are departed from thee, and thou ſhalt find them no more at all.* Death is therefore compared unto the breaking or failing of a Merchant or Tradeſman proving Bankrupt, Luke 16. 9. *That when ye fail, &c.* ſays Chriſt; of which I have elſewhere ſpoken.

Now if this be thy Caſe as to this and that other World, think with thy ſelf what thine eternal Soul muſt then betake it ſelf unto, and alſo unto whom in that other World. My Doctrinal part hath informed you that *it is God himſelf, God immediately,*——Eccleſ. 12. 7. *The Spirit returns unto him that gave it.* To explain which, There was that evident difference put in the making Man's Soul at firſt from that of his Body, that God made the Body out of the Earth, but the Soul was breathed in by God; and therefore not out of any preexiſtent matter, as the Souls and Forms of all other living things are. And upon this Diſſolution or ſeparation of each from other, it is that *Solomon* ſays, *Then ſhall the Duſt return to the Earth as it was, and the Soul to God that gave it*; that is to ſay, the ſame common Law befalls either in their kind, that to other things in their kind; they are reduced unto their firſt Principles. And ſo look as the Body is materially reſolved into the Earth, which was the firſt matter of it; ſo according to ſome kind of Analogy thereunto, (and ſo far as the Soul is capable of a like return unto God,) the *Soul returns to God that gave it*; as having been the immediate Original of it, not materially, as a Spark is out of the Fire, but as the immediate Efficient. It came from God by way of Gift, *God gave it*; that is, freely and voluntarily produced it by a ſole ſingle free Act of his Will and Power, whereby he created it out of nothing; and ſo in the whole of it, it was an entire and meer Gift of his. And therefore in the beginning of his Exhortation, *verſe* 1. of this *Chapter* he had aforehand laid this as a Foundation for it, *Remember thy Creator*, or *Creators*; and is ſo ſtiled, becauſe he is in a more ſpecial manner thy Creator, than of our Bodies, or of other Creatures; and that becauſe himſelf immediately gave thy Soul, in ſuch a manner as he produced not our Bodies, nor material Subſtances.——And hence it is it returns to him, as the immediate Judg or Arbiter of its eternal Condition. It returns to *Elohim*; which, as *A Lapide* and *Ferdinandus* have obſerved in their Comments, ſignifies alſo a Judg as well as a Creator, and ſo was choſen out here, as a word more fitly ſerving that his ſcope, than any other Name of God's. Now then think what it is to die; it is to *return to God,* ſo as eternally and immediately to have to do with him.

And then withal conſider the different Diſpenſations of this Great God towards you in this World, and that next. In this World Mens Souls having Creature-Comforts, God communicates himſelf unto them thereby; and by reaſon of his Patience and Long-ſuffering to them added hereto, they hear not of, nor from him immediately: the moſt of Men do not otherwiſe than in theſe mediate Ways. *I was altogether ſilent*, ſays God, *Pſal.* 50. He anſwers them neither good nor bad. And thus though he is not far off from any of us, but Men live and move in him, in reſpect of his Power to uphold them, as *Acts* 17. 28. or, as *verſe* 25. *He giveth Life and Breath unto all things*; (which Clauſe doth interpret that other, *ver.* 28.) Yet as to converſe with, or intimate knowledg of him, he is the *unkown God*, ver. 23. and Men live without God (in that reſpect) in this World, as *Eph.* 2. 12.

But although Men thus live without God here, they ſhall not live (I might ſay [not die] rather, for it is a Death,) without God in the World to come. I beſeech you think with your ſelves, how your Converſe with this Great God in this World is (I expreſs it by that of Men with a Lion, comparatively,) but as through a Grate, (as that of the Spouſe's with him, is ſaid to be but *through a Lettice, Cant.* 2. 9.) And he keeps to the Laws of his ordinary Providence: he breaks not forth immediately, but lies ſtill and quiet; and through his Patience ſuffereth and permitteth Men to walk by him, and do all their Hearts deſire, and lets them alone. But, Brethren, when you come to die; it is as if one were turned in unto that Lion with the Grate open; and thoſe *Repagula* of his Patience removed, your poor Souls, your naked Souls, are upon him immediately, and muſt (in a clean contrary Way to what the Saints do) dwell with him for ever.——The Conſideration of this ſtruck Dread and Horror into the Hearts of the Sinners of *Sion*, (as it may well do in any Soul that hath not Communion with God.) Iſa. 33. 14. *The Sinners in Sion are afraid, fearfulneſs hath ſurprized the Hypocrites*; [*who among us ſhall dwell*] *with the devouring Fire? Who amongſt us ſhall dwell with everlaſting Burnings?* (I opened that place before, and ſhewed that this devouring Fire was God himſelf:) Theſe ſpeak one to another as Men affrighted uſe to do, and as ſtruck on the Sudden with apprehenſions of the greatneſs of that God, whom their Conſciences (now awakened) told them they had to do withal for ever. And they look trembling one upon the other, and the common Cry and voice among them thereupon is, Whoſe Portion will this prove to be? For it will be the Portion of ſome: or, Who of us, or all Creatures, is able to bear it, or endure it? And upon this Conference (as I may term it) and inquiſition among themſelves, God by the Prophet ſteps out and anſwers them, but in a clean contrary Way, and to their further Confuſion, and tells them: There are thoſe that ſhall dwell with me thus immediately, unto who *I will be Glory and Happineſs*, who ſhall walk in the comfort of this Fire which you thus dread; and who (like the three Children in that fiery Furnace) ſhall be refreſhed therein. So it follows, *He that walks righteouſly, and ſpeaks uprightly, he ſhall dwell on high.* And therefore it further follows, 1. as a Promiſe to the upright and *pure in Heart*, ver. 17. *Thine Eyes ſhall ſee the King in his Glory.* And 2. with a further threatning to the Hypocrites, *Thine Heart*, who art an Hypocrite, *ſhall meditate Terror, ver.* 18.

Now then again, ſeeing you have thus to do with the great God alone for Amos 4. ever, let every one of us *prepare to meet our God.* This neceſſarily puts you upon ſeeking of him here in this World, and to ſeek that Face and Favour of his, in which alone is Life. You muſt therefore alſo give up your Souls unto him here, to live in him, as in your chiefeſt Good, and not in your Luſts; and to live to him, as your higheſt End and conſtant Intereſt; and as whoſe Glory ſhould act and ſteer you in all your ways; and not unto your ſelves. And therefore you, that have neglected this great God, or ſerved him but in Formality and Hypocriſy, (which in Scripture hath the denomination of thoſe *that forget God*) who never knew what it is to have intimate Communion and Fellowſhip with him through Faith in Prayer and other Converſes, joined with hearty Love unto him, and to the Intereſt of his *Glory:* Think, O think with your ſelves, when you come to die, that you muſt go to him, and be with him for ever, in that ſenſe I have given. Think with thy ſelf thus: My Soul will be turned naked out of this World, and there is nothing, no not a Rag of any of the Comforts I purſue after here, which ſhall be carried with it from hence; but it is the great God I muſt be turned naked unto, and appear before; and if my Soul be found naked of his Image too, (which to have renewed in me was the only Errand he ſent my Soul for into this World) and if I bring not that along with me, as my current Token, Ticket, and Paſs into the other World, there will not be a dwelling-place of Bliſs for me, to receive me into; not ſuch an one as the Apoſtle ſpeaks of for the Comfort of the Saints, 2 Cor. 5. 1, 3. *We know that if our earthly Tabernacle be diſſolved, we have a Building of God; if ſo be we ſhall not be found naked*, ver. 3. that is, *devoid* of his *Image*, as alſo of *Chriſt's Righteouſneſs.* But inſtead thereof this great God will be unto me as a Furnace, and I muſt dwell with thoſe *everlaſting Burnings* ſpoken of, *even for ever.*

And then think with thy ſelf again: What Communion or Correſpondency hath my Soul kept and held with God? what Acquaintance hath it had with him? For otherwiſe it will be *ſtrange* you ſhould commend your Souls into his hands, (as Chriſt did, and the Saints uſe to do when they die) and that with a deſire and intention to live that Eternity with him which is to come, and yet not to have lived at all with him, or to him here. How doſt thou think thou canſt look him in the Face at thy firſt appearance before him? *If* Luk. 12. 20. *they ſhould take thy Soul away from thee this Night*, as Chriſt's ſpeech is, how canſt thou think God ſhould then at firſt look on thee, much leſs take thee into Eternal, immediate *Boſom-communion* with himſelf for ever? I pray, *upon what acquaintance?* And ſo may God alſo ſay unto thee. *O therefore remember* Job 22.21,22. *thy Creator in the Days of thy Youth*; learn to know and fear him; *Acquaint thy ſelf with him, and be at Peace: Receive the Law, I pray thee, from his Mouth*, &c.

Again, think with thy ſelf, What do I purſuing after the things of this Life with my deareſt Affections, and utmoſt Intentions? Alas! I am to live for ever with God, and not with theſe. The Apoſtle ſets forth a *Manifeſto* upon it, 1 *Tim*.6.7. *We brought nothing into this World, and it is certain* (or manifeſt, ſays he, τὸ δῆλον) *we carry nothing out:* and thereby provokes them to purſue with might and main *after Godlineſs*, which alone is *great Gain*, and only current Money in the other World. And this is the manifeſt Coherence of thoſe two Sayings, following immediately one the other in thoſe two verſes, *ver*. 6, 7. *But Godlineſs with Contentment is great Gain. For* (ſays he) *we brought nothing into this World, and it is certain we can carry nothing out:* the latter being a Motive to the former. And therefore alſo upon the ſame ground it follows, *Truſt in the living God, and not in Riches,* (ſo neither in *Learning, Wiſdom, Credit*, &c.) *ver*. 17. For why? It is the *living God* whom you are to have to do withal for ever. Although he hath for the preſent given you, and provided *all things in this World richly to enjoy*, (as it follows there) yet he hath *reſerved himſelf for you* to enjoy in the other World. And it is the [*living God*] in my Text likewiſe, *into whoſe Hands* you fall as of a *Judg* and *Avenger*, if you *fall ſhort of Godlineſs*. And it is this *living God* you muſt be made Happy in and by for ever.

Heb. 10.

The great Theme and Subject of *Eccleſiaſtes*, you know, is, that *All is Vanity and Vexation of Spirit*. Now you may obſerve, how *Solomon* upon this very ground and account I have now been preſſing, doth ſet a freſh Stamp upon, and his laſt Seal unto that Truth, that *all is vain*, Eccleſ. 12. 8. even from this ground, *That a Man's Spirit returns unto God that gave it*, ver. 7. Read and obſerve the coherence of thoſe *two Verſes*, ver. 7, 8. *Then ſhall the Duſt return unto the Earth as it was, and the Spirit ſhall return to God who gave it. Vanity of Vanities*, (ſaith the Preacher) *all is Vanity*. He had in the *beginning* of this Book pronounced them *Vanities*, chap. 1. *Vanity of Vanities*, &c. And he had all along proved them vain at the beſt, as they are enjoyed in this World, unto thoſe who enjoy them moſt abundantly, moſt freely. But now when in the concluſion he had brought *Man himſelf*, that is, the enjoyer of them, and *diſcourſed him into his Grave*, laid him in the Duſt, and ſaid thereupon that his Soul muſt *immediately go to God*, then he cries out anew, (having reſerved it for the concluſion of all, and that alſo upon an account greater than all the former:) [*Vanity of Vanities, ſaith the Preacher, all is Vanity:*] and thereupon infers, as the cloſe, *Let us hear the concluſion of the whole matter, Fear God, and keep his Commandments*, ver. 13. *For God ſhall bring every Work unto Judgment, with every ſecret thing, whether it be good, or whether it be evil.* You may obſerve how the Apoſtle in a parrallel manner alſo ſpeaks, *It is appointed for all Men to die, and after this the Judgment*, Heb. 9. *ult*. juſt as *Solomon* here.

Let me next deal *strictim*, or at downright blows with you. I firſt ſerve every Soul here with an Arreſt, that he was once a *Child of Wrath*, Eph. 2. 3. *Children of Wrath by Nature as well as others*; let every Man clear himſelf of it unto God as he can; all were born ſuch, and *continue ſuch until now*, 1 John 2. 9. if they have not become otherwiſe, by an Eſcape made (from the ſenſe of this Danger) which is termed by the Baptiſt *a flying from the Wrath to come*, Mat. 3. 7. *an eſcaping the Damnation of Hell*, by Chriſt, *Mat*. 23. 33. As the Murtherer did when he ran to the *City of Refuge* from the attach of the *Avenger of Blood*, (as in *Heb*. 6. 18. the alluſion is) *a flying for refuge unto Chriſt*. Which eſcape is made by a ſolid, and ſerious, and over-powring Apprehenſion of that Eſtate to be ſuch, as that a Man continuing therein, he apprehends he is every Moment obnoxious to this Wrath, which drives him unto Chriſt as a Deliverer from that Wrath, joined with a giving a Man's ſelf up to him: Both which, through the Power of the Holy Ghoſt accompanying them, do work a change of Heart and Life in him, an actual turning of the Soul unto God from all Sin to Godlineſs. And until a Man be thus ingrafted into Chriſt, and thereby made a new Creature in him, *All this Wrath*, as Chriſt ſays, *John* 3. ult. *remains or abides upon him*. Which word [*remains*] imports (as was ſaid) his condition to have been originally, and in it ſelf, and from the beginning, uninterruptedly under Wrath; until ſaving Faith, which is accompanied with Regeneration and true Repentance, puts the difference. So as there needs no more to be enquired of ſuch a Man, *but what have you to ſay for the Alteration of your Eſtate?* without which it is one and the ſame that it was at the firſt; he *continues under Condemnation until now: Wrath remains.* As we uſe to ſay, *an Outlawry,* a Sentence of Death remains upon a Man till pardoned. He ſays not only that the Wrath of God is coming upon ſuch a Man, (as the Apoſtle's Phraſe is) but it *abides, &c.* the Apoſtle indeed ſays, *it comes,* as in reſpect to the execution of it; but Chriſt ſays, *it abides on a Man,* in reſpect of a Man's being bound over unto it, until the Son doth make him free. John. 8.

Then again think with your ſelves, how that this Wrath of God is declared to be *againſt all Ungodlineſs and Unrighteouſneſs* of any kind, continued in a way of Diſobedience. And be thy Sins ſmall or great, yet whilſt thou art in that Eſtate, this Wrath is in their proportion due unto all that Ungodlineſs and Unrighteouſneſs in thee, and remains upon thee for them. Firſt, againſt all Ungodlineſs, tho it be but in deadneſs, averſeneſs unto, and running aſide from God unto the Creature: whereupon follow Neglects, Contempts of him, Enmities to him, and thence Omiſſion of Duties towards him, and *not glorifying him as God,* as there *ver.* 21. And, ſecondly, all Unrighteouſneſs unrepented of and continued in; the enumeration of the Particulars of which you may have in the ſame Chapter, *verſ.*29, 30. *Being filled with all Unrighteouſneſs, Fornication, Wickedneſs, Covetouſneſs, Maliciouſneſs, full of Envy, Murther, Debate, Deceit, Malignity, Whiſperers, Backbiters, Haters of God, Diſpiteful, Proud, Boaſters, Inventors of evil Things, Diſobedient to Parents, &c.* And to ſtrike thy Heart yet more, think what Sins the Apoſtle more eſpecially ſingleth out, as thoſe for which he ſpecially indigitates that *the Wrath of God cometh upon the Children of Diſobedience,* Col. 3. 5, 6. Even *Fornication, Uncleanneſs, inordinate Affection, evil Concupiſcence, and Covetouſneſs, which is Idolatry: For which things ſake the Wrath of God cometh upon the Children of Diſobedience*; that is, that live in them in a Way of Rebellion and Diſobedience unto God.

And conſider, they are not Heathens only, whom the Wrath of God is poured forth upon; though ſo, *Pſal.* 79. 6. *Pour out thy Wrath upon the Heathen that have not known thee*; and Pſal. 9. 17. *All the Nations that forget God ſhall be turned into Hell:* But it is alſo thoſe that live under and *obey not the Goſpel*; and thoſe eſpecially. In 2 *Theſſ.* 1. 7, 8, 9. The Subjects of this Wrath are reduced to theſe two, thoſe *that know not God,* they were theſe Heathens; and *thoſe that obey not the Goſpel,* that is, who profeſſing it, and living under the means of it, even the *Children of the Kingdom,* (as they are called *Mat.* 8. 12. and *Mat.* 13. 41.) there *ſhall be gathered out of the Kingdom* (that is, the viſible Profeſſors of Religion in the ſtrictneſs of it) *all things* (that is, Perſons) *that do offend,* and *do Iniquity,* or are *workers of it.* Thoſe firſt and eſpecially, that have given ſcandal by doing Iniquity openly, and repented not, and then thoſe that ſecretly [*do Iniquity*;] that are found workers of it in any kind, they ſhall be gathered (ſays Chriſt) *and caſt them into a Furnace of Fire*; and Hypocrites eſpecially, they are made the meaſure and ſtandard of all other that are caſt into it, both by Chriſt and the Prophet *Iſaiah.*

But not only theſe, but in *Mat.* 12. 22. *He that but wanteth the Wedding-Garment*; not the poſitive doers of Iniquity only, but that want true Grace, Sincerity of Faith, and Love unto Jeſus Chriſt; the wanting all thoſe Graces, *Col.* 3. 12. *Gal.* 6. 15. which as a Garment he ſhould have put on (as in thoſe places) that came to ſuch a Wedding, the Wedding of ſo great a Perſon. And when there, he ſays to ſuch an one, *Friend,* (it is an upbraiding Speech, ſuch an one as Chriſt uſed to *Judas, Mat.* 25. 40. becauſe he had profeſſed himſelf to be a Friend, but is diſcovered to be a falſe and feigned one) *how comeſt thou hither?* here is no room for thee. And though Chriſt is ſaid to ſpy out but one ſuch among that Company, yet it is the caſe of many: For, that the concluſion of that Parable, *verſ.* 14. importeth, *Many are called, few are choſen:* and ſo that one Perſon is profeſſedly made but the Inſtance or Example

ample of what Chriſt will do with all others that are ſuch; who will prove many. And it is ſaid that he was ſpeechleſs, or ſtrangled as with an Halter (as the original word ſignifies) through obſtupefaction of Spirit. Now of this Man, and all other ſuch, Chriſt the King ſaith, *ver.* 13. *Bind him Hand and Foot,* (that he may not be able to help himſelf, or deliver himſelf) *and caſt him into outer Darkneſs, there ſhall be weeping and gnaſhing of Teeth.* And the true reaſon is, becauſe if Mens Eſtates be found unrenewed or unregenerate, (as this Man's was through want of true Grace) then the Sins of their whole Lives do abide upon their ſcore, and are charged upon them. And every ſuch an one, even the fineſt-ſpun Hypocrite, hath Sins enough (if he had no other) in thoſe very deficiencies and fallings ſhort of true and ſpiritual Grace, which he wholly wants. And the higheſt and moſt ſublimated work of the Spirit, which a Man remaining unregenerate is any way capable of, through heavenly enlightnings, and taſtings of the Powers of the World to come, ſtirring up but Self only, and the Affections thereof towards Spiritual Things, is capable of being diſcovered, not only that it is a deficient Work, and ſhort of true Holineſs at that day: but alſo when all the inward Obliquities, Motives, Ends, Purpoſes, Affections, that are in ſuch Mens Hearts; that were the Influencers and Guides of their Ways and Actions, are diſcovered, it will be found that they all are matter of Wrath, as truly as their other Sins: And their Perſons will be proved to have continued under the Wrath of God abiding on them, as well as groſſer Sinners. And that there will be the diſcovery of theſe things in ſuch Men, is the genuine ſcope of that Paſſage, *Heb.* 4. 13, 14. *The VVord of God* (underſtand it whether of Chriſt, or the Word of Chriſt) *is quick and powerful, and ſharper than any two-edged Sword, piercing even to the dividing aſunder of Soul and Spirit, and of the Joints and Marrow, and is a Diſcerner of the Thoughts and Intents of the Heart: Neither is there any Creature,* (that is, of the Heart of Man) *that is not manifeſt in his Sight with whom we have to do.* For unto ſuch Profeſſors among the Jews, as had been enlightned, *&c.* as *chap.* 6. of whom you alſo read up and down in that Epiſtle; and yet ſtill remained in real and ſpiritual unbelief, as *ver.* 11. of this very Chapter compared with *Jude ver* 5. is this Paſſage particularly directed, and of them intended.

Conſider moreover, that the longer thou goeſt on in this Eſtate, or in thy Sin, the more of *VVrath thou treaſureſt up unto thy ſelf,* as *Rom.* 2. Every Moment Sins do add unto that heap. And all thy Sins are barrel'd up in thy Conſcience, as Gun-powder fully dry; and an anſwerable Proportion and Meaſure of Wrath is laid up in God's Heart; and when theſe meet, and that it comes to paſs that the Fire of God's Wrath breaks forth out of his Heart into thine, then thy Soul is blown up in an inſtant, and a Fire kindled that burns for ever in Hell.

And meditate alſo how frail thy Life is, how thin and ſlight a Skreen of Fleſh there is betwixt all this Wrath and thy bare Soul; which if worn, or any way ſliced through, the Soul runs out. Nay, that venemous Spider, thy Soul, dwells but in a Cobweb, which if broken, or any violence be done it, it inſtantly flies away into the other World. —*Job,* in ſeveral places, delights to compare our Lives and Condition in this World unto a Candle or Lamp: Now let the Candle be let alone to burn it ſelf out fairly to its full length, yet ſome laſt but a very little while, and thoſe of the greateſt ſize cannot long. Oh, but how many intervening Caſualties are there, that afore do put it out? The Candle of the *Wicked ſhall be put out,* and *Deſtruction cometh upon them, Job* 21. 17. that is, *ab extrinſeco,* from without. How many Thieves in the Candle, or fatal Accidents do Men meet with, that unawares conſume it? Immoderate Sorrows and Cares ſwale it; Intemperance, like too much Oil poured thereon to feed it, choaketh and extinguiſheth it; Too much Intention of Mind turns the Flame downwards upon it ſelf, and ſo it evaporates. Often another Man's Breath in Seaſons of Malignity (which fall out more or leſs every Year) blows and puffs it out. A Friends breath comes in with an infectious Vapour, and throws his Soul out who viſits him: Yea, an unskilful or elſe a miſtaking hand of a Phyſician, who undertakes to ſnuff and brighten it; unwarily clean ſnuffs the Candle out. —Yea, Men ſtrong and vigorous *go to the Grave in a Moment*, as in the ſame 21*ſt Chapter* of *Job*, *ver.* 13. Yea, as *Pſal.* 55. 15. they *go quick to Hell:* it is an alluſion to *Corah*, *Dathan, &c. Numb.* 16. 30, 33. of whom 'tis ſaid twice, *They went alive to Hell.* Many die ſo ſuddenly, that they are in Hell in a trice, and as it were ere quite dead. And truly the moſt of Men live in this World like ſilly *Sheep in a Paſture*, as *David*'s Similitude is *Pſal.* 49. 14. *They are put into Hell like Sheep*, (ſo ſome:) It notes out their Security in reſpect of that ſlaughter which comes upon them. This Man dies, then that, then another, and they regard it not; even as the Sheep do not, when the Butcher (as his Pleaſure is) takes out firſt one, then another, and carries them to the Shambles, whilſt the reſt feed on; and know not that themſelves are a fatting to the Day of Slaughter alſo.

See *Ainſworth.*

Let us conſider alſo, what millions of Tranſgreſſions are we guilty of in one Day? O then what in thy whole Life? And what a reckoning will the Sins of thy whole Life come to, when every Commandment ſhall bring in their Bills? and that thou haſt to do with a God, who,

1. Hath all thy Sins before him, *Iſa.* 65. 6. *Behold, it is written before me, but I will recompence, &c.*

2. That will never forget any one of them, *Amos* 8. 7. *The Lord hath ſworn, Surely I will never forget any of their Works.*

3. With a God who will bate thee nothing, *Every Tranſgreſſion ſhall receive a juſt recompence of reward: He ſpared not his own Son. Rom.* 8. and will not thee, unleſs by regeneration thou haſt a Portion in his Son. Think with thy ſelf what a caſe thou art in, if thou muſt anſwer Juſtice for all and every one of theſe.

The moſt of theſe things hitherto by way of Uſe ſpoken by me, are no other than what *David* himſelf ſpends one whole Pſalm together upon; it is *Pſal.* 49. and ſtyles it, *The Meditation of his Heart*, *ver.* 3. which cauſed me to entitle that former about ***what it is to die***, a ***Meditation*** rather than an *Uſe*; as I had done that of *Moſes* alſo, *Pſal.* 90. This of *David*'s I ſhall here add, to ſet the deeper Seal and Weight upon all that hath been treated.

He begins the Pſalm, and ſhews the Moment of theſe matters, though in view but ordinary, with as ſolemn a Preface and Proclamation, calling upon attention and heed hereto, as any where we find in Scriptures.

1. In the firſt verſe he ſummons all the World into a Ring about him, *Hear ye this all the People; give Ear all the Inhabitants of the World.*

And, 2. Particulariſeth forth his Auditors into all ſorts of Conditions, *ver.* 2. *Both low and high, Rich and Poor together.* For why? what he was to utter to them, did as much concern the one as it did the other, and behoved them all alike to look to; as being that which eſpecially concerned them in reſpect unto their Being in the other World, how different ſoever their Condition was in this.

And, 3. He cries up the matter it ſelf, as the greateſt Wiſdom, *ver.* 3. and a deep myſterious Parable and dark ſaying, *verſe* 4. *My Mouth ſhall ſpeak of Wiſdom, and the Meditation of my Heart ſhall be of Underſtanding: I will incline mine Ear unto a Parable, I will open my dark ſaying upon the Harp.*— Now what ſhould this matter be? It was to declare two things, which take up that whole Pſalm.

The firſt, how in the ſtyle of a *Be it known to all Men*, (for we have ſeen he publiſheth it to all) he aloud declares, *I for my part am not afraid to die*, and go into that other World. Which confidence of his he greatens by this Suppoſition ſuperadded: That if, when he ſhould come to die, all the Sins of his whole Life were preſented before his view, yet notwithſtanding he ſhould not be afraid: thus *ver.* 5. *Wherefore ſhould I fear in the Days of evil, when the Iniquities of my Heels ſhall compaſs me about?* A ſtrange confidence! which yet he found reaſon for from God: For he challengeth all or any thing to bring in reaſon to the contrary; let them all ſay, [*Wherefore ſhould I fear?*]

And yet his other Pſalms, as well as his Story, tell us what an infinite number of Sins were upon his ſcore, and how ſenſible he was thereof.—And that this bold Speech of his relates ſpecially to the day of Death, or days wherein he might have cauſe to fear it, (though I will exclude no other times of Trouble, that were yet to come before, in this Life, to be intended by him; which Interpreters wholly carry it unto.) That this is his Scope, I ſhall make appeal to the whole drift of what follows throughout the Pſalm: which concerns the ſtate of wicked Men in their Death, (which I ſhall by and by ſhew:) But ſpecially I argue it from the reference and correſpondency this Speech hath with and to *ver.* 15. *God will redeem my Soul from the Power of the Grave, for he ſhall receive me.* Selah. There you have the reaſon or ground of this his Confidence, which he had at firſt uttered in *ver.* 5. perfectly expreſſed, as that which he oppoſed unto all *Therefore's* or *Wherefore's* to the contrary; yea, though they ſhould be fetch'd from his very Sins, that might (if any thing) make him afraid. But there in that reſolve of his, *ver.* 15. he centers, and landeth this which he had ſo confidently uttered in *ver*, 5. And all the reſt of his diſcourſe that comes between, is apparently about the oppoſite condition of wicked Men; as that they muſt die, and what their Eſtate is in and after Death; all which was but to illuſtrate this Confidence of his.

He plainly in this *ver.* 5. puts himſelf into the ſuppoſition, as if he were then to Die, and as if Death (*the King of Terrors, Job* 18. 19.) were ſetting down his ſiege about him, and that *all the Iniquities of his heels* or Ways, (which are Deaths ſtrongeſt Forces, *The Sting of Death is Sin, and the ſtrength of Sin is the Law,* 1 Cor. 15. 5, 6.) were as an Army formed up, *encompaſſing him round,* (which out of *Pſal.* 40. 12. I have ſhewed to have been his Caſe, and the very Metaphor he there alſo uſeth.) But now *David* was ſo ſteeled, as though he placed himſelf (thus aforehand) in the full view and face of all theſe, ſingle and alone in the midſt of them; he yet outdares them all, as the Apoſtle did *Rom.* 8. *ult.* ſtrengthned with this, for the Lord *will receive my Soul*; which Phraſe of Speech to be the ſame that a dying Saint uſeth, you all know.—And this part of his Speech, *ver.* 5. might have come in as comfortable an Uſe as any other, of that former Doctrine, [the *innumerable number of Sins*;] but that this other part that now follows doth properly belong unto what hath been now laſt inſiſted on; and ſo I rather placed both here.

The ſecond thing is, *The oppoſite ſtate of wicked Men* in their Lives, and in relation to their dying, and alſo at and after Death; by which he both illuſtrates and expounds his meaning in *ver.* 5. to be to utter his own bleſſed condition at his Death, *ver.* 15. and to that purpoſe it is, he further delates upon the Death of wicked Men in the reſt of the Pſalm: And which is indeed a kind of Summary of what in the former Meditation I have preſt.

During their Lives, *they truſt in their Wealth, and boaſt themſelves in the Multitude of their Riches*, ver. 6. and yet they *ſee* (as the word is, *ver.* 10.) that they *cannot redeem* their own or others precious Souls from bodily Death, or obtain of God by a *Ranſom*, that they ſhould *live for ever. For he ſees the wiſe Man die like as the Fool*, and ſo *leave their Wealth to others:* Thus in *ver.* 7, 8, 9, 10. That which therefore (miſerable Wretches) they relieve themſelves with againſt this, is, *Their inward thought is, that their Houſes ſhall continue for ever, and their Dwelling-places to all Generations: They call their Lands after their own Names, and their Poſterity approve their Sayings*, ver. 13. *Though when he dies, he ſhall carry nothing away, his Glory ſhall not deſcend after him*, &c. And whither goes he when he dies? *His Soul* (ſo 'tis in the Original, and varied in the Margin,) *ſhall go to the Generation of his Fathers*, (to the Company of thoſe Giants of the Old World, from whom *Hell* hath its Name ſo oft in the *Proverbs*.) And where are they all? The *Spirits in Priſon*. So the Apoſtle reſolves us, ſpeaking of the Men of the old World, 1 *Pet.* 3. 19. *And they ſhall never ſee Light* or comfort more, ſays the Pſalmiſt. But as for me (ſays *David, ver.* 15.) *God ſhall receive me* into the boſom of his Love and Bliſs.—And then again upon their dying, *They are laid as Sheep in the Grave*; *Death ſhall feed on them*, and prey upon them: The firſt Death upon their Bodies in the Grave, the ſecond Death upon their Souls. *And their Beauty ſhall conſume in the Grave*: ſo as at the morning (as there) of the Reſurrection, the greateſt Perſonages, that have had ſuch a Gleam of Glory to attend them whilſt they lived, accompanied perhaps alſo with dominion over o-

Kkkk thers,

Book13 thers, ſhall then riſe ſuch ugly ſhabby Death-eaten and Hell-eaten Creatures, (as we uſe to ſay, Moth-eaten) all their Beauty being preyed upon, (that's his word) and conſumed: And ſuch ſhall they appear in Judgment, where the upright (whom they deſpiſed) *ſhall have Dominion over them*, ver. 14. *But* (ſays *David*) *God ſhall redeem my Soul from the power of the Grave: For he ſhall receive me.* Selah.

And for the further illuſtration of all this, and how it relates unto Death, I ſhall only caſt in a manifeſt parallel between what *David* here had meditated about the condition of wicked Men at Death, with what our Lord himſelf hath ſeconded it withal, in expreſſions fully herewith agreeing, treating of wicked Men's dying alſo; *Luke* 12. 16. unto *ver.* 21. 'Tis the Parable of that rich Man, *whoſe Soul was taken away that night.* 1. Says *David*, *Their inward thought is*, &c. *ver.* 11. And ſays Chriſt, *He thought within himſelf*, ſo *ver.* 17. 2. *VVhilſt he lived he bleſſed himſelf*, ſo *David ver.* 18. namely, in thoſe his inward Thoughts about his Goods and Poſterity: And the like ſpeaks Chriſt, to be the inward ſpeech and applauding himſelf, of his rich Man; *He ſays to his Soul, Soul, thou haſt much Goods laid up for many Years, take thine eaſe and be Merry.* Again, 3. Of this Man Chriſt ſays, *Thou Fool, this night*, &c. *ver.* 20. And *David* of his, *This their way is their Folly*, *ver.* 10. 4. And finally, the reaſon of that their Folly, which both Chriſt and *David* give, do center in one and the ſame: *This Night thy Soul ſhall be required of thee, then whoſe ſhall theſe things thou haſt provided be?* Thus Chriſt, *ver.* 20. and *David* correſpondently, *His Soul ſhall go*, &c. *They ſhall never ſee Light*, ver. 19. and *he ſhall carry nothing away, but leave his Wealth to others*, verſe 10, 17.

But ſtill withal, let us remember what *David*'s concluſion is concerning himſelf at his Death, and which he placeth in the midſt as the center of his Diſcourſe, which hath all this other about wicked Men round about it, to the end to magnify the Mercy thereof to himſelf; *But God ſhall redeem my Soul, and ſhall receive me. Selah.* The Mercy of both which the laſt Uſe of all, that next follows, doth concern; and ſo ſhuts up this Diſcourſe.

Uſe 4. Let all Believers from hence learn, how to ſet a due and full value upon that Salvation, which they profeſs to expect, and which God hath deſigned to give them.

Our great and gracious God, the more to bind and oblige the redeemed of the Sons of Men unto himſelf, hath twiſted their Salvation of a double Cord of Love. 1. A privitive one, ſeen in what they are ſnatcht out of, which is termed *a being ſaved from Wrath*, Rom. 5. *A delivering from Wrath*, 1 Theſſ. 1. 10. *An eſcaping the Damnation of Hell*, Mat. 23. 33. A not (ſo much as) *entring into Condemnation*, John 5. 24. 2. The other a poſitive part, *The Glory to be revealed*; the greatneſs of which no Tongue can utter, or Heart conceive. That Bleſſedneſs or Glory conferred on the elect Angels, and that favour ſhewn them, hath not this privative part of Salvation to greaten it; further than as by Way of prevention, in that God upheld them from falling into the Merit or Deſert of it. Whereas we Men are all become guilty before God, were actually under Wrath, *Children of VVrath even as others*, one as well as another, *Epheſ.* 2. And the weight of this he in that Scripture would have them put into the Scale whenever they thought of Salvation; *By Grace ye are ſaved:* ſo as with a Note of Remark it follows, *ver.* 8.—God hath thus doubled the Mercy of Salvation to us, on purpoſe to make it Salvation indeed; *So great Salvation!* as the Apoſtle ſpeaks, *Heb.* 2. which duplication is ſeen in all parts of our Salvation as well as this, as might be largely ſhewn.

There are many gracious Saints that have had no Impreſſions of Wrath, no fears and terrors of Hell, ſet upon their Souls in their firſt Humiliation; nay, the Conſideration thereof hath had but ſmall influence into their Hearts by way of Motive, in turning them unto God; but it hath been pure free Love hath taken their Hearts, and ſwallowed up their thoughts. Yet mark what I ſhall ſay unto thee in this Caſe, although indeed the leſs thou haſt been moved in thy turning to God with ſuch fears or impreſſions of Hell, it be in ſome reſpect the better, for the more kindly hath God's Work been in that reſpect upon thee; and it alſo argues a ſpecial tenderneſs in God's Heart towards thy Soul, to have *reſtrained the Roughneſs of the Eaſt-VVind from blowing on thee*, as the Prophet ſpeaks. Yet let me withal ſay, That the more any one hath (after Converſion) taken into conſideration this Wrath, (I do not mean by Terrors, but) by a practical meditation of it, and his own deſert thereof; the more (when joined together with the former, of God's pure Love) it will move his Heart to Thankfulneſs to God for ſaving him. And the more thine Heart hath this way been enlarged, the more of God's Love, which thou art either aſſured of, or relieſt upon, muſt needs be greatned to thee; yea, and prove the higher incentive of Love unto God again from thee. Whereas on the contrary (that I may give a Caution) becauſe there ſeemeth to be ſuch an Ingenuity in Grace its working in that firſt reſpect mentioned, that Wrath hath had no influence at all. Hence ſuch Perſons are apt too much to neglect, or not to mind the Conſideration of God's Wrath at all; no not ſo much as in this latter way mentioned; but thinking to keep up an Ingenuity of Love, they entertain not this at all in their Meditations. But ſure this is far more blame-worthy than that other is commendable; and that by how much there comes thereby to be a Loſs, of ſo much and of ſo great a part of God's Love purpoſely thereby deſigned to be ſhewn: (I term it a Loſs, for what is not ſeen, and the Heart conſiders not, nor is ſenſible of, is as if it had not been.) And further I add, that this valuing of God's Love herein ſhewed, at its own full rate in both reſpects, is a matter of greater moment than the working of thy Love to him, in ſo ingenuous and kindly a Way, (as thou ſuppoſeſt) without all or any conſideration of Hell or Wrath, can ariſe unto. And this by how much God's Love to us, in the full latitude of it, is a thing more precious than our Love to him. Of the two, God had rather have us apprehend his Love towards us in the utmoſt extent thereof, than have our Love, or Love from us to him, to work but in that one way of Ingenuouſneſs: yea, and in the Iſſue you will all find, that if you join the Conſiderations of both together, they will concur to work an higher Ingenuity of Love, than that other way alone can do.

If we will come to *comprehend with all Saints the Heighth, and Depth,* &c. *of the Love of God and Chriſt*, in all the dimenſions of it, we muſt take that Courſe and way in our Meditations about it, which God himſelf hath laid out and deſigned on purpoſe to ſet it forth and greaten it unto us by. Which he hath done as well by ſo great a deliverance from ſo great a Wrath due to us, as by conferring ſo Rich an Inheritance of Glory upon us. And look as God hath two ſuch vaſt Contrivances, of infinite Weight each of them, the one in his right Hand, the other in his left, for the manifeſtation of his Love; ſo we ſhould have two Scales in the Hand of our Faith to weigh each by: And of the two it may perhaps be hard to ſay which is the more maſſy, that is, in the Apprehenſions of ſome of thoſe who have been deeply humbled for Sin, and under ſenſe of Wrath, (though I think Glory carries it by far.)

I obſerve that our Lord and Saviour Jeſus Chriſt himſelf, though but made a Surety for Sin, and though it was impoſſible he ſhould be holden of Wrath or any thing he was to ſuffer, *Acts* 2. 24. yet he doth conſider, as well for his bleſſing God, as alſo to his own Comfort, in *Pſal.* 16. 7. and 10. (a Pſalm made wholly of him) and magnify the delivering part of Salvation; *Thou wilt not leave my Soul in Hell, nor ſuffer thine Holy One to ſee Corruption:* I ſay, he conſiders this as well as the Joy which followed thereon: which yet alſo follows there, ver. 11. *Thou wilt ſhew me the Path of Life. In thy preſence is fulneſs of Joy; at thy right hand are Pleaſures for evermore.* He reckons up both, as two diſtinct parts of Favour ſhewn in that Salvation of his, which is both the Cauſe and Patern of ours. And that it was to bleſs God for both theſe, which he thus diſtinctly and apart mentions, his Preface to both, *ver.* 7. *I will bleſs the Lord,* &c. ſhews. Thus as Man. And there is this further evidence of it, That look as what any one exerciſeth Faith for, and prays for much before it is obtained, that proportionably he is thankful for after. And the ſame is ſeen in Chriſt in this very particular. For as we read in that Pſalm, that he exerciſed Faith for this Deliverance as well as for that Glory: So in like manner, *Heb.* 5. 7. *That he offered up Prayers and Supplications, with ſtrong crying and Tears, unto him that was able* [*to ſave*] *him from Death, and was heard in what he feared.* And hence it came to paſs, that we find him after his Deliverance ſo greatly bleſſing God for it. So you read of his praiſing God for the ſame in *Pſal.* 22. from *ver.* 2. to the end, and in expreſs words, *ver.* 25. even as well as you may read his Prayer for this Deliverance in the former part of that Pſalm.

If He, who (but for us and our ſakes) needed no deliverance; then how much more lies this upon us, the Perſons ſaved, and unable to ſave our ſelves, diſtinctly to remember both theſe parts of our Salvation with infinite Praiſe and Bleſſing of God's great Name? *Bleſs the Lord, O my Soul; and all that is within me bleſs his holy Name, and forget not all* (that is, not any of) *his Benefits*, ſays the Pſalmiſt

miſt in his own Perſon, *Pſal.* 103. 1, 2. And what ſort of Benefits were they? it follows *ver.* 3, 4. *Who forgiveth all thine Iniquities; Who redeemeth thy Life from Deſtruction*; there is Salvation from Sin and Hell, the privative part: *Who crowneth thee with loving-kindneſs and tender Mercies,* (over and above deliverance) *and ſatisfieth thy Mouth with good things*; there you ſee alſo is the poſitive part. You might obſerve the very ſame in this 40. Pſalm, *Thou ſhalt redeem me, &c.* and, *Thou ſhalt receive me.*

By all that hath been ſpoken (although you are ſaved from it, yet) look down into Hell a little, as it hath been ſet out to you; And think with your ſelves, Hath God delivered me from ſo great a Death, and given me ſuch a deliverance as this, from a Death ſo dreadful and eternal alſo? How would the Devils and Spirits in Priſon prize an eſcape and deliverance from Wrath preſent and to come, if they could be ſuppoſed capable thereof; yea, if they had no more? A Nobleman or Favourite that hath run into great and high Treaſons, to have but meer Life given him, how would he value it, though he never ſaw the Court more, nor were never reſtored unto his Eſtate and Dignities, had he but wherewithal to live? If a Man were in Danger to be drowned, and a Rope were thrown him and a Crown, and bidden take his choice; with promiſe, Thou ſhalt be King of all the World, if thou come to ſhore ſafe with the Crown on thy Head: of the two he would in this Caſe take hold of the Rope, and refuſe the Crown. And why? becauſe it is Salvation and his Life. But for a Man to be both wafted ſafe to the ſhore, and then arriving there, to have this Crown beſides, how great Salvation would this be valued! ſtupendous Grace and Love!

Theſe things the Saints ſhould conſider chiefly unto two ends and purpoſes;

1. To be thankful to God and Chriſt.
2. To comfort their own Souls.

I. To be thankful both to God and Chriſt.

1. To God the Father. It was his part to contrive the whole deſign of our Salvation, to the end to ſet forth his Love to us. And the Scripture ſpreads before us the Love of the Father herein upon this double conſideration; 1. That he appointed us not to Wrath, (which otherwiſe we ſhould have in the Iſſue and execution, by reaſon of Sin fallen under.) 2. That he ordained us to Salvation. You have an expreſs Scripture for both theſe, ſetting forth the Love of God the Father hereby; 1 *Theſſ.* 5. 9. *God hath not appointed us to Wrath, but to obtain Salvation.* Here are firſt, two parts of the Mercy vouchſafed, 1. Deliverance from Wrath. 2. Salvation. Then the Love of the Father in his not appointing us to Wrath, (and ſo not to leave us under it) as well as appointing us to Salvation; and both as Appointments of God, the one as well as the other.

And then in the ſecond Epiſtle, *Chap.* 2. *ver.* 13. he provokes them unto thankfulneſs for this; *But we are bound to give thanks always unto God for you, who hath from the beginning choſen you unto Salvation, through Sanctification of the Spirit, and belief of the Truth:* which he ſpeaks with reference to what was done to others, (*ver.* 12. compared.) Let me ſpeak to you then in the Apoſtle's Language; O what thanks are your ſelves then bound (if the Apoſtle gave them for others) to give unto God for your ſelves, to whom God hath given Faith and Holineſs, upon both theſe reſpects?

2. To Jeſus Chriſt, for that Hand which he had in this our Deliverance from Wrath: thus expreſly, 1 *Theſſ.* 1. ult. *Ye wait for his Son from Heaven, even Jeſus, who delivered us from the Wrath to come.* Here again you have theſe two parts of Salvation ſet together. 1. His coming from Heaven, which they waited for, with hopes of his carrying them thither, as he tells them *Chap.* 4. *ver.* 17. *We ſhall be caught up to meet the Lord in the Air; and ſo ſhall we ever be with the Lord.* Then 2. (which the Apoſtle adds with an Emphaſis) *even Jeſus, who delivered us from the Wrath to come.* Take in that too, ſays he, and forget it not, to endear your Jeſus to you: and for ever know him by this Character, [*It is that Jeſus who delivered you from the Wrath to come.*] It was the Father's work indeed to appoint and ordain this Deliverance, and us unto the benefit of it through Faith; but it was our Jeſus, his Son's work, to effect and accompliſh it; 'twas his Soul that paid for all.

And the manner or Way how he delivered us from this Wrath, heightens this his Love yet more; for he delivered us from it by being *made himſelf a Curſe for us,* Gal. 3. 23.

The ſecond thing I propounded was, *To comfort your Souls* in the conſideration of this Salvation and Deliverance. Thus Chriſt, *Pſal.* 16. 9, 10. for his Deliverance, *Therefore* [*my Heart is glad*] *my Fleſh alſo ſhall reſt in hope; for thou wilt not leave my Soul in Hell, thou wilt ſhew me the path of Life, &c.* And *David* in the 49. Pſalm, which led on to this, doth comfort himſelf alſo *ver.* 15. when of wicked Men he had ſaid, *Like Sheep they are put into Hell,* (as ſome read it) *Death ſhall feed on them:* He then for his own particular comforts himſelf with this, *But God ſhall redeem my Soul from the power of Hell, for he ſhall receive me.* And the Apoſtle to the *Theſſalonians, Epiſt.* 1. *Chap.* 5. having *ver.* 9. ſet before them (as was before opened) that God had not appointed them to Wrath, but to obtain Salvation; he ſubjoins, *ver.* 11. *Wherefore comfort your ſelves together.*

FINIS.

MAN'S
Reſtauration by Grace.

A
DISCOURSE
OF

The ſeveral parts which the Three Perſons of the Godhead, bear in the accompliſhment of our Salvation.

SHEWING

That they have taken on them ſeveral works appropriated to them therein, and the diſtribution of our Salvation into three Parts according to the number of the three Perſons, and the part which each of them have taken therein, *viz.* The Father in Election, the Son in Redemption and Juſtification, the Holy Ghoſt in Sanctification and Application.

By *THO. GOODWIN.* D. D.

LONDON,
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MDCXCII.

nifſt in his own Perſon. [illegible] And [illegible]
follow [illegible]
from Defraud [illegible]
with thee [illegible]
and ſatisfieth thy Mouth with good things [illegible]
You might [illegible] very [illegible]

[illegible]

[illegible] A Nobleman [illegible]
ineer Life given [illegible]
were [illegible]
were in Danger to be [illegible]
take his [illegible]

Theſe things the Saints ſhould [illegible]

1. To be thankful to God and Chriſt.

2. To [illegible] their own Souls.

3. To be [illegible] both to God and Chriſt.

THE

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Chap. VI. *The Vſes. See the great Love of God, that all that is within him, all his Attributes, and all his Perſons ſhould concern themſelves in our Salvation. Since Salvation is ſo great a work, in which the whole Deity is employ'd, let us not neglect it. Let us think how welcome theſe three Perſons will make us at our arrival in Heaven.*

Chap. I.

Man's Reſtauration
BY
GRACE.

A DISCOURSE

Of the ſeveral parts which the Three Perſons of the God-head bear, in the accompliſhment of our Salvation, and that they have taken on them ſeveral Works appropriate to them therein. And the diſtribution of our Salvation into three parts, according to the number of the Three Perſons, and the part which each of them have taken therein, *viz*. the Father in Election, the Son in Redemption and Juſtification, the Holy Ghoſt in Sanctification and Application.

CHAP. I.

The Deſign of the Diſcourſe. The two Texts of Scripture explain'd.

Col. 2. 2. *That their hearts might be comforted, being knit together in love, and unto all riches of the full aſſurance of underſtanding, to the acknowledgment of the myſtery of God, and of the Father, and of Chriſt.*

1 Joh. 5. 6, 7, 8.

This is he that came by water and blood, even Jeſus Chriſt: Not by water only but by water and blood, and it is the ſpirit that beareth witneſs, becauſe the ſpirit is truth: for there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt: and theſe three are one. And there are three that bear witneſs in earth, the Spirit, and the Water, and the blood, &c.

1. We have heard of the Eſtate of holineſs Man was Created in.

2. Of the Eſtate of Sin and Miſery, he is fallen into. Now follows,

3. His *Reſtauration*, or that *part* of the *Goſpel* which contains the Doctrine of our Salvation, and Redemption out of Sin and Miſery, in all the particulars of it.

Chap. 1. And this I ſhall divide into three parts, according to three diſtinct works of the three Perſons for the accompliſhment of it: which diviſion is natural and genuine, and ſuited to the things themſelves, according to the diviſion of theſe as the cauſes of them; for Mans Salvation being the higheſt ſtage in and on which God ſhews himſelf, and all in himſelf, the Three Perſons of the Trinity have in their infinite love to Mankind diſcovered themſelves, and appeared therein, not only taking the effecting of it in common among them, (as in all other works they have done) but ſeverally and apart undertaking to act diſtinct parts therein, ſharing the works thereof unto three eminent Acts or Scenes by which the whole is fully accompliſhed and perfected.

The method therefore which I ſhall purſue, ſhall anſwerably be ſo to handle the Doctrine of our Salvation, as withal to glorifie theſe three glorious Perſons in their ſeveral agencies therein.

The firſt of theſe Texts, *Col.* 2. 2. makes God as the Father together with his Work, and Chriſt as the Son, together with a Work of his likewiſe, to be both of them the ſubject of that Myſtery—the Goſpel, which in the firſt Chapter he had been ſo much extolling; and as he there attributeth to the Doctrines revealed therein, *a riches of glory*, ſo the *very knowledge* of this myſtery in us, he in this place dignifies with the ſame Titles, calling it *all riches of the full aſſurance of underſtanding, to the acknowledgment of the myſtery of God, and of the Father, and of Chriſt*; ſo parting and dividing the Doctrine thereof according as theſe apart are the eminent ſubjects, unto which all therein may be and are to be reduced.

1. [*Of God*] the Goſpel being that myſtery which diſplays, in Mans Salvation, all the Attributes of the God-head.

2. [*And of the Father*] conſidered as the firſt Perſon (diſtinct from the Son) and alſo from *God* as here taken for the God-head, as common to all three Perſons, and in ſaying [the myſtery *of God, and of the Father,*] he means that beſides the manifeſtation of all the divine Attributes of the God-head which is one diſtinct part of the myſtery; the Father hath as the firſt Perſon apart diſcovered the glory of his Perſon in a glorious Deſign and Agency, in the work of our Salvation proper unto him, which collected out of the Scriptures and put together, makes up the deepeſt myſtery.

3. [*And of Chriſt*] he alſo, as a diſtinct Perſon from the Father, hath both in his Perſon as God-man, and in execution of his Fathers deſign in his work committed to him, *all treaſures of Wiſdom and Knowledge objectively* for us to know him by, and *ſubjectively* in himſelf.

4. The Holy Ghoſt the third Perſon, though not mentioned here, yet elſewhere hath frequently aſſigned unto him a third work.

It is the work of Salvation as it hath been tranſacted by the three Perſons is the ſubject afore me.

I come therefore to that other Text of the firſt Epiſtle of *John* chap. 5. *ver.* 6, 7, 8. there we find all *Three* brought in together as diſtinct *Witneſſes* unto Mans Salvation, or as *v.* 11. that *God hath given Eternal Life unto us* that are of the Sons of Men. They are indeed brought in as Witneſſes alſo to another grand matter, which he mentions in the verſes before and after, *viz.* that *Jeſus Chriſt was the Son of God,* but yet withal, the ſame verſes all along do tell us, that the end of that their Witneſs to that great truth about Chriſt (as it is revealed to us) was, in direct order unto that other about our Salvation in him, and to draw us on to believe it, and give credit to it, *and this is the record, that God hath given to us Eternal Life, and this Life is in his Son; he that hath the Son, hath Life; and he that hath not the Son, hath not Life, theſe things have I written unto you that believe on the name of the Son of God, that ye may know that ye have Eternal Life, and that ye may believe on the name of the Son of God.* So that in the iſſue of all it's, our Salvation that is made the great buſineſs and matter the three Perſons do appear as diſtinct Witneſſes unto, here in this place,

Now how do they Witneſs thereto?

I anſwer, Both by their contributing their Symbol each of them a part to the effecting it (as will anon appear) and then by bringing it home unto our faith and aſſurance as, *verſe* 13. ſhews.

There are two things which I inſiſt on out of this Scripture.

1. That they are ſet forth unto believers by the Apoſtle, as three diſtinct *Perſons* in the Nature of one God.

2. That in the matter of mans ſalvation they have appeared to be three Perſons in their becoming three diſtinct Witneſſes thereunto, and that they are three diſtinct Witneſſes, in being three diſtinct Workers and Operators therein.

CHAP. II.

That there are three Perſons in the God-head who have undertaken diſtinct Offices in the Work of our Salvation.

Though I have already handled this great fundamental point, *That in the eſſence and nature of our one God there are found thus plurality of Perſons.* Yet I ſhall, both for the explication of this Text in this Epiſtle of *John*, and for the making my way clearer to the underſtanding of the Reader unto the ſecond point which is the main ſubject afore me, now add, what was then reſerved for this place. I then balked any handling of this Scripture which in that Article of the Trinity is made by all Divines, the eminenteſt and moſt proper ſeat for the handling the Doctrine of it; but I ſaw it would be behoveful, that when this great point of the three works of theſe three Perſons ſhould in their due place come to be diſcourſed of, that ſome thing to prove that there are three ſuch Perſons in the God-head ſhould immediately before precede, and revive the Doctrine thereof, in order to the *clearer* underſtanding of this about their *ſeveral Works*. And finding that this Scripture in *John* gave a foundation for both, I choſe to ſet both together, ſo far as this one Scripture at once gives a bottom unto both; rather than part the one ſo far from the other as I ſhould have done if I had treated of the Trinity of Perſons as this Scripture holds it forth; theſe and this other of their ſeveral works out of this ſame head, in this place only.

In his diſcourſe of the knowledge of God the Father, &c. Book 1. Vol. 2. *of his Works.*

1. Then I ſhall give the proof of the Trinity of Perſons in the one Nature of God, who have ſuch diſtinct Works in our Salvation.

The Apoſtle to evidence Chriſt to be the Son of God, and the ſalvation of us men in him, produceth two Trinities of Witneſſes.

1. Three *on Earth*, which witneſs but as *things* or evidences uſe to witneſs: I ſay as *things* uſe to be evidences: as a bloody knife, *&c.* is of Murder; or as effects are of their cauſes: Thus the blood of Chriſt is one of the witneſſes on Earth, as being ſprinkled on the Conſcience and pacifying of it, is an evidence that Chriſt alone is that Meſſiah and Son of God; his blood having ſuch an effect: So *Water* (the ſecond) or ſanctification wrought and inherent in us witneſſeth as an effect uſeth to do its cauſe: And ſo the ſeal of the ſpirit which is the third Witneſs on Earth leaving the impreſs of it ſelf on the hearts of men on Earth, witneſſeth as a ſeal uſeth to do: according to that in *Epheſ.* 1. *After ye believed ye were ſealed with the holy ſpirit of promiſe.*

2. But then there are three in Heaven, and theſe do witneſs as Perſons uſe to do, the Father, the Word, the Spirit; of which three he affirms that they are one, namely in Nature, and alſo concurring in Teſtimony: And then concludeth concerning this thing, a Truth witneſſed unto by theſe latter three: *verſe* 9. *If we receive the witneſs of men*, (as when two or three men come in as witneſſes to a thing it is accounted valid) *the witneſs of God*,

(that is,of God one in Eſſence being theſe three in Perſons, and each of them God ; and each three giving their diſtinct witneſs) this *witneſs is greater*, becauſe it tranſcendently containeth at once all that may be required in any ſufficient Teſtimony, according to the rules whereby men do eſtimate the validity of a Teſtimony: and it is the Teſtimony of *God* himſelf to boot.

1. Verity and faithfulneſs is required to a ſufficient Teſtimony : that the Perſons witneſſing be of credit, and reputation, and *fide digni*, Worthy to be believed ; and this is ſuperabundantly found here, in that it is the Teſtimony of God, *verſe 9. This is the witneſs of God*, ſays he, and *verſe* 10. *He that believeth not God hath made God a lyar* : which to do was to deny the whole of Religion : God is of known repute with all Nations, it being a received Maxim, *God cannot lye*, Titus 1. 2.

2.But beſides,in this Teſtimony of God there is found a plurality of Witneſſes,there being three in that one Nature of God: And a plurality doth according to the Laws of men found a validity, *In the mouth of two or three witneſſes every Word is eſtabliſhed* : And this validity as from a plurality of witneſſes the Apoſtle had in his eye appears in his uſing the plural when he ſpeaks of the *witneſſes of men* in the plural (as will more fully appear after) no one ſingle Teſtimony of one man,though of never ſo good repute,is received : and both theſe do in the coherence, and the Apoſtles knitting things together, ſeem manifeſtly to have been his ſcope,if we narrowly do eye and put all together in the foregoing 7. *verſe* with *verſe* 9. for firſt, he had numbred and counted them three ſeveral witneſſes and yet of thoſe three (though *three* as *witneſſes*) he ſays they are but *one*,and that oneneſs he means,is not barely, in reſpect of their concurring in witneſſing one and the ſame thing:for he by this doth diſtinguiſh this *Oneneſs* of theirs from that of the witneſs on Earth,that they indeed *agree in one*, but of thoſe he further ſays that *they* are *one* : Now what *one thing* is it that they ſhould be ſaid to be but their being one God, for the Father who is the firſt of the three, he is acknowledged by all to be *God*, and that to be his Nature; if therefore the other two and he are but one,then they are *one God* in Nature with him , and ſo it neceſſarily, follows they are but one God,and yet three diſtinct witneſſes, and ſo it comes to paſs there is both the higheſt *verity* ; [*God*,] and a full plurality of [*three*] in God teſtifying the ſame thing, they being one God; now he having premiſed and forelaid theſe two aſſertions thus in the 7. *verſe* he then brings down and contracts the ſtrength of both into the 9. *verſe*, thereby to urge and exact Faith from us,in theſe words,*If we receive the witneſs of men*,(in the plural)*the witneſs of God is greater*,wherein his ſcope is to *greaten* (as the word is) this Teſtimony of the three, which is it he is now upon; for the clearing of which look what the one part of the ſentence is not explicite in, the other part containeth and ſupplies, (as the uſe and manner of the Scriptures is, when it ſets things out by oppoſitions and compariſons made between two things, which is found in the *Proverbs* almoſt every *verſe*) and thus by that rule there are two arguments to greaten this Teſtimony ſuggeſted and involved in theſe two ſentences, the one from the comparing a Teſtimony of *man* with this which is *Gods* : the other couched in that he ſays of *men* in the plural , in which his perfect reference and aſpect is unto the plurality of thoſe witneſſes he had ſpoken of and counted three, *verſe* 7. and ſo his drift is to ſet the number alſo of the three witneſſes (there ſpoken of) in oppoſition to,and compariſon with a plurality of men that uſe to come in as witneſſes,which plurality is that which makes their Teſtimony with men to be received, and ſo the 7 *verſe* comes down into this of the 9th, and falls with this infinite and irreſiſtible weight upon our faith,that *if the witneſſes of two or three men*, who are but men, *is received, how much more ſhould the record of three ſuch witneſſes in Heaven who are God, be received*, by being ſo much greater, as witneſſes that are God, are greater then man or all men?

It may be objected that the next words that follow (*For this is the witneſs of God) which he hath teſtified of his Son*, being ſpoken particularly of the Father

ther (to whom as a Father it only is, that Chriſt bears the relation of being a Son) that therefore the ſence of thoſe foregoing words in *verſe 9.* [The witneſs of God is greater] is wholly contracted unto the particular Teſtimony of the Father,and ſo are underſtood of the Fathers ſingle Teſtimony, whom all acknowledge to be God; to which I anſwer;

1. That this prejudiceth not, but ſtrengthneth rather this our interpretation of that former paſſage, for it was neceſſary that the *Fathers* Teſtimony ſhould be in a particular manner on this occaſion ſpecified, becauſe the thing or matter in a ſpecial manner Teſtified unto by all was, that Jeſus Chriſt was *his Son*; and ſo his relation as a Father unto him as *his Son*, and his Teſtimony thereby to own him (as his Son as in ſuch a caſe it becomes a Father to do) was in a ſingular way requiſite to be added to the other. And thus the witneſs of the Word and Spirit is ſtill involved in this of the Fathers, in that he in this his ſingle Teſtimony of his Son is brought in but as the fore-witneſs of the other two namely to utter the Matter it ſelf which they all joyntly witneſſed to,which was that Chriſt was his Son, and ſo we find at his Baptiſm (unto which this whole paſſage of our Apoſtle doth point) the voice uttering it, was the Fathers only in ſaying, *this is my well beloved Son*, (for he only could ſay it and own him as his Son) but the Holy Ghoſt ſhewed his conſent unto it,in deſcending as a Dove, and the Son of God himſelf owned it by his receiving Baptiſm upon it; and ſo there was the Teſtimony of more Perſons then one, even the whole three, as *John* here had ſaid afore that they were *witneſſes*, as well as the Father, and that theſe *three are one*; and ſo ſtill the firſt paſſage or ſentence in *verſe 9. if we receive the witneſs of men*, of a plurality of men, the *witneſs of* theſe three, who are *one God, is greater*, holds ſtill good, yea is confirmed thereby.

2. But 2. I anſwer, By calling in the help and light of another Scripture, which evidently ſpeaks to this ſence I have given of the Words,*ver.9.* and the comparing thereof with this hath greatly confirmed me, both in this aſſertion in hand, and in this interpretation given of this place. And it is a Scripture in which Chriſt himſelf,in his arguings with the *Jews* by way of conviction who and what manner of Perſon he was, ſpeaketh the ſame things,that we have heard *John* doth here; and both having been recorded by one and the ſame Pen, namely of this our Apoſtle, have the more evidence by comparing one with the other: and become more fully explicative one of the other; and what the one is obſcure in, the other clears.

Now theſe paſſages of Chriſts which I mean to hold this intelligence with, theſe here are in the 8. and 10. Chapters of the Goſpel of *John*.

In the 8th. Chap. *verſe* 17, 18, 19. *It is alſo Written in your Law that the Teſtimony of two men is true: I am one that bear Witneſs of my ſelf, and the Father that ſent me beareth Witneſs of me: then ſaid they unto him, Where is thy Father? Jeſus anſwered, Ye neither know me nor my father: if ye had known me, ye ſhould have known my Father alſo.*

The Parallel between theſe two Scriptures of Chriſts and *John*'s Epiſtle here runs thus along.

1. As in the Epiſtle of *John*,&c.the thing witneſſed unto is, that the Perſon of Chriſt is the Son of God the Father: ſo in this of the Goſpel of *John*, verſe 12. *I am the light of the World: though I bear record of my ſelf, yet my record is true: I know whence I came, and whither I go:* and verſe 19. *If ye had known me you ſhould have known my Father alſo.* and verſe 24. *If ye believe not that I am He* (the great He, and only Meſſiah, Son of God) *ye ſhall die in your ſins*: they ſaid, Who art thou? Jeſus ſaith,*The ſame that I ſaid unto from the beginning, even the very Son of God*: For that was it he had all along ſaid, and from the beginning averred in the ſubſtance of it; yea to his now very end alſo: and they underſtood him well enough ſo to mean, as appears by their quarrelling with him for it here, and by the queſtion is ask'd him at his Death by their high Prieſt: ſo from the beginning to the end it was that which he held forth.

Chap. 2.

2. As in the Epiſtle the Apoſtle puts a weight upon the plurality of theſe witneſſes for this matter witneſſed; ſo Chriſt in that part of that Goſpel, *ver.* 14. doth juſt the ſame: *Though I bear record of my ſelf, yet my record is true:* ver. 16. *For I am not alone, but I and the Father that ſent me:* and verſe 18. *I am one that bear witneſs of my ſelf; and the Father that ſent me beareth witneſs of me:* yea and expreſly in the 5th. *Chapter* ſpeaking of his Father as a witneſs, he ſays, *verſe* 32. *There is another that beareth witneſs of me, and I know the witneſs which he witneſſeth of me is true:* now theſe two the Father and himſelf here, are two of, yea the very ſame witneſſes mentioned in the Epiſtle here: The Father, and the Word: therein then both places they agree.

3. Theſe witneſſes do witneſs as diſtinct Perſons in both places: and therein eſpecially doth one place clear the other, as to this point you ſee I drive at: For in this latter (the Goſpel) Chriſt plainly, and purpoſely pleadeth the validity of this Teſtimony of his Father and himſelf, upon this very ground (which the *Jews* would all acknowledge) *It is written in your Law that the Teſtimony of two men is true*: verſe 17. and then ſubjoyns *verſe* 18. *I am one that witneſs of my ſelf; and the Father that ſent me another:* So then theſe two do witneſs as *Perſons*: and ſo he expreſly argueth the validity of their Teſtimony, he argues from this that they were *two Perſons*, and that in as great reality and truth as that two men (that come in for witneſſes) are I ſay two Perſons; for upon that ground it is that the Teſtimony of two men is received as valid: we uſe to ſay there are two Perſons that witneſs: And doth not the Apoſtle here in the Epiſtle as plainly enforce and intend the very ſame plea, and allegation which Chriſt uſed; when here he ſays if we receive the witneſs of men *verſe* 9. of men in the plural; and that when two men at leaſt come in and affirm the ſame thing; we are to receive it as legal, and of force.

So as the Argument holds ſtrong from the comparing theſe two Scriptures together either way, 1. That theſe being ſuch witneſſes as men are in Law Caſes, that therefore they are Diſtinct Perſons, and do witneſs as Perſons, and not *as things* uſe to be evidences of a matter ſo or ſo. And 2. That the ground why they are (even according to mans own rule and Law) to be acknowledged Authentick witneſſes, is becauſe they are two diſtinct Perſons, and as really ſuch, and therefore are to be denominated and called *Perſons*, and eſteemed by us, as ſuch as really as two men are, and thereupon their witneſs is admitted; now when unto theſe two witneſſes, the *Father* and the *Son*, the Apoſtle adds a third, the *Spirit*, his meaning muſt be that he is alſo a witneſs of the ſame rank and ſort, and hath the ſame ſtation and rank in Heaven that the other two have, the ſame order that they two were off: and therefore is another diſtinct third Perſon, together with them, in that he is a witneſs together with them: and his witneſs alleged to all intents and purpoſes as the ſame that the others, both Father and Son are, ſo that here is an invincible Warrant to Style theſe three in *Johns* Epiſtle by the name of three *Perſons* after the ſenſe and uſage of man in ſpeech) for they could not have been alleged and cited as a plurality of three legal witneſſes elſe, nor are they witneſſes in reality and truth further then in reality they are Perſons.

4. We find in another altercation Chriſt had with the *Jews*, *John* 10. 30. him to affirm: *My Father and I are one*; thoſe then whom in this 8. *chap.* he had declared ſo manifeſtly to be *two*, as witneſſes, and ſo alſo Perſons, the ſame two in the 10. *ch.* he as manifeſtly profeſſeth to be but *one*: and doth not the Apoſtle here in the Epiſtle ſpeak juſt the ſame? *There are three witneſſes in Heaven, and theſe three are one*; only what is defective in *Johns* ſpeech, Chriſts ſpeech ſupplies, [*are one*] the Apoſtle had not that word *are*, though it is neceſſarily and ordinarily underſtood. *John* wrote both theſe paſſages, and uniformly purſued the ſame drift and intent in either; and look in what ſence or purpoſe Chriſt uttered the one and the other of theſe two Paſſages, in the ſame ſence the Apoſtle did alſo in his Epiſtle; and what was it the *Jews* themſelves underſtand by his ſaying *my Father, and I are one?* but that as *verſe* 33. he that was but *a man, made himſelf God.* And ſo plain it is that in Scripture Language

(and not in the reality of the thing it ſelf only) and *in terminis* you have, *one God, and three Perſons*, and that in two ſeveral Scriptures thus at once compared. Yea and in this 8. *chap.* he doth in other large expreſſions affirm no leſs than in that 10th. *Chapter* he had done, for, *verſe* 19. *if ye had known me, ye ſhould have known my Father.* Take two men (unto whom in reſpect of Teſtimony Chriſt had compared himſelf and his Father, as they are two witneſſes and two Perſons) and they are ſuch two Perſons as are not one and the ſame man, and yet they may and ordinarily do concur in Teſtifying one and the ſame thing, and their Teſtimony is received, and yet *he that knows the one*, doth not neceſſarily (or perhaps not at all) know the other, for every man bears the nature of man apart to himſelf, and dividedly from the other; but here theſe, though diſtinct, *as Perſons*, (as being diſtinct witneſſes) yet in nature they are altogether *one*; in that he that knows the one muſt neceſſarily know the other, and in the Epiſtle the Apoſtle ſhews plainly that they are not one only, in reſpect of *agreeing in one*, in witneſſing the ſame thing (as thoſe 3 on Earth are ſaid to do) but as noting a nearer oneneſs, he ſpeaks thus of theſe three in Heaven, that *theſe three are one*, and ſo are one in nature.

5. The laſt Parallell and concluſion of the whole is, that both *Chriſt* and *John* do alike urge and infer and ſet out the high validity of the Teſtimony of theſe Heavenly witneſſes in both, yea all reſpects, as infinitely Tranſcending that of two or three that are but men, when witneſſes, which will appear by the comparative of the one with, or rather taken from the other. Firſt Chriſt urgeth indeed the *plurality* of his own and his Fathers witneſſes, but with all the *Tranſcendency* of them, as ſuch my Father, ſays he, you all acknowledge to be *God*, therefore if I ſhould alledge him only, it would infinitely excell any plurality even of all men, for let God be true and all men lyars, and would weigh down the ballance in which all men put together are found to be *too light*; if God were but one Perſon only, this were *ſuperabundant* if he Teſtified it, but Chriſts intent is to urge his own Teſtimony of himſelf to be valid as a witneſs with his Father, *I am one that bear witneſs of my ſelf, and my Father that ſent me.* Now in the Law (which he had alledged in the *verſe* afore for the value of a Teſtimony) a mans own witneſs of himſelf, if he were a meer man was to be reckon'd as no witneſs at all, as Chriſt ſpeaks, *John* 5.31. and here *verſe* 14. does imply; yea it is then rejected with ſcorn, and had he been but a meer man, or ſo intended it, it muſt have been eſteemed ſuch and no other, how came it to paſs then, and why then doth he urge the Law of two witneſſes, when himſelf was one of them, yea further had he been but a meer man, it had been the greateſt preſumption, yea impudence that ever had been ſhewn to have yoked himſelf thus as a witneſs with God himſelf, and to have offered, to have come in, and ſet himſelf down with God in this matter; his meaning therefore plainly was, and muſt be underſtood to be: that himſelf was a Perſon as creditable as God himſelf, and that he was *God* as well as his Father, and not a meer man, and as ſuch it was he ſtood forth, yea ſtands out with the Father, as equal with him in witneſſing, becauſe in Nature equal with him, and as truly God as he, and he ſtands upon it, *verſe* 14. and out-dares alſo all ſuch allegations and exceptions againſt his Teſtimony, on his own behalf with theſe words, *Though I bear record of my ſelf*, of my *ſelf* (which in no caſe uſeth to be admitted) *yet my record is true, for I know whence I came, and whither I go*; as if he had ſaid, I my ſelf know what a Perſon I am, and know my Original out of Gods Eſſence and Boſom, and that I am the Son of the living God, and ſo equal with my Father as ſuch, and ſo my Teſtimony is equal to that of my Fathers, and *verſe* 16. *I am not alone, but I and the Father* (which is as high as *Ego & Rex meus.*) And hence it is that Chriſt argues the Tranſcendent weight of his Teſtimony joyned with his Fathers, that here is a plurality, a *two* of Perſons, that are both of them God. And now let Chriſt go on as he doth, *verſe* 17. It is written in the Law, *that the Teſtimony of two men*, though but meer men, (ſo the oppoſition runs) *is true*, his inference inſinuated is from this comparative of that

of Men as the loweſt to riſe to this as the higheſt, *how much more*, or infinitely much more than muſt the teſtimony of *two ſuch Perſons*, as I and my Father, yea of two Perſons that are God, *one God*, be of validity with you. And therefore he boldly further goes on in *v.* 18. *I am one who teſtifie of my ſelf, and the Father that ſent me, beareth witneſs of me*; and look as he is God, ſo alſo am I my ſelf, and therefore if you received according to your Law the Teſtimony of two men that are but Men (that are or may be liars) how much more of two Perſons that are God, thus Chriſt argues here in the Goſpel. Now go to the Epiſtle, doth not the Apoſtle ſpeak the very ſame intendment and inference, and almoſt the ſame words, for having firſt ſaid, *There are three that bear Record in Heaven, the Father, Word and Spirit, and theſe three are one*, v. 7. he cloſeth upon it, and infers and preſſeth upon our Faith, *v.* 9. if we receive *the witneſs of men* (of two or *three men* that are but men) the *witneſs of God*, (viz. in theſe three ſeveral Perſons, who are *one God*, as *v.* 7.) muſt be greater. And is not this *effectually* the ſame you heard Chriſt himſelf even now to ſay? And ſo theſe two Scriptures fall in every way parallel, and give light to each the other. And both for the confirmation of my firſt aſſertion propounded, the Trinity of the Perſons. Than which thus enforced there is not found a greater.

CHAP. III.

The common concurrence which the Three Perſons have in other Works, beſides our Salvation. That being one in Eſſence they join in the operation of all External Works.

I come now to ſhew how theſe Three Perſons have for the diſcovery of themſelves undertaken ſeveral works for the effecting our Salvation: which is the thing inferred out of the Text; and may be the ſubject of the reſt that follows.

For the foundation of it out of this text, I ſhewed before, how Mans Salvation was one main thing ſet out by the Apoſtle in this chapter; as that unto which theſe three were Witneſſes, as well as that Chriſt was the Son of God: and they are termed Witneſſes to it by a real ſetting their ſeveral Hands unto it, that is, to the effecting of it; the main object of our Faith (which *John* here would confirm) lies in this perſuaſion that God hath perfectly prepared and really, and cordially given Eternal Life to the Sons of Men: To verifie the infinitely ſerious, and real intent of God therein; he alledgeth theſe three Witneſſes, who are not Verbal Witneſſes only, in averring of it in words to our hearts, and in the Scriptures, but real Witneſſes, that witneſs by what they have done; that are and have been at infinite coſt and pains to accompliſh it: and not in common only, but all three ſingly and apart; Chriſt in ſhedding his *Blood*, the Holy Ghoſt in applying it, and Working in our Hearts all that is requiſite to eſtate us in it, and to aſſure us of it. And ſuch real teſtimonies in working our Salvation in us and for us, are the ſtrongeſt and weightieſt kind of teſtimony, Chriſt ſays, *John* 10. 37. *If ye believe not me, believe the works*, and 38. a Teſtimony by works is the moſt valid teſtimony of all other; and it ſhews that God is moſt full and intenſe, and hearty in it; when we ſhall hear how all that is in God, Perſons, as well as Attributes, have ingaged and ſet themſelves awork about it.

My method in handling this great point ſhall be.

1. To clear the eminently diſtinct Hand each Perſon hath in this ſole work of our Salvation, by ſetting by it, and concurring with it, that common concurrence,

rence and concealed (as to us) which they have in all other their works, beſides in other things.

2. To give proofs to their diſtinctly eminent Hand in this Work.

For the firſt I ſhall ſpeak to two things.

1. In general how in all other works, beſides this of our Salvation, they have a joynt concurrency, yet not any viſible appearance in any one; not of one Perſon more than another held forth to us; although therein they have really and inviſibly a diſtinct hand, as in the works of Creation and Providence, *&c.*

2. How beſides this diſtinct co-operation in ſuch works in common alike to them, that yet in the Works of our Salvation they have declaredly ſome one work Attributed to one more than to another, and ſo have by parts the whole diſtributively, and by parts ſhared among them; both which propoſitions put together do wonderfully ſet forth that peculiar glory which is deſignedly made to appear in the Work of our Salvation.

1. As for all other works, beſides this of our Salvation in common to them, every one hath a joint Hand, and yet diſtinct in each: which that place confirms, *John* 5. *my Father works hitherto, and I work*, and yet concealed as to us.

The explanation of this I diſpatch briefly in theſe four aſſertions.

1. As things are in being ſo in working; which axiom holds in God himſelf as well as in his Creatures; hence, that as all Three Perſons have in common but one Eſſence; ſo one equal Hand in works. For all Operations flowing from Eſſence, therefore when the Eſſence is but one, the Operation muſt needs be one and the ſame, which here muſt be underſtood *quoad ſubſtantiam operis*, for the ſubſtance of the work; and hence as their Eſſence is equal, ſo their concurrence is equal in this reſpect, even in the Work of Redemption, which yet is appropriated in a more eſpecial manner unto Chriſt.

2. Yet though they be but one Eſſence, yet they are three diſtinct Subſiſtencies or Perſonalities, and ſtill that Axiom follows us, that the Operation of each follows the diſtinction of their Exiſtences, and bears the reſemblance of them; and look what order or diſtinction they have in ſubſiſting, they have in operation to accompany it, but the diſtinction of their perſonality (if abſtractly conſidered from the eſſence) being but *modus eſſendi*; therefore in like manner the diſtinction of their operation and concurrence, is but *modus operandi*, a diſtinct manner of concurring.

3. Hence look what order and dependance they have and hold in their Subſiſtency, the ſame they have and hold in their Working: hence as the Father is the Fountain of the other two Subſiſtencies begetting the Son, and breathing the Holy Spirit, ſo he is in like manner the Fountain of all action, and Operation, *John* 5. 19. *The ſon can do nothing of himſelf but what* the Father ſhews him, and *he ſees the Father do*; the Father begins, the Son carries on the motion, the Holy Ghoſt from both perfects, conſummates, and executes the work, 1 *Cor.* 8. 6. *the Father of whom are all things*, the Son, by *whom are all things*, the Holy Ghoſt *through whom*, thus in Creation the *ultima manus*, the laſt hand is attributed to him, by his Spirit he hath garniſhed the Heavens, *Job* 26. 13. garniſhing is the ultimate work, the conſummating of all; and is therefore made his: ſo the forming the Creatures into their perfect forms out of that rude Maſſe is attributed to the Spirit of God.

But 4. Although there be this order and diſtinction in their concurrent operation between themſelves, yet in all thoſe ordinary works *ad extra*, common to them all, this is not made to appear to us by any diſcernable characters, Chriſt ſays indeed, in *John* 5. *My Father hitherto works* (ſpeaking of thoſe of Creation and Providence) but there is nothing in the Works themſelves that manifeſts any appropriation, of what the hand of the one is more peculiarly than of the other, when God goes to make Man, he may ſay as he did, Let us make Man, which imports an [*Us*] a plurality of perſons to have concurred in it, yet the diſtinction of that *Us* appears not in any diſtinct works

Chap. 3.

that went to the perfecting of that workmanſhip, the making of the Soul is not attributed eſpecially unto one, and of the body unto another: no nor yet in the whole frame of Heaven and Earth. In the Creation God indeed manifeſted his Attributes, as his Eternal Power and Godhead, *Rom.* 1. 20. and yet but in ſcattered beams, and not all, as you heard, but there are not ſo much as *veſtigia Trinitatis* footſteps of the Trinity, or of that diſtinction in the Perſons ſhines in them.

And though in *Adam* ſome Schoolmen have endeavoured to demonſtrate a ſhaddowing forth the Trinity in the faculties of the Soul, yet it is at the beſt and utmoſt of it (if ſo much) but ſuch a ſhaddowing this forth, as when we uſe to fetch ſimilitude from things created, to expreſs things Divine by: and thus things Earthly ſerve (as Chriſt ſays) by way of Parable or Similitude to ſhew forth Heavenly, as the firſt Birth ſhaddows forth, the new birth which he had been diſcourſing of then; yet they are remote enough from holding forth as proper effects, or being characteriſtical demonſtrations of them: thus when ſome would argue this ſame from the diſtinction of thoſe three powers of the Soul, the Underſtanding, Memory and Will, fancying the Memory in Man ſhould peculiarly reſemble one Perſon, ſuppoſe the Holy Ghoſt; and the Underſtanding the Son; and the Will the Father: others that in Mans Soul the Underſtanding, the Will, and the power to act, and put forth the acts of theſe, are lively characters of the Perſons: but theſe all are ſo obſcure and uncertain in their evidence or character of theſe three Perſons and their diſtinction; as they all vaniſh as ſhaddows, when wiſtly pried into, and moſt narrowly ſearched into when applied.

Joh. 3. 3. and the 12. v. compare d.

I dare not be too definitive concerning his works of Grace towards the Elect Angels, who beſides that unto them the three Perſons may be ſuppoſed to be made known by Revelation, yet not in them, at or from their *Creation*, but what may have further been from Gods Election of them, which is a ſupercreation Grace, and which was the Fathers work on them, even as the election of us Men is the Fathers alſo; or what from their Union with Chriſt, as their Head, may have had, and doth appear of theſe Perſons to them thereby; and what other work in them ſhould anſwer to the Holy Ghoſt, and his order and diſtinction is not ſo fully revealed to us.

This for their conjunct Operation in common works as they may be compared with thoſe of our Salvation.

CHAP.

CHAP. IV.

Of their diſtinct appearance in the Work of Mans Salvation. And that their ſeveral works bear the reſemblance of their ſeveral Perſonalities.

BUT God reſolving to manifeſt all that was in himſelf, or he would not manifeſt himſelf at all, for he will be glorified as God to the utmoſt, theſe three glories or Perſons therefore deſigned and contrived among themſelves ſuch works as ſhould ſeverally, and apart, ſerve to make known that there were three Perſons as well as ſeveral Attributes, that ſo all of God, and the whole that is in him might be manifeſted to his Creature.

And this is diſpoſed of ſo by them, that their ſeveral works bear the reſemblance of their ſeveral ſubſiſtences, as far as poſſible this was repreſentable unto us, in and by outward works and effects: in that they ſhould be ſuch as ſhould have the impreſs or print of the diſtinction of theſe Perſons, together with the order of their ſubſiſting in a more conſpicuous way upon them.

And how ever it is in the works of Creation of the World, and of Man and of the Angels in this reſpect, yet we may be ſure that the cleareſt compleat Revelation and Manifeſtation of theſe three Perſons, their diſtinction, order of Perſonality, was by God himſelf reſerved until the Goſpel ſhould be Preached, and that Chriſt his Son ſhould appear, and be made manifeſt to the World, when it was that Mans Salvation came firſt upon the ſtage, to the end that Mans Salvation, and the works thereof, might have the moſt eminent, and peculiar honour of this thing: and this firſt manifeſtation of thoſe perſons then was accompanied with a prodigy of the moſt pregnant, and high ſignificancy that ever was or could be given; *The Heavens opened*, which was the greateſt viſible wonder ſhewn in the Heavens, that had been from the Creation: even as the Earths opening her Womb was the greateſt wonder that this terreſtrial Globe ever did afford, and the ſignificancy of it was that the revelation of it was only from Heaven: and that the witneſſes then appearing, the *Father*, *Son* and *Holy Ghoſt* were *in Heaven*, a myſtery that would never have been underſtood, and entertained but by ſuch a means; and this manifeſtation of it did then refer to our ſalvation, as well as teſtifie to Chriſt's being God's Son; for it cloſeth with this, *hear him, as in whom I am well pleaſed*; namely, with you of Mankind: Where we have 1. The *Names* of the three in their diſtinction recorded; firſt, the Father, who ſays, *This is my Son*; ſecondly, *the Son*, to whom and upon whom Heaven opened, and the Holy Ghoſt deſcended; thirdly, the *Holy Ghoſt*: Their diſtinct names are expreſs. 2. Their diſtinction is manifeſted by three different outward Symbols, the Father in a *voice*, to ſhew that God is inviſible, the Son manifeſted in Fleſh, *praying* upon the banks of *Jordan*: the Holy Ghoſt *deſcending* on him in the likeneſs of a Dove. *Three* differing *actions* of each: the Father with an open publick voice, to the hear-ſay of all, *ſpeaks and calls from Heaven*, *This is my Son*; the Son he *Prays*; ('tis here ſaid;) the Holy Ghoſt *deſcends*.

And theſe are the three *Witneſſes in Heaven*, which the Epiſtle of *John* ſpeaks of as Witneſſes to this truth, that Chriſt is the Son of God, ſo to us and our Salvation, that we are the Sons of God; and as this Θεοφανία (as they call it) or appearance was made in three outward different Symbols at Chriſts Baptiſm; ſo our Baptiſm is ſealed up to us (to be manifeſted in us) the three works of *Father*, *Son* and *Spirit*, namely, of *Election*, *Redemption*, and the *Application* of both, which is the ſpecial work of the Spirit. And therefore we are Baptized in the names of all three, Father Son and Holy Ghoſt, ſo as although in other works theſe Perſons act really as three diſtinct Perſons among themſelves; and are known unto themſelves to do ſo; yet in this great buſineſs of our Salvation they become three diſtinct *Witneſſes* or diſcoverers of themſelves *unto us*, and whereas afore, and in other works, their order in working in every work, was known but among themſelves, now in theſe ſalvation works they viſibly appear; and diſtributively in ſeveral works proper unto each, through the works bearing the proper Character of their Perſonality; and ſo evidencing their diſtinction, and order, TO US.

Look then as great Perſons when they are Witneſſes, or would confirm a matter, have their diſtinct ſeals; and their Names ſet to in ſuch a diſtinct Character as the hand and ſeal of each may be differenced from the other; ſo it is here, and as Mens ſeals bear their Coat of Arms Engraven on them often, bearing the memory of ſome eminent exploit they have done, whereby their Houſes, and Antiquity is known; ſo it is here, as there are three Witneſſes, or Perſons witneſſing, ſo three works in our Salvation, which bear the Impreſs, Stamp, and Similitude of their ſubſiſtence apart; and the order, and rank of their diſtinct ſubſiſtings.

And though all concurr to ſet on the Stamp of each, even of theſe, yet the ſtamp it ſelf impreſſed in each work, bears the Character *of one Perſon more than of another*, I ſhall manifeſt this in the particular inſtances of each of theſe works.

1. There is Eternal Election, or ſetting forth the Perſons that ſhall be ſaved, and the benefits, *&c.* which is the entrance, the ground work, the *Foundation* (as 2 *Tim.* 2. 19. it is called *the foundation of the Lord.* Hence this is peculiarly attributed to the Father, whoſe Perſon is the Original, the Fountain of the other two, and who is the firſt both in ſubſiſting and working.

2. There is Redemption, which is the next and ſecond work in this, which ſuppoſeth Election, depends on it, and flows from Gods decree, and ſpeaking to his Son, and this is appropriated to the Son, which work bears the impreſs and likeneſs of his ſubſiſtence, and the order of it, as alſo of his working with the Father, for as his Perſon is from the Father, ſo this work Committed to him is from that other, the Fathers work, and the Father is ſaid to ſend him.

3. There is the application of both. And this is aſcribed to the Spirit more eminently; for as his ſubſiſtence proceeds from both, ſo this work ſpringeth both from Election and Redemption, and is the laſt, as his ſubſiſtence is. God the Father he ſet out the benefits to be beſtowed, made the *Will* what he would have beſtowed, and how much, and upon whom; God the Son he undertook to be the *Executour*, ſees it diſpoſed of; And God the holy Ghoſt he is as the *Agent* or *Attorney* whom both uſe to convey all to us: God the Father was as *David*; God the Father drew the Platform of the Temple, and left the materials; but God the Son, as *Solomon* he builds it, rears it according to the pattern; & God the Holy Ghoſt he is the overſeer of the Work, and gives Graces and Gifts to build it. Which when it is built they dwell in it all of them in Glory, *when God will be all in all.* As the Phyſician preſcribes, the Apothecary Tempers, and his Servant applies the Phyſick as a Plaiſter or the like, ſo God the Father preſcribes all, Chriſt made a Plaiſter of his Blood, and the Spirit he applyes it and ſprinkleth that Blood on our Conſciences. And 2dly, for the ſimilitude and alluſion I uſed of three ſeals ſhewing the diſtinction or priority of theſe Perſons, the Scripture Warrants it.

1. The Fathers ſeal and impreſs you have, 2 *Tim.* 2. 19. The foundation of the Lord remains ſure, having this *Seal*, The Lord knows who are his (whom he foreknew he predeſtinated, *&c.*) and in the ſeal of Election you may read the ſimilitude of his perſonality engraven.

2. Jeſus Chriſt in redeeming is ſaid to have his ſeal alſo, as in expreſſions *tantamount* and *equivalent* you have, *Heb.* 9. 15, 16, 17. for comparing the Goſpel to a Covenant, a Teſtament, which is in force upon the death of the

Teſtator, he withall inſinuates his Blood ſhed and ſprinkled to be his ſeale to it, ſhewing, *verſe* 17, 18, 20. that the Old-Teſtament was confirmed by blood. He took the Blood and ſprinkled both the Book and all the People, ſaying, This is the blood (for the ſeal) of the New-Teſtament *which God hath made* with you and *enjoyned unto you,* even as Chriſt alſo ſaid, this is the blood of the New-Teſtament, but if you would have a place which in *terminis* gives it, look *Daniel* 9. 24. It is ſaid *Meſſiah ſhould be caſt off for the ſealing up of iniquity* (as it is varied in your margents.)

3. The Spirit he hath his ſeal, *Eph.* 4 30. *Grieve not the holy ſpirit by whom you are ſealed to the day of Redemption.* Sealed in Regeneration which conveys the Image of God, ſealed again in the work of aſſurance, as a comforter, both which make up application.

And as their ſeals, ſo their ſeveral names and hands are ſet, *Matth.* 28, 29. *Go teach all Nations, Baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.*

Baptiſm, though it be peculiarly the Seal of Regeneration, yet withal of the whole of ſalvation and of all that ever God did for us, or will do in us, from firſt unto the laſt. There is one Faith, one Baptiſm, one Hope of your calling, *Eph.* 4 Baptiſm is adequate to ſet forth the whole Object of our Faith and Salvation, and ſo is the ſeal of all, and becauſe the whole of our ſalvation is tranſacted as by parts, by the Father, Son, and Holy Ghoſt, therefore ſays Chriſt of that Ordinance, Baptize them diſtinctly and diſtributively in the name of the Father, Son, and Holy Ghoſt, and not in their name in Common only; and the diſtinctiveneſs is imported both in the Article put to each τοῦ πατρὸς of the Father, τοῦ υἱοῦ of the Son, τοῦ ἁγίου, πνεύματος, of the Holy Ghoſt; But in the particle καὶ, as diſtinctly put to each, *and* of the Son, *and* of the Holy Ghoſt. And that this is further the import of Baptiſm as holding forth the to tal Object of our faith, and ſalvation in the parts thereof, by enumerating the name of theſe three Authors thereof, that forementionꝰd, *Epheſ.* 4. confirms there is one ſpirit, *verſe* 4. one Lord, *verſe* 5. one Father, *verſe* 6. as one Baptiſm, *verſe.* 5. *that ſeals up all.*

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CHAP. V.

The Reaſons of the Three Perſons making ſuch a diſtinct diſcovery of themſelves in this Work of our Salvation rather than in any other.

I Come now to aſſign the reaſons why the three Perſons choſe this work of our Salvation,above, all their other works, wherein to make ſuch a diſtinct diſcovery of themſelves.

1. Becauſe as the myſtery of the Trinity is that great myſtery of all other, *the myſtery of God, and the Father, and of Chriſt*, Col. 2. 2. the higheſt of all things to be known of God; ſo this of mans ſalvation was the chiefeſt of all his ways and works, the greateſt and utmoſt Stage to diſplay his Glory on.

In this Channel the love of God did run moſt ſtrongly,as being that wherein God would ſhew his Love and Grace, which is the intimacy of his Heart moſt, 'tis therefore eminently called *Love to mankind.*

3. Gods Love is herein ſhew'd to his own, and therefore each Perſon was deſirous, yea zealous to appear, that the love of each might be diſcerned and acknowledged,and that we in a ſpecial and peculiar reſpect might be obliged unto each Perſon and bound to praiſe and glorifie them accordingly, to honour the Son, and the Holy Ghoſt, as well as the Father. In giving proofs from Scriptures of this partition, I ſhall not alledge all ſuch as ſcatteredly attribute Election to the Father, Redemption to the Son, Sanctification to the Spirit, for ſuch proofs would be inefficacious in this reſpect, that we find ſuch works wherein they have a common hand ſcattered attributed unto each; when we are converted we are ſaid to hear the voice of the Son of God, *John* 5. 25, 26. *to be begotten of the Father*, Jam. 1. 17. *and born of the Spirit*, John 3. 6. ſo Creation is ſcatteredly attributed to them all, and therefore to alledge any one place ſingly for any ſuch work, ſhould but prove that that Perſon is ſuppoſed to have an hand therein, ſuch as the reſt have, but if we find any Scriptures at once and together diſtinctly mentioning all three perſons, and withal mentioning theſe three works, and then withal attributing one work to the one, another to another Perſon, in this caſe we may conclude, that comparatively among themſelves, one work is more eminently and properly to be aſcribed to that Perſon it is given to, rather than the other, and that they have ſorted and diſtributed theſe three among them. Now for Scriptures I ſhall name but two.

In the Firſt *Chapter* to the *Epheſians*, Election is attributed to the Father of Jeſus Chriſt, who hath choſen us in him before the World was, *verſe* 4. and who hath ſet forth all thoſe ſpiritual bleſſings we are bleſt withal *verſe* 3.

2. In the 7th *verſe*, Redemption is attributed to Chriſt as the Author thereof, whereas in Election, he was made as the ſubject in whom we were choſen, but *verſe* 7. *In whom we have Redemption through his Blood*, as ſhed by him, and ſo the principal Author and Efficient of it; then the application and ſealing up of all is attributed to the Spirit, *verſe* 13, 14. *In whom after ye believed, ye were ſealed with the holy Spirit of promiſe, who is the earneſt of our inheritance*, &c.

The next Scripture is, 1 *Pet.* 1. *verſe* 2. *Elect according to the foreknowledge of God the Father,through Sanctification of the Spirit unto Obedience and ſprinkling of the blood of Chriſt.*

The Apoſtle *Peter* to endear the hearts of all Saints he wrote to, unto theſe three Perſons,ſingly ſhuts up their diſtinct agencies in our great and common ſalvation in as few words as was poſſible to utter them in. *Salvation* was the ſubject he was to write to them about, he in the front placeth and ſets up the Coat of Arms of theſe three bleſſed ones, as the joynt founders of our Salvation, emblaſoning what each did contribute thereunto.

1. Here are the three Perſons by name mentioned, *Father, Spirit, Chriſt.*

2. Here are three works mentioned, *Election, Sanctification, Blood,* both ſhed and Sprinkled.

3. And here is *Election* attributed to the *Father, Elect* according to the foreknowledge *of God the Father: Sanctification to the Spirit,* and the blood ſaid to be *Jeſus Chriſt,* which is the foundation of Redemption, which is his work, as you heard, *Epheſ.* 1. 7. *In whom we have Redemption through his Blood,* &c.

I obſerve that in mentioning Election here, he doth not (as elſewhere) make mention of Salvation as the end or deſigned ſcope of it, which yet is uſual every where elſe, *Salvation*, which as the ultimate end or *terminus* of all (as *verſe* 9. he terms the end of your Faith, the Salvation of your Souls) is in common the reſult of the work of all three, and in the *verſes* following he ſpeaks of it as ſuch, again and again, begotten to an inheritance, *verſe* 4. *kept to ſalvation, verſe* 5. and ſo *verſe* 9, 10. *this is the end of ends.* But he mentions ſuch intermediate works between Election and Salvation, as are neceſſary and preparatory thereunto, as thoſe which the Perſons undertook amongſt them as means through which Salvation is to be obtained, as, 2 *Theſ.* 2. 13, 14. the words evidently import, that whereas Gods ordination was that without Holineſs no man ſhould ſee God, *Heb.* 12. *and without ſhedding blood there ſhould be no remiſſion,* Heb. 9. 22. Theſe Perſons among them took upon them thoſe works, the Father he electeth and electing ordaineth holineſs, and blood as the means through and by which we are to obtain ſalvation, *elect in or through, or unto Sanctification,* &c. The ſpirit undertaketh Sanctification call'd, therefore *Sanctification of the ſpirit,* you ſhall ſanctify, ſaid the Father to the Spirit, and to the Son concerning his blood, It ſhall be your blood that ſhall redeem them, ſaid the Father, in electing of us. To clear and open theſe things a little as they are ſet down:

1. Election which is there ſaid to be according to foreknowledge is not vocation in time, but that choice made from everlaſting as thoſe two parallel places ſhew, whom he foreknew, he predeſtinated, *Rom.* 8. 29. which is all one as here, he elected according to foreknowledge, and together here with that other, 2 *Theſ.* 2. 13. He hath choſen you from the beginning, that is, from everlaſting, *according to foreknowledge,* is added, to ſhew the moving cauſe of Election, to exclude all other *accordings* of works, *not according to works,* 2 *Tim.* 1. 9. as elſewhere, nor of Holineſs, or faith foreſeen, for he hath choſen us that we might be Holy, *Epheſ.* 1. 3, 4. not becauſe we were Holy; *in Holineſs, or through Holineſs* to obtain ſalvation, 2 *Theſ.* 2. 13, 14. As a means requiſite to it. And ſo here it is not according to foreknowledge of our Sanctification, but according to foreknowledge in and through Sanctification, it is then the foreknowledge ſimply of our Perſons abſtracted from all condition joyned with and importing ſpecial Love and deareſt Affection; for words of knowledge import and declare affections in Scripture Phraſe, *depart from me* (ſays Chriſt) ye workers of Iniquity, I know you not, that is, I regard you not; anſwerably it is attributed to expreſs Gods knowledge of us with ſpecial Love and regard, *Rom.* 11. 2. *God hath not caſt away his People whom he foreknew,* that is, Loved, and out of Love choſe them.

2. For thoſe other that follow, for the order of them as they are here ranged there is a ſeeming difficulty, ſome underſtand them as ſet in order, as they ſucceed one another in the execution of the electing Decree, namely that Sanctification, whereby is meant the working all the principles of habitual Grace (which we call Regeneration) by the Spirit, ſhould be the firſt and immediate *medium* of Election according to that order or Chain, *Rom.* 8. Whom he predeſtinated he called, under which Sanctification is intended, as the firſt and next to Predeſtination, and ſo then *unto Obedience and ſprinkling of*

Chriſts blood comes in as the immediate conſequents of that ſanctification firſt wrought;and ſoSanctification is the firſt moſt immediate deſigned fruit of Election,though as a *medium* God hath Elected or ordained us unto Obedience and ſprinkling of Chriſts Blood.Now how Obedience ſhould follow upon Sanctification habitual,ſo as it might be ſaid, we are elected through habitual Sanctification unto Obedience,underſtanding it of Obedience in our whole courſe to the whole Will of God,is eaſily underſtood,and granted by all to be the end of habitual Grace,as Operations are of their proper habits,but then how the ſprinkling of the Blood of Chriſt ſhould be the conſequent of Sanctification, ſo as we ſhould in like manner be ſaid to be elected through Sanctification unto this ſprinkling of Chriſts Blood,this contradicts the received Opinion,*i.e.*that juſtification ſhould rather be the *medium* of Sanctification,and in order go afore it. And that by the ſprinkling of Chriſts blood here,the application of his Blood to us for the forgiveneſs of ſins ſhould be meant is evident, for as ſhedding of his Blood was the work of Redemption, as by him performed on the Croſs, ſo the ſprinkling of his Blood is a work done upon us when we actually come to believe,and is the actual application of it.

Now yet this might ſtand,if as Learned Mr. *Pemble* and others aſſert, Sanctification doth in order of Nature precede juſtification,and which to me ſeems not remote from Truth, or prejudicial to the Grace of juſtification at all, and withal Conſonant to right reaſon, for if (as all grant juſtification be upon an act of Faith on Chriſt for juſtification, and that not until then we are juſtified, as all do and muſt acknowledge that hold juſtification by Faith, according to theScriptures,and that an act of Faith muſt proceed from a principle of Faith habitually wrought, then neceſſarily Sanctification, taking it for the principles of habitual Sanctification, muſt be in order of Nature afore juſtification, for the ſeed and principle of Faith, is a part, and a principal part of Regeneration or Sanctification, as taken in that ſenſe,for the working the principles of all grace, and ſo is agreeable to that order and chain, *Rom.* 8. 29. where called is put before being juſtified, as predeſtination is put before being called, underſtanding calling of the working the principles of Regeneration.

But for the agreeing of this diſpute as from this place, we may eaſily accord it, if (as P*aræus)* we ſay that all theſe three, Sanctification, Obedience and ſprinkling of Chriſts Blood are not mentioned here in any ſubordination of the one to the other,as a precedent & *medium* thereunto, but all of them alike directly and equally to relate to Election as the immediate thing deſigned,& ſo theſe two particles ἐν ἁγιασμῷ and εἰς ὑπακοὴν, come both to one as in Scripture they are uſed to do,and ſo they ſhould be read, as alſo the Vulgar reads them *in Sanctificationem & Obedientiam,* Elect unto Sanctification unto Obedience and ſprinkling of the Blood of Chriſt Thus much as to the order of the things here mentioned, ſuppoſing by Obedience here to be meant the whole Courſe of aChriſtians Life in Holineſs.

But Secondly for the things themſelves,I prefer another Interpretation above all other which doth give this account of the Apoſtles ſcope to be to enumerate two more eminent effects of Election, namely, Sanctification, and Juſtification,whereof the firſt is attributed more ſpecially to the ſpirit, the other to Faith, and the Blood of Chriſt; as in like manner, *Rom.* 8. 29. calling and juſtification, are only enumerated of the benefits in this Life that followed Predeſtination; *Whom he hath* P*redeſtinated, them he hath called, them he hath juſtified:* But then how ſhould Obedience be interpreted, ſo as to appertain unto juſtification, which if meant of actual Holineſs of Life, it is oppoſed rather thereunto according to Proteſtants Doctrine. The Papiſts that cloſe with this interpretation of juſtification to be intended in the Yoaking Obedience and Chriſts Blood together,greedily catch hold of it,that therefore our good works and actual Obedience is an ingredient matter of our juſtification,as well as the Blood of Chriſt. And you all know they make our Obedience to halve it and bear a ſhare of that Glory with the Blood of Chriſt, but they fall ſhort of their aim in it, in this, that according to their Doctrine, habitual

See Æſtius in locum.

tual Sanctification is to come in alſo, as an Ingredient with it; as that which helps to conſtitute us righteous, whereas in the Apoſtles ſpeech Obedience and the ſprinkling of Chriſts blood, as they are linked one to another, ſo they are ſeparated both from the ſanctification of the ſpirit.

Others of our Proteſtant Divines do therefore refer theſe two to juſtification, as the two parts thereof, the imputation of the Active and Paſſive Obedience of Chriſt, and ſo as that part of juſtification [*the ſprinkling of Chriſts Blood*] which is the Imputation of it to us, is expreſly mentioned: ſo that by *Obedience* ſhould be intended by an Ellipſis the imputation of the Obedience of Chriſt, namely the active Obedience coupled with his Blood, this interpretation (as I remember) Biſhop *Downam* glanceth at in his Treatiſe of Juſtification, where I firſt met with it, but I meet with it hinted alſo in Commentators, *In Obedientiam Jeſu Chriſti & aſperſionem ſanguinis ejuſdem Jeſu*, ſays *Æſtius, unto the Obedience of Jeſus Chriſt*, *and ſprinkling of the Blood of Chriſt*; his meaning is that the firſt branch is to be made out and ſupplyed by the analogy of the latter, as is often in Scripture, that as therefore it is expreſly ſaid *to the ſprinkling of the Blood of Jeſus*: ſo it ſhould be in like manner ſupplyed, *to the imputation or benefit of the Obedience* of Jeſus Chriſt imputed,this, if there be not Harſhneſs or Violence in it, I ſhould wiſh might ſtand, becauſe it helps out the active Obedience to be the matter of our juſtification. And truly the Argument of ſome againſt it, that we are not ſaid to be Elected unto Chriſts Obedience, ſo underſtood, but rather by it, or through it, moves me not,becauſe Chriſts merits were not the foundation or motive to Election, nor are we any where ſaid to be Elected through Chriſt, or for Chriſt, ſo as notwithſtanding that interpoſed ſcruple, this might well ſtand.

Æſcius *was a Papiſt and intended not our Juſtification by either, yet if in this his reading the words, he gives us light therein, we may receive it.*

But there is another reaſon which is more plauſible, and which gives as juſt an account why Obedience is caſt into and linked thus with Chriſts Blood, as appertaining unto juſtification, and as requiſite to it as Chriſts Blood is, and that is that *Peter* underſtood *Obedience* of juſtifying Faith, as it embraceth, receives, and ſubmits unto Chriſts Blood, and the imputation of it for juſtification before God, and ſo this act of Faith as it is abſtracted from Sanctification and Works, as Viewing and Eyeing and ſubmitting unto Chriſts Blood, and Obedience only for juſtification is therefore joyned therewith, in the work of juſtification here intended; and truly the Reaſons on this hand riſe up to a great evidence, if not certainty, that *Peter* ſhould ſo mean.

1. For firſt, It is not only call'd *Obedience to the Faith* as, *Act.* 6. 7. in the *Dative* caſe, as noteing out Obedience to the Doctrine of Faith, but it is expreſly termed ὑπακοὴ πίϛεως, the Obedience of Faith in the *Genitive* caſe. as noting out the act of Faith, its being termed by way of eminency, *Obedience* ſo, *Rom.* 1. 5.and *Chap.* 16,26. yea in *Chap.* 10, 16. Obedience to the Goſpel is interpretatively and exegetically made all one, as to believe in theſe words, *They have not all Obeyed the Goſpel*, for *Iſaiah* ſays, *Lord who hath believed our report?* where he interprets our report to be the Goſpel, or glad-tidings and believing to be all one with Obedience to it. And indeed for Men to renounce their *own Righteouſneſs* paſt, preſent, and to come, and betake themſelves wholly unto, or (as the Apoſtles word in the ſame Chapter is) to *ſubmit themſelves to the Righteouſneſs of God*, this is the greateſt and higheſt Obedience, and deſerves the name κατ' ἐξοχὴν, and the Apoſtle having deciphered it forth as ſo great a ſubmiſſion, in the beginning of that *Chapter*,under thoſe terms, might well call it *Obedience* in the following part:and he evidently ſpeaks of juſtifying Faith in oppoſition unto works,as is evident by the 5.& 6. *verſes*,and ſo in like manner when in *Chapter* 1. he calls it Obedience, he means that Faith by which the Juſt do live, *v.* 17. of which he treats in the whole Epiſtle.

Πίστει.

2. That which confirms this interpretation that by Obedience ſhould be meant the act of juſtifying Faith,is that in that parallel place, 2 *Theſ.*2. 13. we are ſaid to be elected through Sanctification, or [in] or [unto] Sanctification, and

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and *belief of the Truth*, Faith is joyned with Sanctification there, when Election to the *medium* of Salvation is ſpoken of.

3. And thirdly, As *Paul*, ſo *Peter* himſelf alſo in this *Chap.* termeth faith *Obedience*; *You have purified your Souls by Obeying the Truth*; and ſo look as *Paul* calls it belief of the Truth, *Peter* terms it Obeying the Truth, and as *Paul* calls it Obedience ſimply, ſo *Peter* here alſo. And that in this ſpeech [*Ye have purified your hearts by Obeying the truth*] he means Faith,as eyeing juſtification or Chriſts Blood, in the Goſpel, for cleanſing and purifying the Conſcience from the guilt of ſin, is evident by *Peters* own ſpeech elſewhere, in that great Synod, *Act.* 15. 9. God hath purified their Hearts by Faith, which he by the coherence evidently ſpeaks of *viz.* juſtification by Faith, for whether we were juſtified by faith only, or by obſerving the Law, was the point in queſtion there,as in like manner in the Epiſtle to the *Galatians*, which alſo that of *Heb.* 9. 10, 13, 14, 15, *&c.* confirms.

4. Fourthly, Faith as juſtifying is eminently call'd Obedience in the point of juſtification coupled with Chriſts Blood here, and the imputation of it, as the proper Object of that act, and the true effect or conſequent of that act, according as you have it, *Rom.* 3. 25. God hath ſet forth Chriſt as a *propitiation through Faith in his Blood.*

And thus underſtanding theſe words, we may by [Sanctification of the ſpirit] underſtand, habitual Sanctification in the heart, and take in actual Sanctification in the Life as included therein, as it is uſually taken, and in that, 2 *Theſ.* 2. 13. forecited,and then Faith juſtifying as the act, under the name of Obedience and Chriſts Blood, as the Object thereof, and the ſprinkling or application of it by the Spirit upon that act of Obedience.

And thus all three perſons come in, in their proper work for us (which is the thing I aim at) 1. The Father in Election, 2. The Son, as ſhedding whoſe Blood it is, *The Blood of Jeſus Chriſt*, and that firſt ſhed for our Redemption or Juſtification from ſin, in whom we have redemption through his Blood the forgiveneſs of ſin, as, *Eph.* 1. 7. and who by his own Blood obtained eternal Redemption for us, *Heb.* 9. 12. and although the ſprinkling of this Blood to the purifying our Hearts by Faith is a work of the Spirit, as well as Sanctification is ſaid to be, and this in *Peters* intentment, for, *ver.* 22. he ſays having purified your Souls to the obedience of the Truth by the Spirit, yet the firſt ſhedding of that Blood (which ſprinkling thereof neceſſarily ſuppoſeth) was by Chriſt himſelf; and by his Blood as ſhed by him it is we are juſtified, when it comes to be ſprinkled on us or applyed unto us. The efficacy, and the Virtue of it, lay, in that it was his Blood, and ſhed by him to that end, therefore, *Heb.* 9. where this matter is handled and opened out of the type, having *v.* 24. ſaid he ſprinkled the Blood, in the 22. *v.* he adds, Without ſhedding blood there is no remiſſion, ſo as the Emphaſis here lyes in the Blood of Chriſt, even as ſhed, but now applyed and eyed by Faith, and ſo the proper eminent work of the ſecond Perſon, the Son, is held forth as well as of the ſpirit, and thus all here falls in with what you have, 1 *Cor.* 6. 8. *But now you are waſhed*, which is the general to the two parts of purification that follow, *But ye are Sanctified, but ye are juſtified*, where Juſtification follows after Sanctification here. And here he attributeth theſe two works unto theſe two Perſons the Son and the Spirit, juſtified in the name of the Lord Jeſus and Sanctified by the ſpirit of our God; Sanctification being by the ſpirit, as juſtification, in the name of Jeſus Chriſt, or by the ſpirit as the author of both, but by Chriſt as the purchaſer and meritorious cauſe of either in the name or Virtue of Chriſt [and of our God] comes in as having an hand in both. And thus much for the confirmation of this great point, which withall hath took in the opening of this obſcure and difficult place.

CHAP. VI.

The Uſes. *See the great Love of God, that all that is within him, all his Attributes, and all his Perſons ſhould concern themſelves in our Salvation. Since Salvation is ſo great a work, in which the whole Deity is employ'd, let us not neglect it. Let us think how welcome theſe three Perſons will make us at our arrival in Heaven.*

IS it thus that all three Perſons joyntly, and ſeverally have their hands thus in mans Salvation, have ſhared it amongſt them into ſo many works, and took them on them, as ſo many Offices, & vouchſafed to bear a Title of Honour there from, as you have heard you that love God, ſee & acknowledge the infinite overflowing love of God therein; God hath loved us (you ſee) with all that is within him; Content nor ſatisfied was he, to ſhew forth all his Attributes therein, and thoſe which had not been in the leaſt diſcovered in the Creation, as Grace and mercy, *&c.* but he would have the Perſons alſo ſet a work, and employed therein, and thereby manifeſted to us. Oh! let us love God with all that is within us, *Bleſs the Lord, Oh my Soul,* ſays the Pſalmiſt, *and all that is within me bleſs his holy name,* Pſal. 103. 1. let all thy faculties come forth as the Stars in their courſes to celebrate his name; if you pray, pray with the ſpirit, pray with underſtanding alſo, if you ſing, ſing with the ſpirit, and ſing with the underſtanding alſo as the Apoſtle ſpeaks upon another occaſion, (1 Cor. 14, 15.) and let nothing be untuned or unſtruck in this Conſort; God the Father became our God, and Ordained to give himſelf to us from everlaſting in Election, and delighted to chuſe us, as the Phraſe is, *Deut.* 10. 15. He gave his Son, and he gave Himſelf both to us, and for us, and both gifts are invaluably infinite, and becauſe he had no more left, he hath given his ſpirit alſo, as, 2 *Cor.* 5. ye have it; when man was firſt made, then only God ſaid, *Let us make Man,* this was ſpoken, ſay ſome, with a farther eye and foreſight than to the Creation, this counſel expreſſed what ſpecial care they each ſhould have unto the like piece of workmanſhip, was then afore them, even unto the Goſpel ſtate: I will chuſe him to Life, ſaith the Father, but he will fall, and ſo fall ſhort of what my Love deſigned to him: but I will redeem him, ſays the Son, out of that loſt Eſtate: but yet being fallen he will refuſe that grace, and the offers of it, and deſpiſe it, therefore I will Sanctify him, ſaid the Holy Ghoſt, and overcome his unrighteouſneſs, and cauſe him to accept it. And having this Council and reſolution about him, they ſtill ſaid however, *Let us make him,* and thereupon fell to making him, and have ſince done all this for him.

Uſe. 2. Salvation is a great work, and ſhall we neglect it? The three perſons have been employed about it, and that from everlaſting, and will not you work out your own Salvation? it is your own; do you think to do that in a trice, they have been doing from eternity? or do you think to do it when you will? Salvation is lock't up by a door of Faith as it is called, *Acts* 14. 27. & to that door there are theſe 3 Keys of theſe 3 Perſons and all muſt, and do concur in it, when 'tis effected, and think'ſt thou to have theſe States of Heaven to come together at thy beck & at thy call? thou mayſt ſooner think to order the great conjunction of the Stars, and Planets, *Job* 38. 31. *Canſt thou bring forth Mazoreth? Knoweſt thou the Ordinances of Heaven? Or canſt thou ſet the Dominion thereof upon the Earth?* That is, canſt thou order their motion ſo as that their conjunctions or meetings ſhould fall out when thou pleaſeſt? which when they meet have ſpecial influences upon this lower World; canſt thou ſet that Clock? and thinkeſt thou (that canſt not move a mans heart on earth) to call the Trinity together, when thou pleaſeſt, to diſpatch thy buſineſs for thee? Be ſure therefore that thou take their time when thou feeleſt the ſpirit moving thee, then all thoſe Wheels are a moving; and then take thy ſeaſon.

Uſe 3. Think how welcome we ſhall be when we come to Heaven, 'tis ſaid in the Parable, that when men fail, there are friends made with Unrighteous *Mammon* which will then receive you. But here is a higher company and fellowſhip of friends to us, Father, Son, and Holy-Ghoſt, the three Witneſſes in Heaven that are

Chap. 6. and have been, (as you ſee) ſo great friends to us, and each love us for his Works ſake on us & coſt and labour of Love beſtowed: *Artifex amat Opus*; ſo do each of theſe love their own Work in us; ſaith the Father, This is the Soul which I choſe from Everlaſting, and ſet my Heart upon ſo long agoe; Saith Chriſt, This is that Man that I repreſented upon the Croſs, and the Welcome Day now comes, that I have return of the Travel of my Soul, the Spirit of my Blood; And I (ſays the ſpirit) have took infinite pains with him to keep him, and to bring him to this. And thus all rejoyce and glory in it.

Uſe 4. That theſe three Glorious Perſons thus equally ſhare this Work of ſo much Glory unto God in the higheſt, amongſt them, and one doth not take upon him all, but each bears his part, that each may be Honoured as the other, yea, are jealous of the glory of each other herein, as much as of their own, this may teach us poor narrow Creatures, humility and mutual condeſcenſion, that no man ſhould do or have the honour of all the Work, or ſtrive for it, God hath ſhared his gifts, made diverſities of Operations, and worketh as, and in what meaſure, and by whom he pleaſeth; if there had been contending amongſt theſe Perſons, who ſhould have the Glory of all, or who ſhould be the firſt or ſecond, this work had ſtood ſtill, and man had not been ſaved, but they willingly ſhare it, according to their Order and Priority of ſubſiſting, and involve our Salvation with their Glory.

FINIS.

A
DISCOURSE
OF
CHRIST
THE
MEDIATOR.

By Tho. Goodwin, D. D.

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OF THIS
TREATISE.

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Power of Satan. The Conqueſt which he had over him by his Death, and his open, and Glorious Triumph after the Victory, expreſſed in Coloſſians 2. 15.

Chap. 17. *The Victory which Chriſt obtains over the Devil, in us, and by us. How he not only Redeems us, but Delivers us from his Dominion, and Power. That not only Chriſt in his own Perſon ſhould Conquer the Devil, and break his Power, but that we ſhould bear a part in it with him, is implyed in that firſt Promiſe in* Gen. 3. *That the Seed of the Woman ſhould break the Serpents Head. That in all the ſeveral parts of that Power which Satan hath, and Acts in the World, Believers by the Virtue and Strength of Chriſt are Conquerors over him. That in the Iſſue they Conquer him, as to that Power which he hath to Tempt them to Sin. The ſeveral Ages of Chriſtians conſidered from* 1 John 2. 13, 14. *That by Chriſt Believers prevail againſt Satan as to the Accuſations of them, which he brings before God. That Chriſt, and the Saints at laſt defeat Satans deſigns, and Projects, and Enterpriſes, as he is Prince of this World.*

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Chap. 19. *Chriſts Fulneſs for our Juſtification. His Fulfilling the Law for us. That Juſtification doth not conſiſt only in Pardon of Sin, and therefore it is not Chriſts Paſſive Obedience alone which is imputed to us. That the whole Righteouſneſs which is in Chriſt is imputed to us for his Righteouſneſs.*

Chap. 20. *That the perfect Holineſs of Chriſts Nature is imputed to a Believer to juſtifie him againſt the Condemnation of Original Sin.*

Chap. 21. *That not only our Legal but our Evangelical Righteouſneſs is excluded from bearing any part in our Juſtification.* Phil. 3. 9. *explain'd and prov'd, that the Apoſtle there renounceth not only his Legal and Phariſaical, but his Evangelical Righteouſneſs.*

Chap. 22. *That God Appointed Chriſt to be the Great Shepherd, to take care of the Elect Souls given to him. The mighty care and diligence which Chriſt exerciſes in diſcharge of this Office.*

BOOK VI.

Of Chriſt our High Prieſt, as entred into the Holy of Holies in the Heavens. How we are to Treat, and Converſe with God, and Chriſt Jeſus under the Notion of his being our High Prieſt, and being entred into the Holy of Holies. And of our having liberty to enter thither to him, and to Converſe with him there through Faith in Prayer.

Chap. 1. *The words of the Text Explained, That Chriſt is our Great High-Prieſt, wherein the Greatneſs and Excellency of his Prieſthood conſiſts.*

Chap. 2. *The Words of the Text explained. What is meant by the Holieſt. How we enter in thither.*

Chap. 3. *That it is the Priviledge of Believers under the New Teſtament to enter into the Higheſt Heavens by Faith, and with the Apprehenſion of Faith. An Invitation to them ſo to do. The Diſpoſitions which are required to make them meet for ſuch an Heavenly Converſe.*

Chap. 4. *The Priviledge of Believers under the New Teſtament Illuſtrated, and proved by the difference between them, and Believers under the Old Teſtament, who had not this Freedom of entring into the Holieſt.*

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Chap. 6. *An enumeration of the particular Invitements unto Communion with God and Chriſt, by thus in Praying, Entring into Heaven through Faith.*

Chap. 7. *The Exerciſe of Faith in Prayer, which aptly preſent themſelves under the Notion of coming to God, and Chriſt, as our High-Prieſt, ſo far as the Type of the High-Prieſt, when he went into the Holy of Holies, doth repreſent.*

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OF

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OF
CHRIST
THE
MEDIATOR.

BOOK I.

God the Fathers Eternal Counſel and Tranſactions with Chriſt, to undertake the Work of Redemption for Man, conſider'd as Fallen.

CHAP. I.

The Expoſition of the Words of the Text. What is the great Deſign of the Goſpel. The excellency of the Knowledge of it. The higheſt attainment is to ſee the Goſpel in its Original, thoſe Eternal Tranſactions between God the Father, and God the Son, for the Salvation of Man.

2 COR. v. 18, 19.

And all things are of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given to us the miniſtry of reconciliation. To wit, that God was in Chriſt reconciling the world unto himſelf; not imputing their treſpaſſes unto them, and hath committed to us the word of reconciliation.

THESE Words do ſummarily tell us, what is the Argument of that great Myſtery of the Goſpel, as it concerneth Sinners; *viz.* Reconciliation : Therefore he ſtiles it the *Miniſtry of Reconciliation* : that is the Title he gives the Doctrine of it; and withal further explains this : *To wit, ſayes he, That God was in Chriſt reconciling the world* ; and ſo the foot of the Angels Evangelical Song, wherein they ſung forth the main end of Chriſts Nativity, was *Reconciliation, Luke* 2. 14. *Glory to God in the higheſt, and on earth peace, good will towards men.* This Reconciliation conſiſts of two parts, Peace and good Will.

The full ſcope of the words you may conceive, as I have caſt them into this frame; and withal, what alſo is the ſumme of all the Diſcourſe upon them.

Firſt, The word Reconcile imports the whole of Mankind to have been once Created in an eſtate of Amity and Friendſhip with God: For to Reconcile, is to make Friends again, and argues former Friendſhip. And this ſets and limits the Subject of theſe Eternal Tranſactions between God the Father and the Son, to have been Man conſider'd as Fallen.

And *Secondly*, The whole lump of Men being fallen off from God into a deep rebellion, and become of the Devils ſide and faction: God who is infinite in Love, and rich in Mercy, bearing everlaſting and ſecret good Will to ſome of theſe, now become Rebels; in all Ages hath maintained certain Leiger Embaſſadors in the World, to treat with this rebellious Rout, and to conclude a Peace betwixt them and him: 2 *Cor.* 5. 20. *Now then we are ambaſſadors for Chriſt, as though God did beſeech you by us: we pray you in Chriſts ſtead, be ye reconciled to God.* And hath furniſhed them, (as all other Embaſſadors uſe to be) with a large and gracious Commiſſion; the Title of which is, *The Miniſtry of Reconciliation: And hath given to us the miniſtry of reconciliation*; *ver.* 18. The ſumme of which Commiſſion hath theſe two principal Parts.

1. On the Part of him; to publiſh and proclaim his Royal and Gratious Intentions towards them: For when two are at Variance, there can be no hope of Peace and Reconciliation, unleſs the Party wronged and injured ſhew an inclination (at leaſt) to liſten to an agreement. Now as to that, he hath impowered and commanded them with all confidence and credence to declare;

Firſt, That whereas they might conceive him moſt juſtly to be averſe to the very motion of it; that yet he, for his part, is not only contented, and inclined to liſten to an Agreement; but is and hath been ever ſo fully willing and deſirous of it, that he hath made it as it were his chief buſineſs, and as that which he hath plotted to bring about; and that he for his part hath been Reconciling the World to himſelf by Chriſt. *God* [*was in*] *Chriſt reconciling*; yea, and from everlaſting hath been. And though all things elſe are of him, as *Verſe* 18. he Prefaceth unto this; yet this mainly above all other things. Take the whole of them, [*All things are of God who hath reconciled us*] he hath been (as it were) *totus in illo*, wholly bent upon this of all things elſe. And whereas it might yet be thought, that he being ſo Juſt, and having declared himſelf ſo Jealous a God, ſenſible of the leaſt Injury, ſo tender of his Glory, and Jealous of the leaſt Violation or Wrong done thereto; that he therefore would require and propound, to have full Satisfaction from them firſt, as the Condition of his and their Accord and Agreement; which that they, or any other Creature for them, either were able or willing to perform, was utterly out of all hope. Therefore,

Secondly, He bids his Embaſſadors declare, that as to that Point, Men need not trouble themſelves, nor take care about it; for he himſelf hath further been ſo Zealouſly affected in this buſineſs, that he himſelf hath made full Proviſion, and took Order for that aforehand, and done it to their hand: *He hath been in Chriſt reconciling the world*: That is, in him and by him, as a Mediator, and Umpire, and Surety between them and him, this great matter hath been taken up, and accorded: For he and Jeſus Chriſt, his only Son, have from all Eternity laid their Counſels together (as I may ſo ſpeak with Reverence) to end this great difference; and they both contriv'd and agreed, that Chriſt ſhould undertake to ſatisfie his Father for all the Wrong was done to him, all which he ſhould take upon himſelf, as if he were guilty of it; *He was made ſin*, 2 *Cor.* 5. 21. that is, a Surety and a Satisfaction for it: And God the Father upon it, is ſo fully ſatisfied, as he is ready not only not to impute their Sins to them, *Verſe* 19. but to impute all Chriſts Righteouſneſs to them, and to receive them into favour more fully than ever they were. *He was made Sin, that they might be made the Righteouſneſs of God in him.*

2. The ſecond part of our Commiſſion is what concerns Men, the Parties to be Reconcil'd; and God hath given us his Embaſſadors, full Povver and Authority to deal with men about it, and to ſtrike up the compact, and perfect this agreement unto a full and final iſſue and end, with charge to tell this Meſſage, indefinitely to all, and every Man in the World; and that founded upon this ground, that Reconciliation is to be obtained from God, for *ſome in the World*: And thereupon to exhort all and every one that hears it, to be Reconciled; and Men accordingly are to ſeek it as thus revealed to them by us; and theſe Exhortations are to be entertained by them, as if God had exhorted and perſwaded them thereunto. So *Ver.* 20. *Now then we are ambaſſadors for Chriſt, as though God did beſeech you by us: we pray you in Chriſts ſtead, be ye reconciied to God.*

And this (my Brethren) is the Goſpel, which is the beſt News that ever Ear heard, or Tongue was imployed to utter; which took up Gods Thoughts from all Eternity, and lay hid in his Breaſt; and which none knew but his Son and Spirit; a News ſo bleſſed and worthy of all acceptation: which as ſoon as it brake out, Heaven and Earth rang with joy again: The Angels could not hold; but as ambitious to be the firſt relaters of it, poſted down to Earth, to bring the News of it: *Luke* 2. 13, 14. *And ſuddenly there was with the Angel a multitude of the heavenly hoſt praiſing God, and ſaying, Glory to God in the higheſt, and on earth peace, good will towards men.*

And this being committed unto us to be the diſpenſers of it, this makes our very Feet beautiful in the eyes of broken-hearted Sinners: *Rom.* 10. 15. *And how ſhall they preach, except they be ſent? as it is written, How beautiful are the feet of them that preach the goſpel of peace, and bring glad tidings of good things!* This makes our Calling envyed, (if poſſibly it were Envy ſhould befal thoſe bleſſed Spirits) envyed of the Angels themſelves, to whom God hath not betruſted this Glorious Embaſſy, the moſt Honourable Imployment that ever Creature dealt in. *Heb.* 2. *The law was given by Angels,* ver. 2. *but God hath not put into ſubjection to the Angels the world to come, whereof we ſpeak*; (ſpeaking of the Goſpel, *ver.* 5.) for which *Paul* brings in that long and famous Thanksgiving, 1 *Tim.* 1. 11, 12. *According to the glorious goſpel of the bleſſed God, which was committed to my truſt. And I thank Chriſt Jeſus our Lord, who hath enabled me, for that he counted me faithful, putting me into the miniſtry.* He accounted that the greateſt Mercy which Jeſus Chriſt (next his own Salvation) had ſhown him, and wherein he made him a pattern of his ſuper-excelling Grace, that he committed the Goſpel to his truſt; which of all other Doctrines, tend the moſt to the good of Men. 1 *Tim.* 1. 15. *This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners; of whom I am chief.* *Tit.* 3. 7, 8. *That being juſtified by his grace, we ſhould be made heirs according to the hope of eternal life. This is a faithful ſaying, and theſe things I will that thou affirm conſtantly, that they which have believed in God, might be careful to maintain good works: theſe things are good and profitable unto men.* What things? See *ver.* 4. even this Doctrine of Salvation; *and theſe things,* ſaith he, *I would that thou affirm conſtantly,* ver. 8. For this is the power of God unto Salvation; as *Rom.* 1. 16. *For I am not aſhamed of the goſpel of Chriſt: for it is the power of God unto ſalvation, to every one that believeth, to the Jew firſt, and alſo to the Greek.* *i. e.* It is the moſt powerful and prevailing means to ſubdue the rebellious hearts of Men, and overcome them: And whereas the Preaching of the Law makes Men often ſturdy, this proclamation of Pardon and Reconciliation, brings men in as voluntaries, and that by troops. *Luke* 16. 16. *The law and the prophets were until John: ſince that time the kingdom of God is preached,* (that is the Goſpel) *and every man preſſeth into it*: Intimating that before, when the Law was moſt Preached and the Goſpel but ſparingly, (and but as a *Parentheſis* as it were) there were few brought in : But the Goſpel brought them in by heaps and multitudes, for ſo the oppoſition there ſtands, with which Men were ſo taken and affected, that glad was he that could get in with preſſure and crouding.

And therefore we likewiſe freely profeſs to you, that theſe things we would affirm conſtantly, (were men fitted, broken and humbled) and Preach in a manner nothing elſe, for it is the ſumme and upſhot of our Miniſtry; as the Title is given it in the Text, *The Miniſtry of Reconciliation.* And we would deſire to know nothing among you but Chriſt ; as *Paul* ſpeaks to the *Corinthians*, 1 *Cor.* 2. 2. *For I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified* : And this chiefly, Chriſt as Crucified to Reconcile you ; Crucified before your eyes in the Goſpel. *Gal.* 3. 5. *He therefore that miniſtreth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?* And as for you, your Work τὸ ἔργον is to Believe ; *This is the work of God,* (ſayes Chriſt) John 6. 29. *to believe in him whom God hath ſent* : So our τὸ ἔργον, our Work, is to Preach him to you whom God hath ſent, that you may believe in him, and therefore we account it our miſery, that we are fain to ſpend the moſt of our time in making our ſelves work, as in Preaching the Law we do ; and are fain to come with the great hammer of the Law, and break all your bones in pieces, that we may then, as it is in *Eſa.* 61. 1. *Preach the Goſpel, and bind up the broken-hearted.* It is tireſome to us, that we muſt take Men by the throats, and arreſt them by the Law, (as we do) in the name of the great God, and hale them to Priſon, and there ſhut them up *under the Law,* as the Apoſtles phraſe is, *Gal.* 3. 23. that then we may bring them Chriſts bail, and by Preaching the Goſpel, *proclaim liberty to the captives, and the opening of the priſon to them that are bound* : As the alluſion is, *Eſa.* 61. 1. *The Spirit of the Lord God is upon me, becauſe the Lord hath anointed me to preach good tidings unto the meek, he hath ſent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the priſon to them that are bound.*

And we do withal proteſt before God and Men this day, that when we come to Preach it, we yet tremble to do it more than any Doctrine elſe: for we are afraid that Men ſhould lye ſtill in their Sins ; thoſe that are Drunkards ſhould be Drunkards ſtill, and unclean ſtill, and leaſt thoſe who with-hold the Truth in Unrighteouſneſs, (their Conſciences telling them that they live and lye in known Sins) leaſt they ſhould go on to do ſo ſtill after the delivery of it ; which if they ſhall do, they had better have been in Hell than in the Aſſembly of Saints to hear the Goſpel. We tremble therefore at it, as knowing that Men cannot hear it, and diſobey it, but under an extraordinary Curſe, oftentimes a final one, and ſuch a one as Chriſt curſed the Fig-tree with, when he ſaid, *Never Fruit grow on thee more.*

But to come unto that which is my main and principal Intendment and Scope of this Text, and which is the firſt and original part of the Goſpel, *viz.* The Everlaſting Tranſaction which the Father had with his Son, in calling him to the Work of Redemption of us Men, conſidered as Sinners. Other pieces of the Goſpel ; As thoſe on Chriſts part, his Fitneſs for the Work, his Ability and Performance in being made Sin and a Curſe, do in their due place follow upon other Texts. But attend at preſent unto the Fountain and Original of them all, unto that which ſets all the Wheels going from Eternity ; the Story of which, were it but for the Antiquity thereof, is well worth the hearing ; being with all the greateſt Entercourſe and Treaty about the greateſt Affair, between Perſons of the higheſt Soveraignty and Majeſty, that ever was Tranſacted either in Heaven or Earth, or ever will be. And accordingly, the higheſt form or rank of Chriſtians termed Fathers, have for their attainments this Mark and Character ſet upon them, *To know him that was from the beginning,* as the higheſt pitch of all : 1 *John* 2. 14. *I have written unto you, fathers, becauſe ye have known him*

from

him that is from the beginning. I have written unto you, young men, becauſe ye are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one. The Apoſtle ſpeaks with ſome alluſion to what is the Glory of Old Men, and ſo ſuitably of Old Men in Chriſt. They uſe to boaſt of knowing things that are of Antiquity and of elder years, as having fallen under their obſervation; as it is the property of Young Men to boaſt of their Strength and Vigour. *Prov.* 20. 29. *The glory of young men is their ſtrength, and the beauty of old men is the gray head:* i. e. *Their Wiſdom*, which lyes in their Grey Heads, and which ariſeth from their having the proſpect of former times. *John* therefore correſpondently commends ſtrong men grown up in Chriſtianity for their ſtrength, as the peculiar excellency of that Age in Chriſt. *You are ſtrong* (ſayes he) *and have overcome the wicked one.* But he commends Fathers in Chriſt for their Knowledge in things moſt Antient; and becauſe the Story of him that was from the beginning, is the Ancienteſt of all other that ever was, it is therefore made their Excellency to know it, and is commended to their ſtudy; and the Knowledge of the Eternal Tranſactions of God the Father for Mans Salvation, is the higheſt of their attainments.

CHAP. II.

Some Obſervations premiſed. That it is to the Father the Reconciliation is made, and to Him the Affair is chiefly attributed.

ERE I come to the Particulars of theſe Tranſactions between God the Father and the Son for our Salvation, I will premiſe ſome General Obſervations out of the Text, which ſhall make way for what follows.

The great buſineſs of Reconciliation (as I ſaid) is both the ſubject of the Goſpel and of this Text, which tells us of thoſe two great Perſons, by whom this great buſineſs was tranſacted, and brought to ſuch a paſs, as Men may come to be Reconciled, and friends with God again; and what they are, that is God the Father, the Party wronged and injured, and Chriſt the means of Reconciliation, the Umpire and Mediator between both: *God was in Chriſt reconciling the world.*

By God is therefore meant a diſtinct Perſon from Chriſt; for in the former words it is ſaid, *That he hath reconciled all things to himſelf by Chriſt*: And that Perſon is the Father, as other Scriptures tell us.

Obſ. 1. *That the Father is the Perſon to whom Reconciliation is made.* Not but that it is made to the reſt alſo: But

Firſt, Becauſe he being the Firſt Perſon, the Suit againſt us runs in his Name eſpecially, though it be the Quarrel of all the reſt of the Perſons, and the Injury done againſt all the reſt. Thus in Colledges, and ſuch common Societies, their Suits againſt others are commenced in ſome ones Name, as the Maſters or the like, whoſe Name is uſed for the whole, and ſo this common Quarrel and Suit of Treſpaſs which the whole Trinity hath againſt us, is commenced in God the Fathers Name for all the reſt; and therefore Chriſt is ſaid to be an *Advocate with the Father*, 1 *John* 2. 1. as the Party betruſted to take the Atonement, and make an end of the Quarrel in the Name of all the reſt. And

Secondly, Becauſe as Creation is attributed to the Father eſpecially, ſo the Covenant of Works, the Law, the Covenant we were Created under being a Covenant made eſpecially with the Father in the Name of the reſt; therefore Sin, which was the tranſgreſſion of that Covenant, is ſaid to be as it were eſpecially againſt him; for in the diſpenſation of that Covenant he ruled immediately: and as the Sins againſt the Second Covenant are ſaid to be in a more eſpecial manner againſt Chriſt and the Holy Ghoſt, ſo thoſe againſt the Firſt which occaſioned the performance of Reconciliation, are ſaid to be againſt the Father: Becauſe therefore the tranſgreſſions of the Firſt Teſtament, as they are called *Heb.* 9. 15. are eſpecially ſaid to be committed againſt him, therefore he takes upon him as the Perſon eſpecially aggrieved, and ſo the Reconciliation is ſaid to be made to him.

Thirdly, And further, becauſe the other two Perſons have other diſtinct Offices in the work of Reconciliation. The Son he is to tranſact the part of a Mediator, as the Perſon by whom Reconciliation is to be performed; and the Holy Ghoſt, he is to make report of that Peace and Atonement made and ſhed abroad the love of both. *Rom.* 5. 5. *And hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts, by the Holy Ghoſt which is given unto us.* He ſpeaks of Gods Love in Reconciling us, *Ver.* 8. 9, 10. *But God commendeth his love towards us, in that while we were yet ſinners, Chriſt dyed for us. Much more then being now juſtified by his blood, we ſhall be ſaved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son: much more, being reconciled, we ſhall be ſaved by his life.* Therefore, the Father he bears (if any ſuch part) the part of him that receives into favour, and to whom we are to be Reconciled.

To illuſtrate this, we are in the ſame ſence and reſpect ſaid to be Reconciled to the Father, in which we are taught eſpecially to pray to the Father, *Our Father*, &c.: For the Son and the Spirit do bear other parts in our Prayers; the Son, he is the Maſter of Requeſts, the Interceſſor, in whoſe Name therefore our Prayers are to be made: The Holy Ghoſt, he is the Inditer of our Prayers, and Helper of our Infirmities: *Rom.* 8. 26, 27. *Likewiſe the Spirit alſo helpeth our infirmities: for we know not what we ſhould pray for as we ought: but the Spirit it ſelf maketh interceſſion for us with groanings which cannot be uttered. And he that ſearcheth the hearts, knoweth what is the mind of the Spirit, becauſe he maketh interceſſion for the Saints according to the will of God.* Therefore the Father, he is expreſſed as the Party we pray unto; and thus it is in like manner in the buſineſs of Reconciliation: It is the Father to whom it is and was to be made, and therefore by him to be firſt promoted and ſet on work.

Obſ. 2. *Obſerve in the Second place, that as he is made the ſpecial Perſon to whom the Reconciliation is made, ſo the whole buſineſs is in an eſpecial manner attributed to him.*

Though it be done and performed wholly by Chriſt as the Mediator, yet the Father is he who ſets all on work, and is ſaid to *reconcile by Chriſt to himſelf*. It is not only that Chriſt hath been about Reconciling us to him, but that he hath been a Reconciling us to himſelf, and that in Chriſt, as having the firſt, and chief, and main hand in the work, as well as being the Perſon, to whom Reconciliation is made.

God the Father was not as other Parties injured, that uſe to carry themſelves as meer Paſſives in an Agreement when it is to be wrought; who though they are at length brought to it, yet they will not ſeem to condeſcend to have any hand in it, or to be the firſt movers or the ſeekers of it: But God the Father carried himſelf otherwiſe in the Reconciling of us; he is active in it, he moves it and ſets it on foot, and uſeth his intereſt in his Son for the effecting of it. In general he is ſaid eſpecially to do two things.

Firſt, He it is that draws the platform of all the works that the other two Perſons do put their hand to effect: Chriſt ſayes, *That he himſelf doth* *nothing but what he ſees the Father firſt do* ; *John* 5. 19. *Then anſwered Jeſus, and ſaid unto them, Verily verily I ſay unto you, The Son can do nothing of himſelf, but what he ſeeth the Father do : for what things ſoever he doeth, theſe alſo doeth the Son likewiſe.* So that he, the Father, the great plotter and contriver, that draws the Draught ; for it is added, *He ſhowes all to the Son : Ver.* 20. *For the Father loveth the Son, and ſheweth him all things that himſelf doeth : and he will ſhew him greater works than theſe, that ye may marvel.* As *David* the Father drew, and gave *Solomon* the Son, the Pattern of the Temple which he was to build : So God gave Chriſt the Platform of Reconciliation, of the Temple his Church, when he would have it built : the Platform is eſpecially attributed to him, the effecting of it to the Son ; and therefore Chriſt calls them the Works which the Father had given him to finiſh. *John* 5. 36. *But I have greater witneſs than that of John : for the works which the Father hath given me to finiſh, the ſame works that I do, bear witneſs of me, that the Father hath ſent me.*

And *Secondly*, He not only draws the Platform of them, how he would have them done, but the firſt purpoſe and reſolution to have them done, that is attributed to him alſo : Therefore Chriſt reſolves all into his Fathers Will ; *Even ſo Father it ſeemed good in thy ſight. Matth.* 11. 26. And ſo this Myſtery and Draught of Reconciliation is called the *Myſtery of his Will* : Eph. 1. 9. *Having made known unto us the myſtery of his will, according to his good pleaſure, which he hath purpoſed in himſelf.* The Myſtery becauſe he draws the plat, and of his Will, becauſe he reſolves thus and thus to have it done ; who is ſaid, *Ver.* 11. *To work all things according to the counſel of his will.* His Counſel draws the Draught, and his Will reſolves thus to have it done ; and all this is there eſpecially attributed to the Father.

Obſ. 3. *That he is not only made to have the firſt hand in it, but an univerſal hand in it alſo. All things are of God, who hath reconciled us to himſelf* : And all things in the buſineſs of Salvation and Reconciliation are from him : That as it is ſaid of Chriſt in the matter of Creation, *That all things were made by him, and without him nothing was made,* &c. *John* 1. 3. So Chriſt ſayes, *That he can do nothing, but what the Father firſt doeth. John* 5. 19.

So as we find, that all in the matter of Reconciliation is attributed both to Chriſt, and alſo to God the Father, which makes it indeed a great Myſtery, that all ſhould be attributed to both ; ſo that we are beholden to both for all.

Chriſt is ſaid to be *all in all* unto us, *Col.* 3. 11. and yet all that he is to us, he is to us of the Father. 1 *Cor.* 1. 30. *But of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption* :

As *Firſt*, All Bleſſings and Benefits we have by Chriſt are of the Father as the firſt donor and giver, though by Chriſt ; as *Paul* bleſſeth him for Bleſſing us with all Spiritual Bleſſings in Chriſt. *Eph.* 1. 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt.* Chriſt is indeed Wiſdom and Righteouſneſs, which contains all that our needs require. But who made him all theſe? He is not any of theſe, not the leaſt of theſe, but as the Father hath made him unto us Wiſdom, *&c.* 1 *Cor.* 1. 30. *Who is made to us of God,* &c. So as all is to be attributed as much to him as to Chriſt.

Yea all we have, and all we are in Chriſt, is ſaid to be of him : *Of him ye are in Chriſt Jeſus.* In the ſame place, we are indeed in Chriſt, but yet of God in Chriſt. He gives all the being we have in Chriſt, all our ſubſiſtence in him, to which thoſe Bleſſings belong, that we are firſt in Chriſt, and then have all Bleſſings in him : He attributes all this to be of the Father.

Now how all this is to be attributed to both, St. *Paul* hath elſewhere taught us, uſing this very diſtinction, 1 *Cor.* 8. 6. *The Father, of whom are all things, and we in him* ; *and one Lord Jeſus Chriſt,* as Mediator, *by whom are all things, and we by him. By* and *of* puts the diſtinction, which we have obſerved.

Yea, and *Thirdly*, Jeſus Chriſt as Mediator, is all and wholly of him the Father, and by his appointment. Whatſoever he is or hath as Mediator, is ordained to him by the Father : Therefore Chriſt is ſaid to be his King ; *Pſal.* 2. 6. *Yet have I ſet my king upon my holy hill of Zion.* And Chriſt is called his Servant too, *Eſa.* 42. 1. *Behold my ſervant whom I uphold, mine elect in whom my ſoul delighteth : I have put my Spirit upon him, he ſhall bring forth judgment to the Gentiles.* And it is ſaid alſo, that God the Father appointed him a Prieſt ; *Heb.* 3. 1, 2. *Wherefore holy brethren, partakers of the heavenly calling, conſider the Apoſtle and high prieſt of our profeſſion, Chriſt Jeſus ; Who was faithful to him that appointed him, as alſo Moſes was faithful in all his houſe.* And it was God the Father who raiſed him up as a Prophet, *Deut.* 18. 15. *The Lord thy God will raiſe up unto thee a Prophet from the midſt of thee, of thy brethren, like unto me ; unto him ye ſhall hearken.* And therefore too Chriſt is ſtiled an Heir of his appointment ; *Heb.* 1. 2. *Hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed heir of all things, by whom alſo he made the worlds.*

Yea *Fourthly*, Whatever Chriſt did for us in doing or ſuffering, it was what his Father appointed him : All that he was to do, *Luke* 2. 49. and all he was to ſuffer, *Acts* 2. 23. it was his Fathers Cup, and he mingled it.

Yea *Fifthly*, All the Glory he hath as Mediator, the Father is ſaid to give him : *John* 17. 22. And though it be no robbery for him to be equal with God ; yet that Great Name he hath, God is ſaid to have given him. *Phil.* 2. 6, 7, 8, 9, 10, 11. *Who being in the form of God, thought it not robbery to be equal with God : But made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men : And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs. Wherefore God alſo hath highly exalted him, and given him a name which is above every name : That at the name of Jeſus every knee ſhould bowe, of things in heaven, and things in earth, and things under the earth ; And that every tongue ſhould confeſs, that Jeſus Chriſt is Lord, to the glory of God the Father.*

And the reaſon of all this is, that which is given there, *even the Glory of the Father.* The end of Chriſts great Name, and all that Honour we are to attribute to him is, *To the Glory of God the Father. Ver.* 11. Though Chriſt hath a Name above every Name, which we are to magnifie and adore ; yet all this his Name is to the *Glory of the Father,* who hath the Revenue of all : And therefore when the Lord Jeſus Chriſt gives up his diſpenſatory Kingdom to his Father as Mediator, God ſhall be *all in all.* 1 *Cor.* 15. 28. *And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all.* Why ? Becauſe all was originally from him, therefore all ſhall end in him, and he ſhall be *all in all.*

CHAP. III.

What as to our Salvation was done by God the Father from all Eternity. The meaning of that Phraſe God was Reconciling us in Chriſt. That God took up a ſtrong Reſolution and Purpoſe to reconcile ſome of the Fallen Sons of Men to himſelf. His Motives were not any thing in us, but purely his Love, and his Delight in Mercy. His Love in thus deſigning Salvation to us magnified by ſeveral Conſiderations.

THESE things being premiſed, we come now to ſhew what God the Father hath done towards this buſineſs of Reconciliation, how far he hath advanced it, and ſet it forwards.

Now the main of his Work was tranſacted ſecretly from Everlaſting, as we have it here alſo expreſſed to us, 1 *Cor.* 5. 19. *God was in Chriſt*, he had ſaid in the former verſe, *He hath* (*actually*) *reconciled* (*us*) *believers by Jeſus Chriſt*, but yet leaſt they ſhould think that this was a buſineſs begun of late to be done by him, then when Chriſt dyed, and they were converted; He further ſaies, That he hath made it his main buſineſs from all Eternity, *God was in Chriſt, reconciling the World.*

And to this purpoſe the alteration of the Phraſe is obſervable, that ſpeaking of actual Reconciliation, as performed by Chriſt, and applyed to them who were now Believers, he ſaith, *He hath reconciled us by Jeſus Chriſt*, διὰ Ἰησοῦ χριστοῦ, but ſpeaking of this tranſaction from Everlaſting, he ſayes ἐν χριστῷ *God was in Chriſt reconciling the World.*

And it is the Obſervation of a great Divine *, though not upon this Text yet putting the difference between theſe two Phraſes, of what God is ſaid to do *in Chriſt* and *by Chriſt*, as in many places they are uſed; That when God is ſaid to reconcile in Chriſt, or the like, it implies and notes out thoſe immanent Acts of God in Chriſt. The preparation of all Mercies and Benefits we have by Chriſt, from him, and laying them up in him really, for us in Chriſt, as in our Head, in whom God lookt upon us, when we had no ſubſiſtence but *in him*; when God and he were alone plotting of all, framing of all that was after to be done by Chriſt for us, and applyed unto us: But the Particle, *by whom*, imports the actual performance of all this by Chriſt, and application of it to us, *Eph.* 1. 3, 4. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt*: ver. 4. *According as he hath choſen us in him, before the foundation of the world, that we ſhould be holy, and without blame before him in love.* We are ſaid to be bleſſed with all Spiritual Bleſſings in Chriſt, ſo that God was then a juſtifying us in him, a reconciling us in him.

* *Zanchy.*

And further to enlarge this Notion we may obſerve theſe Three Phraſes ſeverally uſed, *in Chriſt*, *for Chriſt*, and *through Chriſt*.

I. *In Chriſt*, as here and elſewhere.

II. *For Chriſt*, as to you it is given to ſuffer for Chriſt, *Phil.* 1. 29. *For unto you it is given in the behalf of Chriſt, not only to believe on him, but alſo to ſuffer for his ſake.*

III. *Through Chriſt*, as I am able to do all things through Chriſt, *Phil.* 4.13. *I can do all things through Chriſt which ſtrengthneth me.*

1. When he ſayes in Chriſt, he ſpeaks of Chriſt as of a Common Head, whom God lookt at as ſuch, when he endowed us with all Bleſſings in him, by way of a Covenant with him for us.

2. For Chriſt notes out Chriſt as the Meritorious Cauſe, for whoſe ſake we obtain thoſe Bleſſings, for he was to purchaſe them.

3. And the Third notes out Chriſt as the Efficient Cauſe, that diſpenſeth that Grace as a King to us.

Let us therefore firſt begin with what God the Father hath done who was the chiefeſt in that ſecret Tranſaction between him and Chriſt from Everlaſting, which is the ground work of all in the Goſpel, which is therefore ſaid to have layn hid in God, *Eph.* 3. 9. *And to make all Men ſee, what is the fellowſhip of the Myſtery, which from the beginning of the World, hath been hid in God, who created all things by Jeſus Chriſt.*

And we will begin at that which was the Spring and firſt moving cauſe of all in him, and that is his will and good pleaſure.

Firſt, He took up a ſtrong purpoſe and reſolution to reconcile ſome of the Sons of Men to him, though they would or ſhould turn Rebels againſt him, and this purpoſe began from him, and in him firſt: Hence the gathering together of all in one, That is the uniting and knitting his Church to himſelf in one head, who were ſcattered from him. The gaining and winning them in again, is ſaid to be the Myſtery of his Will, and attributed to his good pleaſure, whereof he gives no reaſon, but a purpoſe taken up in himſelf, even according to his good pleaſure which he hath purpoſed in himſelf, *Eph.* 1. 9, 10. *Having made known unto us the myſtery of his will, according to his good pleaſure, which he hath purpoſed in himſelf*: ver. 10. *That in the diſpenſation of the fulneſs of times, he might gather together in one all things in Chriſt, both which are in heaven, and which are on earth, even in him: Which he hath purpoſed in himſelf, i. e.* whereof there is no other Motive nor firſt Mover or Occaſioner, but himſelf, and this is there attributed chiefly to the Father:

To ſay no more, This he reſolved upon, and would have effected, and this with infinite delight in the project of it, ſo as he ſhould be gladder to ſee this buſineſs effected, and brought about then any that ever he ſhould ſet his hand unto, his Heart was more in it than in all things elſe; *All things are of God*, but this above all:

And it was a great matter that he ſhould pitch ſo peremptorily and reſolutely on this courſe rather than any other, for he might have took up other purpoſes enough ſuitable and advantagious to his ends, but this pleaſed him above all other, *Col.* 1. 19, 20. *For it pleaſed the Father, that in him ſhould all fulneſs dwell*, ver. 20. *And (having made peace through the blood of his croſs) by him to reconcile all things unto himſelf, by him, I ſay, whether they be things in earth, or things in heaven.* For theſe Enemies he could have deſtroyed, and have been glorified in their juſt deſtruction. He was able enough to bear the loſs of Souls, What is it to him that the Nations periſh? He ſhould not have weakned himſelf awhit by cutting off all the Rebels, as Kings do, whoſe Glory conſiſts in the multitude of their Subjects. Neither had he any need of Friends, he was happy enough afore they were, and could be as happy ſtill without them: And if he would have Friends, had he not the Angels? that were conſtant Friends to him, to delight in. One would think he ſhould have prized their Friendſhip more for the faithfulneſs of it; and if he had a mind to others, he could have created new ones. But out of theſe very Stones he would have a new Generation raiſed up, A Seed of Well-willers, or, a Generation of Children to *Abraham*: And yet as God offer'd to *Moſes* he might have done in this our caſe, *Numb.* 14. 12. *I will ſmite them with the* *peſtilence, and diſinherit them, and will make of thee a greater nation, and mightier than they.* God might have made the offer of all Greatneſs and Glory to Chriſt, and as for us, might have deſtroyed us one and all, and have packt us all to Hell for Rebels; He had Priſons enough to have held us, which Kings often want in a General Rebellion, yea, and he would have been glorified in that our juſt deſtruction alſo. There was therefore no neceſſity put him upon this reſolution, but his good pleaſure, which was in himſelf, which made him ſay within himſelf of the Sons of Men, as in alluſion to what is in *Jer.* 8. 4. *Shall they fall and not ariſe, ſhall he turn away and not return?* His mind lingred after them, and he is glorified more in the Services than the Sufferings of Men, and he had Angels enough already, thouſand thouſands, and ten thouſand times ten Thouſands, and he would have ſome Men that ſhould ſee his Glory, bleſs him, and be bleſt of him: He loves variety, to have two Witneſſes at leaſt, he creates two Worlds, Heaven and Earth, in them two ſeveral ſorts of reaſonable Creatures as Inhabitants, upon them he would ſhew two ſeveral wayes of Salvation, and all to ſhew his manifold Wiſdom, *Eph* 3. 8, 9, 10. *Vnto me who am leſs then the leaſt of all Saints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt*; ver. 9. *And to make all men ſee, what is the fellowſhip of the myſtery, which from the beginning of the world, hath been hid in God, who created all things by Jeſus Chriſt*: ver. 10. *To the intent that now the principalities and powers in heavenly places, might be known by the church the manifold wiſdom of God.* And if you would further know, What ſhould be the reaſon of this ſtrange Affection in our God, Why? The Scripture gives it.

Our God being Love, even Love it ſelf, 1 *Joh.* 4. 16. *And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.* Our God loving where he ſets his Love with an Infinite Love as himſelf is, which love of all things elſe in him he loves to ſhew the utmoſt of, and of all works, works of Love have the moſt delight in them, therefore Mercy is called his Delight, his Darling: *Micah* 7. 18. *Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? he retaineth not his anger for ever, becauſe he delighteth in mercy.* Our God thus being Low, and Mercy his Delight, he would gladly ſhew how well he could love Creatures, he was moſt glad of the greateſt opportunity to ſhew it, therefore he reſolves upon this courſe, to reconcile Enemies, whatſoever it ſhould coſt: And the more they ſhould coſt him, the gladder ſhould they be. The making of a Thouſand new Friends could not have expreſſed ſo much love as the reconciling one Enemy. To love and delight in Friends, who had never wronged him was too narrow, ſhallow, and ſlight a way; He had heights, depths, breadth of Love, *Eph,* 3. 18. *May be able to comprehend with all ſaints, what is the breadth and length, and depth, and height*: Which heights and depths of Love he would make known, and which nothing but the depths of our miſery could have drawn out.

And that this is the reaſon, ſee *Rom* 5. 8, 10. *But God commendeth his love towards us, in that while we were yet ſinners, Chriſt dyed for us,* ver. 10. *For if when we were enemies, we were reconciled to God by the death of his Son: much more, being reconciled, we ſhall be ſaved by his Life*: God commends his Love towards us, that whilſt we were yet Enemies, he gave his Son for us, not to be born only, but to die: *Both our being Sinners, and his giving his Son,* commends, or ſets out his Love, and that he might commend it, he pitcheth on this courſe. And that this Love ſhould be pitched upon Men, not the Angels that fell: It yet further commends his Love. There were but Two ſorts of Sinners whoſe Sins could be taken away; and of the twain who would not have thought but the fallen Angels ſhould have been propounded firſt, and have paſſed more eaſily, they were fairer and better Creatures than we, and if he regarded Service, one of them was able to do him more than a Thouſand of us, when he had bought us, he muſt be at a great deal of more trouble to preſerve and tend us, than we were able ever to requite in Service and attendance upon him: He muſt allow us much of our time to ſleep, and eat, and to be idle in, to refreſh our Bodies, and tend us as you would tend a Child; rock us aſleep every Night, and make our Beds in Sickneſs, *Pſal.* 41. 3. *The Lord will ſtrengthen him upon the bed of languiſhing: thou wilt make all his bed in his ſickneſs*: And feed us himſelf in due ſeaſon: Whereas the Angels they could ſtand in his preſence Day and Night and not be weary: And beſides, the Nature of the Angels had been a fitter Match a great deal for his Son: They are Spirits, and ſo in a nearer aſſimilation to him. Who ever thought he ſhould cloſe to match ſo low as with us? All this makes for us ſtill the more love, for it was the more free: And the more unlikely it is that he could love ſuch as we, the more his Love is commended. The leſs we could do for him or for our ſelves, the more it would appear he did for us. He is Honoured more in our Dependance than our Service; He hath regard to the lowneſs of his Spouſe and Handmaids, and lets the Mighty go, Principalities and Powers: he loves ſtill to prefer the Younger, and make the Elder ſerve them, *Rom.* 9. The Angels are miniſtring Spirits for their good: Among Men, he culls out ſtill the Poor, the Fooliſh, not many Wiſe or Noble, and he makes as unlikely a choice amongſt his Creatures.

CHAP. IV.

That God in purſuance of his Gracious Deſign to ſave Sinners, exerciſed his Wiſdom to contrive the fitteſt means of Accompliſhing it. Though God might have pardoned Sin without ſatisfaction, yet he would not; and the Reaſons of it.

AS Gods purpoſe was thus ſtrongly bent upon the Salvation of Men, ſo his Wiſdom and Council were exerciſed about the means whereby it might be effected, and it is a buſineſs that requires the depths of his Wiſdom. We ſilly Men ſet upon many projects, which at firſt view delight and affect us; and we are hot upon them, which, yet upon conſultation we find not feaſible, and ſo leave them, meeting with ſuch difficulties in them, as we know not how to compaſs them: Though when the Heart is fully ſet upon any buſineſs, it will ſet Wit and Invention a-work, to find out all means that Wit can reach to.

Now as Gods ſtrong purpoſe and delights were in this great Work, ſo alſo his Depths of Wiſdom were in it alſo. Therefore, Gods will is ſaid to have Council joyned with it, to work all by Council, *Eph.* 1. 11. He works all by Council to effect and bring to paſs what his Will hath pitched upon, and the ſtronger his Will is in a thing, the deeper are his Councils about it, and this buſineſs as he reſolves to have it carried, will prove ſuch as will draw out his depths of Wiſdom.

And therefore as you have ſeen his Will thus ſtrongly pitcht upon it, as his higheſt and deepeſt project to manifeſt the deareſt Affection in him to the utmoſt, ſo you ſhall now ſee his Wiſdom ſoar as high (indeed infinitely) out of our Sight, Thoughts, and Imaginations, to find out a correſpondent means, not only to effect it, but in effecting it, to ſhew both Love and Wiſdom, and give full ſatisfaction to his Juſtice, which was infinitely beyond the reach of any created Underſtanding to have found out.

There was one way indeed which was more obvious, and that was to pardon the Rebels, and make no more adoe of it; for he might if he had pleaſed have ran a way and courſe of meer Mercy not temper'd with Juſtice at all, he might have pardoned without ſatisfaction, I will not now diſpute it; only this I will ſay for the confirmation of it, To puniſh Sin being an Act of his Will, as well as other Works of his *ad extra*, may therefore be ſuſpended as he himſelf pleaſeth. To hate Sin is his Nature, and that Sin deſerves Death, is alſo the Natural and inſeparable Property, Conſequent and Demerit of it; but the expreſſion of this hatred, and of what Sin deſerves by actual puniſhment, is an Act of his Will, and ſo might be ſuſpended.

But beſides, That this way would not manifeſt ſuch depths of Love, though thus to have pardoned one Man had ſhewn more Love than was ſhewn to all the Angels who never ſinned: It alſo was not adequate and anſwerable to all thoſe his Glorious Ends, and Purpoſes, and other Reſolutions in this Plot, which he will be conſtant unto, and make to meet in it; (and it is the proper uſe of Wiſdom to make all ends meet) and God will not break one Rule or Purpoſe he takes up; and he hath other projects afoot beſides: For,

Firſt, He meant to give a Law, whereof he will not have the leaſt *iota* to periſh or be in vain, *Matth.* 5. 18. *For verily I ſay unto you, Till heaven and earth paſs, one jot or one tittle ſhall in no wiſe paſs from the law, till all be fulfilled.* Which Law might both diſcover what was Sin, and what an heinous thing it was, and ſhew by a threatning the puniſhment which it naturally doth deſerve, and what the Sinner might expect in Juſtice from him, this was neceſſary; for vvhere there is no Lavv, there is no Sin, *Rom.* 5. 13. *Sin is not imputed where there is no law*: And othervviſe there ſhould have been no Sinner actually capable of puniſhment.

Secondly, Giving this Lavv, he takes upon him to be a Judge, and the Judge of all the World: For in the very making of the Lavv, he declares himſelf to be ſo.

Thirdly, If ſo then he is engaged upon many ſtrong Motives, to ſhevv his Juſtice againſt Sin in that puniſhment he threatned; Though ſtill in that he is Judge of all the World, and the Maker of the Lavv, he could if he pleaſed forbear to execute thoſe threatnings, (ſeeing a Note of irrevocation vvas not added to them;) for he that made the Lavv may repeal that part of it, yet moſt ſtrong Motives theſe are to execute them.

For is he not the Judge of all the World? And is it not a Righteous thing vvith God to render vengeance, 2 *Theſs.* 1. 5, 6. *Which is a manifeſt token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye alſo ſuffer*: ver. 6. *Seeing it is a righteous thing with God to recompenſe tribulation to them that trouble you*: And ſhall not the Judge of all the World do right, *Gen.* 18. And is he not therefore to ſet a Copy to all Judges elſe, being Judge of all the World: *Primum in quolibet genere, eſt menſura reliquorum*, and is not he an abomination to him that juſtifies the Unrighteous, and condemns the Innocent, *Prov.* 17. 15. Theſe may not diſpenſe vvith the Lavvs, becauſe they are but his Juſtices, and though he might diſpenſe being the Supreme Judge, yet if all the World be his Circuit, and he means to condemn the Angels by the Lavv, and ſhevv his Juſtice on them, hovv vvill he clearly overcome vvhen he judgeth them as it is in *Rom.* 3. 4. Stop their mouths, as it is at the 19. *verſe*, if he ſhevvs not his Juſtice againſt thoſe Sins he pardons. And though he might ſay to them, Pay vvhat you ovve, vvhat is that to you: Yet even the Men he pardons, and pardons to that end to ſhevv his Mercy vvould eſteem Sin leſs, and pardon leſs if it vvere procured and obtained lightly, and ſhould Sin vvhich is the greateſt inordinacy, and vvould not be brought in compaſs in his Government, vvhich doth order all things, be left to its extravagant courſe, and paſſed unregarded, and eſcaped as free as Holineſs.

And again are not all his Attributes, his Nature, his Juſtice, as vvell as Mercy? His Hatred of Sin, as vvell as the Love of his Creature, and is not that Nature of his pure Act, and therefore active, and therefore provokes all his Will to manifeſt theſe his Attributes upon all occaſions, doth not juſtice boyl vvithin him againſt Sin, as vvell as his Bovvels of Mercy earn tovvards the Sinner: Is not the Plot of Reconciliation his Maſter-piece, vvherein he means to bring all his Attributes upon the Stage; and ſhould his Juſtice, and this expreſſed by a Lavv keep in and ſit dovvn contented, vvithout ſhevving its ſelf? No, and therefore he reſolves to be Juſt, and have his Juſtice, and Lavv ſatisfied as vvell as to juſtifie the Sinner, *Rom.* 3. 26. *To declare, I ſay, at this time his righteouſneſs: that he might be juſt, and the juſtifier of him which believeth in Jeſus.* And as to run a courſe of meer rigorous Juſtice pleaſed him not; ſo likevviſe nor to ſtretch the pure abſolute prerogative of Mercy: Wherefore ſome of the Fathers, have after the manner of Men brought in Mercy and Juſtice here pleading; the project of Mercy vvas his delight, as Mercy is, *Micah.* 7. 18. And he had reſolved above all to ſhevv it; but then Juſtice alſo is his Scepter, vvhereby he is to Rule and Govern, and Judge the World; vvherefore his Wiſdom, as a middle Attribute ſteps in, and interpoſeth as a means of Mediation betvveen them both, and undertakes to compound the buſineſs, and to accommodate all, ſo, as both ſhall have their deſire and aims, their full demonſtration and accompliſhment.

CHAP.

CHAP. V.

To the effecting of all the Deſigns both of Juſtice and Mercy, it was neceſſary that a full and complete ſatisfaction ſhould be made, which we being unable to pay, Divine Wiſdom thought of another Perſon to undertake, and to do it for us. That Gods Juſtice is contented with this Commutation of the Perſon, ſince hereby that Attribute is more glorified, and all the ends of the Law anſwered, then if we the Offenders had in our own Perſons ſuffered the due puniſhment of Sin.

THIS Accompliſhment of all the deſigns both of Juſtice and Mercy muſt be by ſatisfaction, by full and adequate ranſome, ἀντίλυτρον, 1 *Tim.* 2. 6. *Who gave himſelf a ranſom for all, to be teſtified in due time*; which is *redditio æquivalentis pro æquivalenti*, which the Sinner of himſelf would never have been able to perform, there is no thinking of it, *Rom.* 5. 6, 7, 8. *For when we were yet without ſtrength, in due time Chriſt died for the ungodly.* ver. 7. *For ſcarcely for a righteous will one die: yet peradventure for a good man ſome would even dare to die.* ver. 8. *But God commendeth his love towards us, in that while we were yet ſinners, Chriſt died for us.* We are ſaid to be without ſtrength, and it is there brought in, as the great demonſtration of Chriſts love in dying for us, when we were yet without ſtrength: And if nothing we are, much leſs any thing we have or can offer; the blood of Bulls and Goats are not able; It is not poſſible to take away Sin by it, *Heb.* 10. 4. *For it is not poſſible that the blood of bulls and of goats, ſhould take away ſins*: Add to them all the Creatures that are the appurtenances of Man which man hath to give, as Gold, Silver, pretious Stones, not the whole World of them would do: For nothing leſs Noble than Man can be a ſufficient ſurety for Mans Life which Sin deprives us of. All ſuch things are not worth a Soul, which is to be loſt for ſin, ſaid he that paid for one, *Matth.* 16. 26. *For what is a man profited, if he ſhall gain the whole World, and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul?* And as it is in *Micah* 6. 7. *Will the Lord be pleaſed with rivers of oyl, nay with thy firſt born of thy body for the ſin of thy ſoul.* There is no proportion, God would never have turned away ſo fair a Chapman, if his Juſtice could afford ſo cheap a commutation. And as not Rivers of Oyl, ſo nor Rivers of Tears, which (as all other actions that come from us) are defiled, and become but as puddle-water.

His Wiſdom therefore thought of a Commutation, ſo as that that ſatisfaction ſhould be performed by a ſurety in our ſtead, who might be a Mediator, and Umpire; and who might take our Sins upon himſelf, and upon whom God might lay the iniquity of us all, *Iſa.* 53. 6. and exact the puniſhment as *Junius* reads it, that might become a ſuretie, *Heb.* 7. 21, 22. *For thoſe prieſts were made without an oath: but this with an oath, by him that ſaid unto him, The Lord ſware and will not repent, Thou art a prieſt for ever after the order of Melchiſedec.* ver. 22. *By ſo much was Jeſus made a ſurety of a better teſtament.* That might make ſatisfaction, being made ſin, 2 *Cor.* 5. 21. *For he hath made him to be ſin for us who knew no ſin; that we might be made the righteouſneſs of God in him.* That being made of a woman might be under the Law, *Gal.* 4. 4. *But when the fulneſs of time was come, God ſent forth his Son made of a woman,* Book I.

made under the law, and who ſo might give and expoſe himſelf as a ranſom and ἀντίλυτρον, a ſufficient adequate ſatisfaction.

And his Juſtice will be content to admit of ſuch a Commutation, and that ſuch a ſatisfaction ſhould be performed by a ſuretie in our ſtead: For when all Parties are ſatisfied, and no wrong is done to any, Juſtice may well be ſatisfied. For if the Parties undertaking it be willing, *Volenti non fit injuria*; and the great Undertaker having power over that thing which he offers to lay down for ſatisfaction, being Lord of it, no other one is wronged.

Neither is the Party to be ſatisfied wronged, if he that undertakes it be of ability fully to ſatisfie and to fulfil what he deſires, and if being the Lawgiver he be willing to aſſent to this act of his, and to accept it: For, being Lord of his own Law, he may diſpenſe with the Letter of it, if ſo be thoſe Holy ends, which his Council had in making it, be accompliſhed, and attained; and if the reaſon of the Law and Law-giver be ſatisfied, then is the Law. Now the ends and grounds of giving Gods Law were to declare and ſhew forth his Juſtice, and hatred againſt Sin where ever he found it. Now his Juſtice and hatred of Sin is as fully manifeſted when puniſhment is executed upon a Party, and aſſuming our ſins on himſelf, and undertaking to be a Surety, as if the Sinner himſelf were puniſht, if not more in that [he] doth but undertake it for another, and yet is not ſpared. As God is ſaid to hear our Prayers, and fulfil his promiſe; when he anſwers to the ground of our Prayers, though not in the thing: So are the cries of Sin, or Juſtice againſt the Sinner anſwered, and Gods threatenings fulfilled when another is puniſht, becauſe all the ends of the Lawgiver are fully accompliſht. It is true, the Tenor and Letter of the Law is diſpenſed with, but not the Debt, that is as fully exacted as ever; 'tis but a diſpenſation of the Partye obliged, not of the obligation it ſelf, or of the Debt, or of the reaſon why the Debt is exacted: It is not wholly *ſecundum legem*, nor yet *contra*, ὐδὲ κατὰ νόμον ὐδὲ κατὰ νόμȣ ἀλλὰ ὑπὲρ νόμον ϗ ὑπὲρ νόμȣ, T'is a ſaying no leſs ſolid than elegant, and therefore the more elegant, becauſe it was antiently uſed in another caſe. And although the Law doth not mention or name a Surety, and the Malefactors ſingle Bond be only mentioned therein, and the threatning directed againſt him, and his Name is only in the project, becauſe the Law in it ſelf ſuppoſeth as yet none elſe guilty, and can challenge none elſe: Yet if ſome other that is Lord of his own action, ſubject himſelf to the Lavv vvillingly, vvhich Will of his is a Lavv to him; and the Lavv-giver himſelf that is Lord of the Lavv accepts this, as ſeeing the ſame ends ſhall be ſatisfied, for vvhich he made the Lavv; in this caſe the Lavv takes hold of the Surety or Undertaker; and he may let the Malefactor go free.

And novv that his Wiſdom hath found a courſe and vvay of Mediation, betvveen his Juſtice and his Mercy; yet vvho is there in Heaven and Earth ſhould be a fit Mediator, both able and vvilling to undertake it, and faithful to perform it?

Chap. 6.

CHAP. VI.

The great Difficulty was to find out a Perſon of Strength equal to ſo high an Undertaking. Neither Angels nor Men could have found out, or preſented a fit Perſon. God manifeſt in the Fleſh for Redemption of Man, was a Myſtery above all the Thoughts of Angels or Men; and was worthy only of Gods Wiſdom to find out.

THE difficulty is ſtill behind; a Myſtery ſo great as would have *nonpluſt* Heaven and Earth, Angels and Men, *Nodus Deo vindice dignus*: So as if God had referred it to a Conſultation of Men and Angels, and impannell'd all intelligible Natures upon this Grand Jury for to ſave Men, and offered but thus fairly; though none of you can do it, yet find you but out the way and Perſon, and I will ſet my power to the effecting of it, they would have returned in a verdict and Bill of *ignoramus*. After millions of years conſultation their thoughts would not have preſumed to have waded into this depth, ſo far as to think that Juſtice might diſpenſe in the leaſt meaſure with ſo Holy a Law, and admit a Commutation.

But impoſſible it was they ſhould have thought of the Perſon that ſhould give full ſatisfaction to his Juſtice, it paſſed all created Powers to perform it (as I ſhall ſhew, when I ſhall ſhew Chriſts ability to this work;) and as it paſſed their power to effect it, ſo their skill and reach. We who could never have found out a remedy for a cut finger, had not God preſcribed and appointed one, could much leſs for this, it being a caſe of ſuch difficulty. The Devils they could not imagine any way no more for us than for themſelves; and therefore tempted Man, thinking him when he had ſinned ſure enough, and Hell Gates ſo ſtrongly lockt, that no Art could find or make a Key to open them, or Power to break them open. *Adam*, poor Man, he trembled, and knew not which way to turn him, and thought God would have flown upon him preſently; The good Angels they know it but by the Church, *Eph.* 3. 10. *To the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wiſdom of God.* In this ſtreight God himſelf aforehand ſet his depths of Wiſdom awork to find out one, in and by whom all things might be accommodated; and out of thoſe Infinite depths found out and invented a way and means of effecting our Reconciliation, *even in the incarnation and death of his own Son*: Before the wound given he provided a Plaiſter: And to allude to *Abrahams* Speech, provided a Sacrifice unknown to us, and a ſufficient remedy to ſalve all again; which otherwiſe had been paſt finding out.

For the aſſumption of our Nature into one Perſon with the Son of God, was a thing thought credible when revealed, becauſe poſſible, yet hardly ſo conceived, even by *Mary*, when it was told her by the *Angel*, *Luk.* 1. 34. *How can this thing be?* ſaies ſhe. There is nothing in all the Works of Nature to make a correſpondent Example for it; yea Nature denyes ſuch a Compoſition, to confound Heaven and Earth; all other Religions abhor it: It was the great ſtumbling-block of the *Jews* as they object it to him, *John* 10. 33. *The Jews anſwered him, ſaying, For a good work we ſtone thee not; but for blaſphemy, and becauſe that thou, being a man, makeſt thy ſelf God.*

But ſuppoſe that Myſtery had been made known, as ſome ſay it was, to the Angels, That Chriſt in our Nature ſhould be a Head, a Mediator of Union; The ſtomaking of which, ſay ſome, was their fall: Yet to have imagined him a Mediator of Reconciliation; and that he ſhould ſatisfie God for us, and be made Sin and a Curſe, they would have trembled to have thought it, if God had not firſt ſaid it. Nay when Chriſt told his Apoſtles what he was to ſuffer, their thoughts ſeemed to abhor it: *Maſter ſpare thy ſelf*, ſays *Peter*, *Matth.* 16. 21, 22 *From that time forth began Jeſus to ſhew unto his diſciples, how that he muſt go unto Jeruſalem, and ſuffer many things of the elders, and chief prieſts, and ſcribes, and be killed, and be raiſed again the third day*: ver. 22. *Then Peter took him, and began to rebuke him, ſaying, Be it far from thee, Lord: this ſhall not be unto thee.*

This Invention therefore Gods Wiſdom alone is to have the Glory of, and therefore it is called, *The hidden wiſdom of God, as in a myſtery*, 1 *Cor.* 2. 7. *But we ſpeak the wiſdom of God in a myſtery, even the hidden wiſdom which God ordained before the world unto our glory.* The chief piece of which Myſtery is God manifeſt in the Fleſh, 1 *Tim.* 3. 16. *And without controverſie, great is the myſtery of godlineſs: God was manifeſt in the fleſh, juſtified in the ſpirit, ſeen of angels, preached unto the Gentiles, believed on in the world, received up into glory*: Which had God not revealed, none could ever have reacht; for it lay *hid in God*, *Eph.* 3. 9. *And to make all men ſee what is the fellowſhip of the myſtery, which from the beginning of the world, hath been hid in God, who created all things by Jeſus Chriſt.*

And which when revealed is without controverſie, *ſo great a myſtery*, 1 *Tim.* 3. 16. that the very Revelation of it is the greateſt Argument that can be brought to prove the Truth of our Religion; for all Men that underſtand it, muſt and will with amazement, acknowledge and confeſs, That ſo great a Plot could not have been hatcht in the Womb of any created Underſtanding. As *Sin* was our *invention*, *Eccl.* 7. 29. ſo Chriſt alone was Gods; and therefore Chriſt is called, *The Wiſdom of God*; which is not ſpoken of him Eſſentially as Second Perſon, but *manifeſtative*, as Mediator; becauſe in him his Wiſdom to the utmoſt is made manifeſt.

CHAP. VII.

When Gods Wiſdom had found out a fit Perſon, yet ſince this muſt be his only Son, here was a greater Difficulty for him to overcome, How to give him for us. The depths of Gods Love here, as of his Wiſdom before, ſeen in not ſparing his own Son, but expoſing him to all the Rigours of Juſtice, which would not make the leaſt abatements. It was of Free Choice that he made thus of his Son to be a Redeemer, to which he was not Obliged or Neceſſitated. He appointed his Son to Death for us, and laid his Injunction and Charge on him to perform this his Will.

NOW the Perſon is found out, and the way clear how it ſhould be done, which Difficulty his Wiſdom hath expedited; yet the finding out the Perſon hath brought a greater with it; for if none but he that was his Son could do it, and though a Son, yet if he become a Surety, Juſtice will not have him ſpared. *He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things*? Juſtice would abate nothing; *without Blood there is no remiſſion*, and not the beſt Blood of his Body would ſerve, but of his Soul too: He muſt bear our Sins; *Iſa.* 53. 5. *But he was wounded for our tranſgreſſions, he was bruiſed for our iniquities: the chaſtiſement of our peace was upon him, and with his ſtripes we are healed.* He muſt pay God in the ſame coyn we ſhould, and therefore muſt *make his Soul an offering for ſin*; Iſa. 53. 10, 11. *Yet it pleaſed the Lord to bruiſe him, he hath put him to grief: when thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand. He ſhall ſee of the travel of his ſoul, and ſhall be ſatisfied: by his knowledge ſhall my righteous ſervant juſtifie many: for he ſhall bear their iniquities.* And if he be made Sin, he muſt be made a Curſe; and which is more than all this, God himſelf muſt be the Executioner, and his own Son the Perſon who ſuffers, and no Creature could ſtrike ſtroke hard enough to make it ſatisfactory. Many a tender Mother hath not the heart to ſee her Child whipt, much leſs to whip it her ſelf, although ſhe knows it to be for its own profit and good, when it is in fault; but God, here in this caſe, muſt put his Son to Grief. *Iſa.* 53. 10.

To find out the way to accompliſh it, and the Perſon by whom, drew out but the depths of his Wiſdom; but now if the buſineſs go forward, it will draw out the depths of his Love. It coſt him but his Thoughts afore, now it muſt coſt him his Son, the Son of his Love. If it were to ſacrifice Worlds for us, he could have eaſily created Millions, and deſtroyed them again for us; as he gave Nations for their ſakes; *Iſa.* 42. 1. but what? to ſacrifice his only Son, here was the Difficulty.

And if this be the only way (God might have ſaid) bury the invention of it in eternal ſilence; let it never be made mention of, or come to light, that ever there were ſuch a thing; let it here dye, rather than Chriſt dye; and therefore though his heart was much ſet upon this project, yet this might likely have daſh'd all, that nothing ſhould ſerve but the Death of his Son:

Book I.

His Will might be more ſet upon this buſineſs of Reconciling us, than ever in any; but yet not upon ſuch terms as theſe: He might be glad to ſee it done, yet not to coſt ſo dear.

Behold therefore and wonder, and ſtand agaſt! He takes this way to chooſe, and chooſeth Chriſt to this Work; and thus to chooſe him was God the Fathers Work, and indeed a Work of Wonder. *Iſa.* 42. 1. *Behold my ſervant, whom I uphold, my elect in whom my ſoul delights.* And ſo *Matth.* 12. 18. *Behold my ſervant whom I have choſen, in whom my ſoul is well pleaſed.* That ever theſe two ſhould be put together in one ſentence: *Scil. In whom my ſoul delights*; with this, *Behold my ſervant whom I have choſen* to ſuch a harſh and difficult a buſineſs; yet that was the very Reaſon of this choice, therefore he chooſeth him, and therefore it is mentioned with it; for the more he loved him, the more Love he ſhould ſhow in giving him for us.

And obſerve it. It is made an Act of Choice in him, Full and Free: He had other wayes; at leaſt, he was no way neceſſitated unto this. He might have Deſtroyed us, and loſt nothing by us: He might have Pardoned us, and ſhown more Love therein than unto Millions of new created Friends. Yea, ſuppoſe a Creature could have ſatisfied, yet he takes this way to chooſe; it ſuits with the utmoſt extent of all his Ends. If the Sacrifices of Bulls and Goats could (as they could not) have taken away Sin, *yet theſe thou wouldſt not*, ſayes Chriſt, *Heb.* 10. 8. *but a body haſt thou fitted me. He takes away the firſt*, (ſayes the Apoſtle) *Heb.* 10. 9. *that he may eſtabliſh the ſecond.* That is, he layeth aſide all other means, (if other could be ſuppoſed) and chooſeth this, and however reſolves to take this courſe *ex abundanti*: And as in making his Promiſes, it is ſaid, *Heb.* 6. 17. *God being willing more abundantly to ſhew to the heirs of ſalvation the immutability of his counſel, confirms them by an oath, which puts an end to all controverſies.* Ver. 16. *And becauſe he can ſware by no greater, he ſware by himſelf.* So ſay I in this: What if God, *ex abundanti*, if upon ſuppoſition other means could have done it; yet out of his abundance of Love to us, whom he thinks he can never Love enough, nor to ſhew his Love, do too much for; what if he means to give his Son becauſe he cannot give a greater, and ſo at once to give the greateſt inſtance of his Love and Juſtice: Of his Love, in that he is not only content to commute the Puniſhment, but lay it on his Son. Of his Juſtice, in that he will not only puniſh Sin in us but even in him: He will not ſpare his own Son, *Rom.* 8. 32. and ſo he will make ſure work indeed, and put an end to all ſuppoſitions, fears, yea poſſibility of miſcarriage: A way whereby to accommodate all things ſo fully, as all conveniences requiſite to this Work ſhould concur, yea abound indeed in Chriſts alone Mediation; the demonſtration of which doth depend upon the ſecond part of the Story, when we hear what Chriſt did do to the effecting of it.

So as it is, and may be a great Queſtion, whether God hath ſhown more Love in pitching on this way, when by other means he might have ſaved us, if he would: Or if no other means could be had, and God was confined to this, yet that God would do ſo much rather than we ſhould not be ſaved. We could have had Pardon without Chriſt, yet to have not Pardon only but Chriſt alſo, this is infinitely more. The Pardon of Sin is a greater Gift than millions of Worlds, but to have Pardon through Chriſt, and Chriſt with the Pardon, though but of one Sin, is more than the Pardon of worlds of Sins.

And further conſider what he choſe Chriſt unto; *He appointed him to death*, as the Apoſtle ſayes of himſelf in another caſe: Therefore *Peter*, 1 *Pet.* 1, 18, 19. ſpeaking of our Redemption by his Blood; *which* (ſayes he) *was verily fore-ordained before the foundation of the world*: So as he choſe him not as a Head only, but as a Lamb to be ſlain. *Rev.* 13. 8. *And all that dwell upon the earth ſhall worſhip him, whoſe names are not written in the book of life of the Lamb ſlain from the foundation of the world.*

Chap. 7. In the Diſcourſe of the Knowledge of God the Father, and his Son Jeſus Chriſt. In 2 Vol. of his Works.

I have elſewhere ſhewed how he was appointed to be an Heir; but there is ſome Dignity in that, and yet it was an Humiliation in him, to take that by Appointment which was his own by Natural Inheritance; but to be appointed to Death ſo long afore, and to ſuch a Death; and there was not a circumſtance in it but his Father appointed it, That it ſhould be thus ſhameful, thus painful, *&c.* This was Love indeed: *Acts* 2. 23. *Him, being delivered by the determinate counſel of God, ye have crucified and ſlain.* All was done by the determinate Counſel of God. He not only ſecretly determined it, but which is more, called him to it, moved him in it himſelf to undertake to do all this; for Calling and Election of us are two diſtinct things, and ſo in the deſigning of Chriſt to this Office they are to be conſidered apart.

Now the Father was not only the contriver and deſigner, but had the Heart (ſuch was his Love to us) to be himſelf the firſt propounder alſo of it to him, and withal to tell him he was to be the Executioner, or he ſhould not be ſatisfied by him for Sin. And who ſhould break this to Chriſt, and perſwade him, or bring him off to be willing to it? No Creature had intereſt enough in him, to be ſure. None of us did ever ſpeak to him to dye, nor no Creature mention'd it for us; for none durſt ſo much as to think it: Who did then? His Father owns it as his own work; *Iſa.* 42. *I have called thee in righteouſneſs*; and it was neceſſary he ſhould: Both becauſe,

Firſt, Chriſt was not to begin to offer it of himſelf. That conceit of *Bernards*, bringing Chriſt in offering himſelf for poor Man, (as he doeth) ſaying, *Take me, Sacrifice me for them,* hath no ground; for, he doeth nothing but what his Father propounds: *John* 5. 19, 20 *Then anſwered Jeſus, and ſaid unto them, Verily verily I ſay unto you, The Son can do nothing of himſelf, but what he ſeeth the Father do: for what things ſoever he doeth, theſe alſo doeth the Son likewiſe. For the Father loveth the Son, and ſheweth him all things that himſelf doeth: and he will ſhew him greater works than theſe, that ye may marvel.* He is the Second Perſon, and all motions are to begin and come from the Father, who is the Firſt Perſon: And as to this particular, Chriſt ſpeaks in this wiſe; *John* 8. 42. *I came from God, neither came I of my ſelf, but my Father ſent me.*

Secondly, It being an Office, and an Office of Prieſthood, he was to be appointed to it. *Heb.* 5. 4, 5. *No man takes this honour to himſelf, but he that was called of God, as was Aaron: So alſo Chriſt* (though he had all Excellencies and Abilities in him) *glorified not himſelf, to be made an high-prieſt for us.*

God therefore called him to it; and this, as making it his own buſineſs, as he was pleaſed to account it, and as ſuch, commended it to Chriſt; and therefore Chriſt calls it his *Fathers buſineſs, Luke* 2. 49. *And he ſaid unto them, How is it that ye ſought me? wiſt ye not that I muſt be about my Fathers buſineſs?*

And now will you ſee how, and in what manner it was, he called him, and be amazed at it, to ſee how earneſt he is in it. See his own words, (as the Holy Ghoſt, the great Secretary of Heaven, who alone was by at that great Counſel, hath recorded it) *Heb.* 5. 5, 6. *So alſo, Chriſt glorified not himſelf, to be made an high prieſt; but he that ſaid unto him, Thou art my Son, to day have I begotten thee. As he ſaith alſo in another place, Thou art a prieſt for ever after the order of Melchiſedec*: Where we find the very words, he ſpake to him, recorded, *He that ſaid to him, Thou art my Son, this day have I begotten thee*; *ſayes in another place,* which records another paſſage then ſpoken, *Thou art a prieſt for ever, after the order of Melchiſedec.* The Holy Ghoſt brings in both theſe, and joyns them together, and brings that which was in the firſt as the Argument or Motive which God uſed to him to perſwade him, when he moved him to it: He that ſaid, *Thou art my Son*; ſayes, *Thou art a Prieſt* alſo, to ſhew the ground of Authority which he urgeth in it: He that was his Father, and ſo had power to appoint his Son his Calling, (as other Parents have) appointed him as his begotten Son thus to be a Prieſt: And therefore he tells him in the firſt Speech; *That he is his Son, and he begat him*; and therewithal woes him, that as he was his Son, and he his Father; and puts him in mind of all that mutual Love which was between them upon ſo high a relation; and ſo much the higher, by how much the thing communicated was greater, in that he was God by his begetting him; that therefore and thereupon he would take on him this ſo hard and harſh an undertaking. *He calls him indeed*, and ſpeaks (as if he meant not to be denyed) in the higheſt Language of a Father; and uſeth his whole intereſt in that; mentions the deepeſt obligation; and he notes out the time, it was on his Birth-day; *This day have I begotten thee*: As Parents often dedicate their Children, when firſt born to ſuch and ſuch a Calling, as *Hannah* did *Samuel* to the Prieſthood, ſo doth God his Son: Yea, he is yet more earneſt, he laid his expreſs command on him, *John* 10. 18. though the other mentions the moſt commanding argument and relation of all other, *viz. As he was his Son.* All Obedience as due on Chriſts ſide, and Authority on his Fathers, are ſpoken in ſuch a Word. Yea, and yet to ſhew more vehemency and earneſtneſs, he adds an Oath to it, *Heb.* 7. 21. *He ſwore he ſhould be a Prieſt*, and vvhen he hath done, records it. *It is written of me*, and that ἐν κεφαλίδι τοῦ βιβλίου, in the firſt Page, or beginning of the Book of his Decrees: Yea, and puts his Seal to it, *Him hath the Father ſealed*, *John* 6. 27. By all vvhich he precludes him from a refuſal, to prevent all ſuppoſition of denyal.

God the Father you ſee, hath done all that lyes in him, and yet no more than vvas neceſſarily required to this Work, as vvas in part ſaid before, and may be further obſerved out of the 10th Verſe of the 10th Chapter of the *Hebrews*; vvherein he ſayes, *We are ſanctified through his will, through the offering of the body of Chriſt*; having reference to that his Will of calling him, before expreſt in that 5th Chapter, vvithout vvhich Chriſts offering had not been ſatisfactory, or of force to ſanctifie us.

CHAP.

CHAP. VIII.

Chriſts Acceptance of the Terms which God the Father propounded to him for Mans Redemption. That his willingneſs in the undertaking proceeded not only from the Love he had for us, but from that which he did bear unto his Father, and his deſire to Obey him, and to perform his Will. That the Elect Redeemed by Chriſt were firſt God the Fathers, and by him given in Truſt and Charge to Chriſt to Save them.

NOW the next thing to be conſidered, is, how this motion takes with Chriſts Heart, which his Father makes, and what he ſayes to it; how he anſwers it again, and how willingly. And this is as neceſſary as the former; for beſides that it could not be forced on him: For *John* 5. 26. *The Father hath given him to have life in himſelf, and ſo to have power over his life.* John 10. 18. *I have power over my life, and none can take it from me:* Beſides that, if it came not of him freely, it had not been ſatisfactory: For *Satisfactio eſt redditio voluntaria*, it muſt be a voluntary payment; and as our Diſobedience was free, ſo muſt his Satisfaction be. Though he had at laſt yielded, yet if he ſticks at it, we are undone; if he makes but an objection. And is it not infinite Love he ſhould not? being he was the Party to undergo ſo much debaſement. How did the eldeſt Sons ſtomach riſe, when but the fat Calf was killed for the Prodigal? But the eldeſt, only begotten Son of God, muſt ſacrifice himſelf for Enemies, (not the ſacrificing of Worlds would ſerve, whereof he could have created enough) and yet not a thought did ariſe contrary to his Fathers Will; ſo his own words, in anſwer to the former call of his Father, do ſhew, *Lo, I come to do thy will oh God. Heb.* 10. 7. The Pſalmiſt, from whence the words are borrowed, hath it, *I delight to do thy will*: Pſal. 40. 8. *Lo I come,* (ſayes Chriſt) *I am as ready, as forward oh God, as thou to have me; not willing only but glad, I delight to do thy will.* As the Sun rejoyceth to run his race, ſo the Sun of Righteouſneſs to run his; for *he was anointed with the oyl of gladneſs above his fellows. Pſal.* 40. 7. He was as glad to do this Work, as ever he was to eat his Meat; *John* 4. 34. *Jeſus ſaith unto them, My meat is to do the will of him that ſent me, and to finiſh his work: With deſire* (ſaith he) *have I deſired it.* Luke 22. 15. *And he ſaid unto them, With deſire I have deſired to eat this paſſover with you before I ſuffer.* He longed as much, and was as much pained, as ever Woman with Child longed to be delivered, till this Work was accompliſht. *Luke* 12. 50. *But I have a baptiſm to be baptized with, and how am I ſtraitned till it be accompliſhed?*

It was well for us that his Father ſtruck thus ſtrongly in: For take the Buſineſs in it ſelf, you know how unwelcome it muſt needs be to Chriſt: *Father, if it be poſſible,* (ſayes he) *let it paſs*; yet becauſe 'twas his Fathers Will, he ſubmits, *Not my will, but thine be done. Mat.* 26. 39. As it was his Fathers Will he had no reluctancy, neither would ſimply all our cries or mediation have ever moved him, no more than Straws can move a Mountain, but that it was his Fathers Will, it was enough. For beſides that Reaſon for it, *John* 10. 30. *I and my Father are one,* (ſaith he) and ſo have one Will and agree in one, there is another thing in it moſt prevalent, ſeeing that his Father intreats him thus to do it. The Father reſolves to hear him in all things ; and ſhould not he then hearken to his Father, eſpecially when his Requeſt is made upon his Birth-day, (*This day have I begotten thee*) when all Requeſts are rendered more eaſie and facile to be granted ; as *Herod* on his, would give to the half of his Kingdom : What, and as he was his Father and he his Son, [*Thou art my Son*] this overcame him. *John* 10. 17, 18. *Though he had life in his own hand, yet* (ſayes he) *I lay it down becauſe my Father loves me.* Surely his Father being ſo earneſt in it, he would not deny him ; eſpecially when he added a command to it. This is the Reaſon he likewiſe gives, *John* 10. 18, 19. *I have power to lay down my life, and this command I have received of my Father.* It had ſtuck with him from the firſt, and he remembered it ſtill. His Father had Power (as other Fathers have to diſpoſe of the calling of their Sons) to diſpoſe of him ; and though he was ſo great a Son, equal to ſo great a Father, yet being a Son he is not exempted from Obedience. *Phil.* 2. 8. *And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs. Heb.* 5. 7, 8. *Who in the days of his fleſh, when he had offered up prayers and ſupplications, with ſtrong crying and tears, unto him that was able to ſave him from death, and was heard, in that he feared ; Though he were a Son, yet learned he obedience, by the things which he ſuffered :* And when his Father ſhall add an Oath to it alſo, (*that is an end of all controverſies between man and man, Heb.* 6. 8. much more between the Father and Son,) and laſt of all ſets his Seal to it. It muſt ſtand good, for his Seal ſtands ſure, 2 *Tim.* 2. 19. there is no breaking of it, and therefore all theſe made Chriſt fully willing.

And this is therefore to be in a more eſpecial manner taken notice of; that we may conſider for whoſe ſake principally Chriſt did dye, and undertake it, and thus ſee whom ſo much we are beholden to. Though Chriſt did it out of Love to us, yet chiefly for his Fathers Entreaty and Command, and out of Love to him : So Chriſt ſayes, *John* 14. 31. *That the world may know that I love the Father, and that as he gave commandment, ſo I do.* He ſpake this when he was to go to ſuffer, (For ſaith he) *Ariſe, let us go hence.*

In the ſixth place, as his Father recommended the Buſineſs to him, ſo alſo he gave eſpecial recommendation of the Perſons for whom he would have all this done ; for he gave thoſe of the Sons of Men unto Chriſt, whom he would have Reconciled, and this with a charge to bring them to Salvation.

Hence Chriſt when he was to offer up himſelf, he commits and commends them at his Death again to his Father, and to his Love, upon this great ground and motive, that he himſelf gave them firſt to him ; alledging that he himſelf came to have a ſhare in them, by his gift and commendation ; *John* 17. 6. *Thine they were, and thou gaveſt them me.* A ſtrange gift it vvas vvhich he muſt yet pay for, and muſt coſt more than they vvere worth, and yet he takes them as a gift and favour from his Father ; which alſo when he had bought, he likewiſe begged at his Fathers hands, in *John* 17. 20, 21, 24.

And obſerve, that they were firſt his Fathers ; firſt thine and then mine by thy gift ; and this was not a late or new acquired propriety of Gods in them, but an antient one, which Chriſt puts him in mind of, *thine they were :* So that as the Father gave him his Work he was to do, *Verſe* 4. ſo he gave to him the Perſons for whom he ſhould do it ; *Ver.* 6. ſo as both things and perſons ; *All things whatſoever thou haſt given me, are of thee* : *Ver.* 7. As he doeth nothing of himſelf, but what he ſees the Father do ; ſo as Mediator (and though Mediator) he ſaves not a Man but whom his Father did give him, nor puts a Name in more than were in his Fathers Bill. *John* 6. 37, 38. *I came not to do mine own will, but the will of him that ſent me* : And this is ſpoken in relation, not to the Buſineſs only he was to do, but of the Perſons alſo that were to be Reconciled : For it follows, *Verſe* 39. *This is his will, that of all which he hath given me, I ſhould loſe none :* And they are not ſaid to be then given to Chriſt only when they are called and begin to believe, but before, even from everlaſting ; (of which tranſaction we now ſpeak,)

ſpeak) for *John* 6. 37. *All the Father giveth me, ſhall come to me*; therefore they are not then ſaid firſt to be given when they came but before

And hence by reaſon of his Fathers giving of them to him, he calls them his Sheep, and that before they are called, which as yet were not of the fold, but which were yet to bring in: *John* 10 16. *And other ſheep I have which are not of this fold: them alſo I muſt bring, and they ſhall hear my voice; and there ſhall be one fold, and one ſhepherd.* Yea, and he calls himſelf ſuch a Shepherd, whoſe own the Sheep are; *John* 16. 2, 3, 4. *They ſhall put you out of the ſynagogues: yea, the time cometh, that whoſoever killeth you will think that he doeth God ſervice. And theſe things will they do unto you, becauſe they have not known the Father, nor me. But theſe things have I told you, that when the time ſhall come, ye may remember that I told you of them. And theſe things I ſaid not unto you at the beginning, becauſe I was with you.* Ver. 11, 12. *Of judgment, becauſe the prince of this world is judged. I have yet many things to ſay unto you, but ye cannot bear them now.* He was owner of them (as all Shepherds are not) and delighteth to uſe a phraſe of propriety. His own Sheep they are; how his own? but by Gift from his Father, and by ſpecial Love and Care of his own, and their Names he knows. *Joqn* 10. 14. *I am the good ſhepherd, and know my ſheep, and am known of mine.* As God by Name is ſaid to know who are his; and therefore their Names are ſaid to be written in the Lambs Book as well as in his Fathers, *Rev.* 13. 18. *Here is wiſdom. Let him that hath underſtanding count the number of the beaſt; for it is the number of a man; and his number is ſix hundred threeſcore and ſix*; yea, they are written in his Heart: And as the High Prieſt had the Names of all the Tribes written on his Breaſt-plate, ſo had Chriſt, the Names of all his written in his Heart, by a Pen of a Adamant, by the Will of his Father, written with ever-living and everlaſting Love; ſo as the Letters can never be vvorn out.

And as he gave them to be his, ſo alſo with a ſpecial charge to bring them to Salvation, to loſe not one of his tale and number. *John* 6. 38, 39. *This is my Fathers will, who ſent me,* (ſayes Chriſt) *for which I came down from heaven, that of all that he hath given me, I ſhould loſe nothing.* As *Laban* required his tale of *Jacob*, ſo doth God of Chriſt. When he ſent him he gave him that Charge, *This is the will of him that ſent me.* I come with this Errand, Charge and Meſſage, which therefore Chriſt had ſtill in his eye; yea and looks at it, as a Duty enjoyned him, *Them I muſt bring*, ſayes he; *John* 10. 16. which hath relation to that Command laid on him.

And as *Judah* became a Surety to *Jacob* his Father for his younger Brother *Benjamin*, to bring him ſafe to him out of *Egypt*, *Gen.* 43. 9. *I will be a ſurety for him, and if I bring him not unto thee and ſet him not before thee, let me bear the blame for ever*, ſo did Chriſt for his younger Brethren, whom God, through him as their Captain and chief Leader, would bring to Glory: *Heb.* 2. 10, 11. *For it became him, for whom are all things, and by whom are all things, in bringing many ſons unto glory, to make the captain of their ſalvation perfect through ſufferings. For both he that ſanctifieth, and they who are ſanctified, are all of one: for which cauſe he is not aſhamed to call them brethren.* Who therefore had the charge of conducting them, and to that end he took Fleſh, and in regard to it, gives an account to his Father of them; *Behold I and the children which God hath given me.* And you may obſerve how careful he was in this his account, and how punctual in it: *John* 17. 12. *Thoſe thou gaveſt me I have kept, and none of them is loſt, but the ſon of perdition.* He is exact in his account, as appears in that he gives a Reaſon for him that was loſt, that he was a *Son of Perdition*, and ſo excuſeth it; and to this end God alſo gave him, as he was Mediator, power over all Fleſh, that he might be enabled to give Eternal Life to thoſe God gave him. *John* 17. 3. *And this is life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.*

CHAP. IX.

That upon Chriſts Accepting this Agreement, God the Father to Reward him, engages to beſtow all the Bleſſings which he ſhould Purchaſe to thoſe Redeemed by him. That all theſe Bleſſings of Grace, and Eternal Life, were promiſed to us in Chriſt from all Eternity.

CHRIST thus willingly undertaking to dye, and to fulfil his Fathers Will, his Father to gratifie him enters into a Covenant with him, and binds himſelf to him to beſtow the worth and value of all his Obedience in all Spiritual Bleſſings (both of Grace and Glory, which that his Death ſhould purchaſe) to thoſe whom he had given him, and that he and his Children ſhould have it out in everlaſting revenues of Grace and Glory. As Chriſt undertook to God, ſo God undertakes to Chriſt again, to juſtifie, adopt and forgive, ſanctifie and glorifie thoſe he gives him. All the Bleſſings his Love intended, Chriſt was to purchaſe them; and all the Bleſſings Chriſts Death did purchaſe, he promiſeth Chriſt to beſtow on thoſe whom he purchaſed them for, ſo as his labour ſhould not be in vain.

This you may obſerve out of many places; as in general, *Iſa.* 53. 10, 11, 12. *Yet it pleaſed the Lord to bruiſe him, he hath put him to grief: when thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand. He ſhall ſee of the travel of his ſoul, and ſhall be ſatisfied, by his knowledge ſhall my righteous ſervant juſtifie many: for he ſhall bear their iniquities. Therefore will I divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong: becauſe he hath poured out his ſoul unto death: and he was numbred with the tranſgreſſours, and he bare the ſin of many, and made interceſſion for the tranſgreſſours,* where God makes a promiſe unto Chriſt that *he ſhould ſee his ſeed, and ſee the travel of his ſoul, and ſhould be ſatisfied; for my righteous ſervant ſhall juſtifie many,* and this becauſe he underwent ſo much Sorrow and Grief ſo willingly, as it is in the former part of the Chapter, and the joy of this was it, that made him undergo it ſo willingly; *Heb.* 12. 2. *Looking unto Jeſus the author and finiſher of our faith; who for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God*: And that his joy was this, *That he ſhould prolong his days,* and though he dyed in the travel, yet ſhould *ſee the travel of his Soul.* As though a Woman be in great pains, yet her joy is, that a Man-child is brought forth into the World; and ſo it was with Chriſt, his joy is, that many Children ſhould be brought to Glory, and by this he ſhould be ſatisfied; namely, *That many ſhould be juſtified by him,* as it follows there, (for nothing elſe will ſatisfie Chriſt) *and that he ſhould divide the ſpoil with the ſtrong; becauſe he poured out his ſoul to death: Ver.* 12. That is, he triumphed over Hell and Death, and by the Conqueſt ſpoiled Principalities and Powers, and obtained Heaven and Everlaſting Righteouſneſs, by which himſelf is not of himſelf made the richer; God therefore allowes him to divide it, and give it away to others. And God conſidered alſo, how that in this Work he was his Servant, *My righteous ſervant* (ſayes he) *ſhall juſtifie many.* He was his Servant, and did his Buſineſs in it, and ſhould he have no Wages, nor Rewards? Yes he ſhould, and the only Reward he ſeeks for, is the Salvation and Juſtification of his Elect, and of thoſe whom God hath given him: And therefore we find this very Covenant bargain-wiſe ſtruck up; and by way of a moſt elegant Dialogue expreſſed to us *Iſa.* 49.

which Chapter is, as I may call it, the Draught of the Covenant, or Deed of Gift, betwixt Chriſt and his Father for us; wherein Chriſt firſt begins, and ſhews his Commiſſion as the ground of the Treaty between them; intimating unto his Father, that he had called him to this great Work, *Ver.* 1. *Liſten, O iſles, unto me, and hearken ye people from far, The Lord hath called me from the womb, from the bowels of my mother hath he made mention of my name:* And fitted him for it, *Ver.* 2. *And he hath made my mouth like a ſharp ſword, in the ſhadow of his hand hath he hid me, and made me a poliſhed ſhaft, in his quiver hath he hid me.* He therefore expects what Fruit and Reward he ſhould have of all his Sufferings.

His Father offers (as it were) low at firſt, and mentioneth but *Iſrael* only as his Portion; *Thou art my ſervant, oh Iſrael, in whom I will be glorified. Ver.* 3. Then he as thinking them too ſmall an Inheritance, too ſmall a Purchaſe for that great Price, foreſeeing the hardneſs of their Hearts, and how few of them would come in, not worth his coming into the World for; ſo that if the gleanings of them were all, he ſayes, *He ſhould labour in vain, and ſpend his ſtrength for nought*: *Ver.* 4. Though however he ſatisfies himſelf with this, *My work is with thee, O Lord,* &c. Namely, that his main end of undertaking it was for his Fathers ſake, and in Obedience unto him.

God therefore anſwers him again, and enlargeth and ſtretcheth his Covenant further with him; (ſayes he) *It is a light thing that thou ſhouldſt be my ſervant, to raiſe up the tribes of Iſrael,* &c. *I will give thee for a light to the Gentiles, that thou mayeſt be my ſalvation to the ends of the earth, Ver.* 6. And *Ver.* 8. I *will give thee for a covenant to the people,* &c. God you ſee makes this Covenant with him, to ſave both *Jewes* and *Gentiles,* as the Reward of his Death.

And this Compact you have alſo expreſt; *Pſal.* 2. 7, 8. where after he had called him to this Office, (which there he calls the Decree, I *will declare the decree, Thou art my ſon, this day have* I *begotten thee*) he ſubjoyns this Covenant made upon it, *Ask of me and* I *ſhall give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion.* And this was ſhadowed out by that famous Covenant made with *David* for his Seed, for an Eternal Kingdom; *Pſal.* 89. 4, 5. *Thy ſeed will* I *eſtabliſh for ever, and build up thy throne to all generations. Selah. And the heavens ſhall praiſe thy wonders, O Lord: thy faithfulneſs alſo in the congregation of the ſaints:* And *Ver.* 28, 29. *My mercy will* I *keep for him for evermore, and my covenant ſhall ſtand faſt with him. His ſeed alſo will* I *make to endure for ever, and his throne as the days of heaven*: Which Covenant was made with *David,* as a Type of Chriſt, and is to be meant as ſpoken of Chriſt; and that Covenant too made by God with him for his Spiritual Seed. That Covenant is called the ſure Mercies of *David,* and is applyed to Chriſt as that Spiritual *David*; *Acts* 13. 34, 35, 36, 37. *And as concerning that he raiſed him up from the dead, now no more to return to corruption, he ſaid on this wiſe, I will give you the ſure mercies of David. Wherefore he ſaith alſo in another pſalm, Thou ſhalt not ſuffer thine holy One to ſee corruption. For David after he had ſerved his own generation by the will of God, fell on ſleep, and was laid unto his fathers, and ſaw corruption: But he whom God raiſed again, ſaw no corruption*: Who therefore is called *David,* as here and elſewhere; and that Oath God made to *David,* ſhewed the everlaſting Oath and Covenant made to Chriſt for his Seed. *Pſal.* 132. 10, 11. *For thy ſervant Davids ſake, turn not away the face of thine anointed. The Lord hath ſworn in truth unto David, he will not turn from it, Of the fruit of thy body will I ſet upon thy throne.*

And hence further to confirm this, we find *Titus* 1. 2. *That eternal life is promiſed afore the world began*; which is to be underſtood in relation to this Covenant. A Promiſe then was made; that is, an expreſſion of an engagement, which is more than a Purpoſe, for a Promiſe is an expreſſion of a Purpoſe; and to whom can this be underſtood to be made ſo long afore, but to our Head Chriſt, and we were then lookt at by God, only as in him;

to whom therefore for us he promiſed to give Eternal Life, as the Fruit of his Death. This very Covenant therefore, that God ſtruck with Chriſt for us, this was the Promiſe meant; which was, That as he ſhould dye, ſo he would as certainly beſtow the Fruit and Revenue of his Death in Glory on thoſe he gave to him.

So as though God had never expreſſed any Promiſe unto us, yet having made it to Chriſt for us, he would have performed it; therefore he adds, God that cannot lye hath made this Promiſe; and further ſayes, That as before all Worlds he made this Promiſe and Covenant with Chriſt, ſo in due time he hath further manifeſted this his Word by Preaching, *&c.* All the Promiſes that now are revealed, are but the manifeſtation of that grand Promiſe; but Copies as it were of that which was made to Chriſt, in whoſe Breaſt the Original of our Records are kept, and the application of thoſe Promiſes to us, is but the writing out the Counter-pane of what was done in Heaven. As all Promiſes are made in him, ſo all Promiſes were firſt made to him, and to us as one with him: Therefore ſayes the Apoſtle, *Not to ſeeds as of many, but to ſeed, as of one which is Chriſt*; *Gal.* 2. 16. who in our Name, and for us took a Deed of Gift from God the Father, for all Bleſſings we are to enjoy, before the World was: And therefore alſo 2 *Tim.* 1. 9. *Who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace which was given us in Chriſt Jeſus, before the world began.* There is Grace (ſpoken of) as given us in Chriſt ere the World began; which place explains the former; for as the former ſayes it was promiſed, ſo this, that Grace was given us, and as then promiſed to Chriſt for us, ſo then alſo given us in Chriſt, God looking on us as one with Chriſt: Which Promiſe is made upon that his Promiſe to his Father, *To give himſelf for us.* The ſumme of all is; His Father promiſeth to him to give all Spiritual Bleſſings in him, and then makes a Deed of Gift to him for our good and uſe; even as Goods may be given to, and by a Feoffe in truſt for one that is yet not born. And ſo our Life is ſaid *to be hid with Chriſt in God*; and ſo it was from everlaſting there laid up, by God with Chriſt.

And hence alſo we find that all Bleſſings which God in time beſtows, are ſaid to be given in Chriſt, ere they are actually to us. So *Eph.* 1. 3. *God hath bleſſed us with all ſpiritual bleſſings in Chriſt.* So his Purpoſe of ſaving us, is ſaid to be purpoſed in Jeſus Chriſt: *Eph.* 3. 10, 11. *To the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wiſdom of God, according to the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord*: So to be Reconciled in Chriſt here in the Text: So ſpeaking of our Redemption, he ſayes, *which is in Chriſt Jeſus. Rom.* 3. 24. *Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt.* So all Grace is ſaid to be given in Chriſt, 2 *Tim.* 1. 9. before the World was. So 2 *Tim.* 1. 1. *Paul an apoſtle of Jeſus Chriſt by the will of God, according to the promiſe of life, which is in Chriſt Jeſus.* The Promiſe of Life is ſaid to be in Jeſus Chriſt: Now the Phraſe notes out a tranſaction, an endowment of all theſe on us, not firſt immediately in our ſelves, but in Chriſt for us, and on us in him.

Vide *Athan. ora.* 3. *cont. Arianos.*

Hence likewiſe in Scripture we read of Promiſes, not only Conditional, That *he that believes and repents ſhall be ſaved*; but alſo Abſolute; as that in *Jeremiah, This is my covenant to give them a new heart, and a new ſpirit, and they ſhall walk in my commandments, Jer.* 31. 33. wherein he undertakes to fulfil the Conditions themſelves, and that Covenant muſt needs be made with Chriſt firſt and mediately for us, (and he only knows for whom it is made) even for thoſe his Father gave him.

CHAP. X.

What is the Reaſon that though we receive all theſe Bleſſings by Chriſt, and on the account of his Merits, yet they are ſaid to be given to us of pure Grace.

AND upon this Covenant made with Chriſt, and Compact between God and him for us, comes it, That all things we have by Chriſt, though purchaſed by him, are yet ſaid to be by Grace as well as by Chriſts Merits, becauſe they are beſtowed by a Compact with Chriſt; by vertue of which Compact his Merits are accepted for us: So that though Chriſt layed down a Price worth all the Grace and Glory we ſhall have, yet that it ſhould be accepted for us, and all that Grace beſtowed on us, comes from this Compact and Covenant made by God with Chriſt, to accept it for us; and the acceptation of it for us, depends as much on that Covenant made with Chriſt as on his Merits: Therefore *Heb.* 10. 10. our Sanctification and Salvation is aſcribed as much to Gods Will and Covenant with Chriſt, (of which he ſpake *Ver.* 7.) as to Chriſts offering himſelf; for he ſayes, *By which will we are ſanctified, through the offering of the body of Chriſt*: And therefore, as it is ſaid that Chriſt dyed, ſo alſo it is God that juſtifies: *Rom.* 8. 33. *Who ſhall lay any thing to the charge of Gods elect? It is God that juſtifieth*: Juſtifies freely by his Grace: *Rom.* 3. 24. *Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt.* Though Chriſt hath laid down a ſufficient Price, and equal to the guilt of our Sins, yet that God juſtifies us for it, is an Act of Grace: Why, becauſe the acceptation of it for us was out of Covenant; and therefore our *Divines* ſay againſt the *Jeſuits*, that his Merits are Merits *ex Compacto*, and not which abſolutely could oblige God to us: Though they be equal to our demerits by Sin, yet it is only that relation they had to this Covenant made with Chriſt, which gave acceptation to them for us.

And the Reaſon is; becauſe to ſatisfie for another, eſpecially in Corporal Puniſhments, requires the compact and willingneſs of the Party to be ſatisfied, to accept it for him that ſhould elſe undergo it. Let the Satisfaction be never ſo equivalent to the Wrong, yet without a Covenant of the Party to be ſatisfied, it may be refuſed: Therefore Umpires uſe to bind the Parties in Bond to ſtand to their Word; *Quando aliud offertur quam eſt in obligatione, ſatisfactio eſt recuſabilis*, ſay the School-men. So though *Ahab* offered *Naboth* as good a Vineyard as his own, yet he might refuſe it, as he did. This Covenant therefore which God made with Chriſt, to beſtow all the Merits of his Obedience on us, which he called him unto, is the main foundation of all our Happineſs. As it obliged and engaged God firmly to us in Chriſt, ſo it makes all that Chriſt purchaſed to be of Grace. Though he paid an equivalent Price to what we ſhould have done, and much more, yet it is accepted for us out of a Covenant of Grace: And therefore in *Rom.* 5. 17. though the Apoſtle ſhews and proves, that there is more Merit in Chriſts Obedience to juſtifie, than in *Adams* Sin to condemn; yet the imputing of it to us, he calls *aboundance of Grace, and the gift of Righteouſneſs.* Though it was an abounding Righteouſneſs, yet there was an abounding of Grace to accept it for us, and it is derived by way of Gift.

And the ground of all is, becauſe of this Covenant made by God with Chriſt for us, upon which the acceptation of all depends.

CHAP. XI.

That upon the concluſion of this Agreement or Covenant of Redemption, there was the greateſt Joy in Heaven. The Divine Perſons exulting in the delightful Thoughts, that ſo many wretched Loſt Creatures ſhould be effectually Saved.

AND now our Reconciliation being brought to this bleſſed iſſue by God the Father and his Son, their greateſt Delights have been taken up with it, ever ſince; ſo as never in like manner with any thing elſe. There was never ſuch Joy in Heaven, as upon this happy Concluſion and Agreement. The whole *Trinity* rejoyced in it, (which is the laſt thing, and the *Coronis* of this Diſcourſe) they not only never repented of what they had reſolved upon, *he ſwore and would not repent*; *Heb.* 7. 21. But further, their chiefeſt delights were taken up with this, more than in all their Works, *ad extra.* Gods Heart was never taken ſo much with any thing he was able to effect; ſo as the thoughts of this Buſineſs, ever ſince it was thus reſolved on, became matter of greateſt delight unto them.

This you may ſee, *Prov.* 8. 30, 31. *Then I was by him, as one brought up with him: and I was daily his delight, rejoycing always before him: Rejoycing in the habitable part of his earth, and my delights were with the ſons of men.* Where you have that curious Queſtion in part reſolved; *What God did before the World was made? How that Eternity was run out, and what the thoughts and delights of the great God moſt ran on?* You have it reſolved by one that knew his Mind, and was of his Councel, the *Mighty Counſellor*, as being the Wiſdom of his Father, as he is there ſtiled, that was before God made the World; *Prov.* 8. 22, 23. *The Lord poſſeſſed me in the beginning of his way, before his works of old. I was ſet up from everlaſting, from the beginning or ever the earth was. Then was I* (ſayes he) *Ver.* 30. *all the while by him*; that came out of his Boſom, *John* 1. 18. and who therefore compares himſelf in this *Prov.* 8. to a Child brought up by the Parent, *ſo was I* (ſayes he) *brought up with him.* And what did they together? Two things.

1. They delighted one with and in another; the Father that he was able to beget ſuch a Son like him, and of equal ſubſtance with himſelf; *I was daily his delight, and he mine, rejoycing alwayes before him:* And this was, and would have been delight enough to them, though no Creature had ever been made.

2. But *Secondly*, next to that, what did they delight in moſt? It follows, *Rejoycing in the habitable parts of his earth, and my delight was with the ſons of men.* And obſerve it, That next to thoſe Internal, Eſſential and Perſonal delights each in other, the greateſt and deareſt unto thoſe two Divine Perſons were their delights *in the ſons of men*, of all Gods Works *ad extra*, in theſe they moſt took pleaſure.

Now what is it, concerning them, ſhould afford God and Chriſt ſuch thoughts ſo long aforehand; but this plot concerning them of Reconciling them again? For to look and foreſee them all at one clap, turn'd Rebels againſt him, and view them muſtering together in troops againſt him; This could miniſter none but ſad and diſconſolate thoughts, and it pained him at the Heart to think of it: *Gen.* 6. 5, 6. *And God ſaw that the wickedneſs*

edneſs of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. What was it delighted him then? Men delight only in their Friends not Enemies; Was it in them then as they were at firſt Created in a ſtate of Friendſhip, that God was pleaſed? No then there were but a couple to delight in; but this delight is ſaid to be *in the Sons of Men*, all the Earth over, *in the habitable parts of the earth*; which implies, he had ſome in all parts inhabited, who were the deſire and *delight of his eyes*: And beſides, that firſt Friendſhip, was not worth the thinking of, it laſted ſo little while, and ended in ſo great and general a breach. Theſe delights then were moſt in this, to think that he ſhould win to him, and gain the love of theſe accurſed Rebels, whom he himſelf loved ſo dearly, and that he ſhould ſhew that his Love, by an unheard of way, that ſhould amaze Angels and Men, to take away their Sins, and Reconcile them to himſelf again by the Incarnation, and Death of his Son; and tye them to him by an everlaſting knot, which their Sins ſhould not untye again, nor ſeparate from that his Love. This took up his delights in the Plural; he delighted to think of it again and again; his double delights (as ſome Paraphraſe it) were in this, inſomuch as he glads himſelf with the continual thoughts of it again and again: Which may appear by another Scripture added unto this, which tells us how his thoughts did run upon this ſo dear a Deſign to him (ſpeaking after the manner of men) above all elſe, and that they were taken up with it; as it uſeth to be with us, when we are deeply affected with any thing. So *Pſal.* 40. 5. *Many* (ſayes he) *are the wonderful works that thou haſt done, and thy thoughts to us ward cannot be reckoned.* His Mind hath ran on them from everlaſting, that his thoughts cannot be numbred. There are many Works of Wonder which he hath done for us, which hath exerciſed theſe his thoughts towards us, but above all in this we have been ſpeaking of; therefore he paſſeth by all other Works, and mentions this very Tranſaction, and Calling of, and Covenant with his Son, which we have all this while been ſpeaking of, as that wherein theſe his thoughts have been moſt ſpent and exerciſed with delight. So *Ver.* 6. 7, 8. *Sacrifice and offering thou didſt not deſire, mine ears haſt thou opened, burnt-offering and ſin-offering haſt thou not required. Then ſaid I, Lo I come, in the volume of the book, it is written of me; I delight to do thy will, O my God: yea thy law is within my heart.*

And by all this you ſee that our Salvation was in ſure hands, even afore the World was; for God and Chriſt had engaged themſelves by Covenant each to other for us, the one to dye, the other to accept it for us.

And though Chriſt was yet to come and dye; yea, and though there were not one word of Promiſe written that was made to us, expreſſing Gods Mind, yet this everlaſting Obligation made all ſure, that it ſhould be done.

So as had I no other News to tell you, and could but ſecretly aſſure you of theſe paſſages from everlaſting, they might be enough to perſwade and over-perſwade you to come in, for Mercy and Grace with him; but much more when it ſhall be further told you, what Chriſt hath done to the accompliſhment of all this, and what fulneſs was in him for it, which makes up the Second Part of this Glorious Story.

OF

OF CHRIST THE MEDIATOR.

BOOK II.

The ſole, and peculiar Fitneſs of Chriſt's Perſon for the Work of Redemption.

HEB. ii. 16, 17.

For verily he took not on him the nature of angels; but he took on him the ſeed of Abraham.

Ver. 17. *Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high prieſt, in things pertaining to God, to make reconciliation for the ſins of the people.*

CHAP. I.

The Fitneſs of Chriſts Perſon for the Work of a Mediator, hath a great Influence to make it Succeſsful and Proſperous.

IN the Firſt Chapter the Apoſtle ſhewed that our Mediator was God, and the Son of God: In this Second he ſhews that he is Man alſo; and a Man made of the ſame lump with other Men, and Fleſh and Blood as well as we. And he knitts up all with this, *That thus it behoved him to be, that he might be a Prieſt to reconcile us to the Father.* That therefore which theſe Two Chapters drive at, is to ſhew the Perſonal Fitneſs in all Relations and Reſpects that was in Chriſt for the Work of Mediation between God and us. A Point therefore to be inſiſted on, becauſe it is the drift of theſe Two whole Chapters, and is indeed the Foundation of all that follows, concerning his Offices and Works: Which therefore he mentions not here only, but had intimated it before, in ver. 10. To which we may add, that in Heb. 7. 26. *For ſuch an high prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens.*

heavens. So that his ſingular fitneſs for this Work is a thing that the Scriptures would have us to take ſpecial Notice of, and which God aimed at in chooſing him unto it:

For,

Firſt, (In general to give a Reaſon or two of it:) Fitneſs in the Perſon that goes about a matter of Reconciliation, is more behoveful and available to further it, than all the means and ſatisfaction beſides that can be made. For Reconciliation is a matter of Friendſhip, and therefore is to be wrought in a friendly way; And a word from a Fit Perſon will oft times more prevail to effect it, than a great Ranſom from, and much entreaty by another. *How forcible are right words* (as *Job* ſaies)? Fit words, rightly placed and ordered; but eſpecially when from a Fit Perſon: The Perſon adds Grace and Acceptation to them.

Secondly, In reconciling us God likewiſe had a ſpecial regard to this; He aimed not only to have ſatisfaction made to his Juſtice, and ſo to be ſure to have an equivalent Ranſom; but that he might be fully pleaſed He would have it carried on in the moſt pleaſing and ſuitable way that might be, that ſo his Mind might receive full content in it, and that his Love might reſt in it with delight; and that his Wiſdom alſo might infinitely pleaſe it ſelf in the ſweet Harmony, the Concent, and the fit Accommodations of all things in it; to ſee all aptly meet and accord for the making of his Covenant, as it might be ſure, ſo ordered in all things (as the Phraſe is, 2 *Sam.* 23. 5.) But above all, That this confluence of Fitneſs ſhould be eſpecially in the Perſon that was to perform it; one that ſhould be moſt pleaſing to himſelf, and moſt fit for the buſineſs; even ſo fit, as none fitter. Thus the Apoſtle in the Text giving the Reaſon why God *made him the Captain of our Salvation, and appointed him to ſuffer*: *It became him* (ſaies he) *for whom and by whom are all things in bringing many Sons to glory, to make the Captain of their Salvation perfect through ſufferings*: That is; Seeing this Work of Redemption was the grand Plot and Maſter-piece of him who is both the *Efficient*, and *End of all things*, and that the *bringing of many Sons to glory* was of his Works and ends the Maſter-piece; it *became him* therefore to take ſuch a courſe to do it, as was worthy of him, and as might moſt of all and beſt of all ſuit with all his ends, and with that work which contains all his other works eminently in it. And therefore it was meet for him to make choice of the fitteſt Perſon that could be found in Heaven or Earth to be his *Captain*, and to make him in ſaving us, as perfect as was poſſible, as full and compleat a Saviour in his Perſon and in his Works as could be. And that nothing might be wanting in him which might be thought fit for him who was our Saviour, to perform; he was to ſuffer the utmoſt of ſufferings, rather than he ſhould not be a full, perfect, and complete Saviour: *God made him perfect through ſufferings*: For (as Chriſt tells his Diſciples, *Luke* 24. 4.) *It behoved him thus to ſuffer*: And it was his Speech to *John*, *Matth.* 3. 15. *Thus it becomes us to fulfil all righteouſneſs.* And ſurely, that God, who did all things elſe in a due proportion, in Weight and Meaſure; and this, in his works of an inferiour Kind and Mould, the works of Creation; (wherein we yet ſee, he hath artificially ſuited one thing to another) will much more in this Tranſcendent Work of Redemption cauſe the greateſt Harmony to meet in the Plot and Contrival of it.

And ſo I come to the Point delivered, namely,

That there is a Fulneſs of Fitneſs in the Perſon of Chriſt for this great work of Reconciliation between Us and God.

Firſt, I ſay, [*In the Perſon of Chriſt.*] For although in the works of his Mediation there may a great correſpondent fitneſs be obſerved, and a harmonious proportion both in relation to the benefits they are to procure for us, and between themſelves, (as was before obſerved,) yet we muſt now in this Head-bound our ſelves only to the fitneſs in his Perſon ; and therein alſo carefully ſever ſuch Conſiderations as tend to diſcover his fulneſs of Abilities for this work ; many of which are apt to fall under this Head : Which notwithſtanding we will keep as immixt as we can from theſe which argue his Fitneſs, and reſerve thoſe other for a ſecond Head.

Secondly, There is not only [*a Fitneſs*] but a [*Fullneſs of Fitneſs* ;] So that ſuppoſe others beſides him had been able, yet none ſo fit, or in whom there is an Univerſal concurrency both of Fitneſſes and Abilities. And therefore he is deſigned out for this work with an Emphaſis, *Col.* 1. 20. *And (having made peace through the blood of his croſs) by him to reconcile all things unto himſelf, by him, I ſay, whether they be things in earth, or things in heaven.* [*By him, by him, (I ſay)* ;] And ſo [*in him*] is with the like Emphaſis repeated, as denoting him to be eminently fit above all others, in *Eph.* 1. 10. *That in the diſpenſation of the fulneſs of times, he might gather together in one all things in Chriſt, both which are in heaven, and which are on earth, even in him.*

This premiſed, we will proceed by degrees ; and we ſhall find, that there was nothing in his Perſon but what fitted him for this Work.

I. Conſider what he was, before he took our Nature; what this [*He*] was, mentioned in the 16. *ver.* [*He took,* &c.] For he was a Perſon of himſelf e're he took our Nature. And this refers to the Firſt Chapter, where the Apoſtle ſhews, that he was God, and the Son of God, *Heb.* 1. 3, 5. *Who being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high* : ver. 5. *For unto which of the angels ſaid he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he ſhall be to me a Son?* And thus it behoved him to be, that was our Prieſt :

1. It behoved him to be God. It was not fit that any meer Creature ſhould have the Honour to be the Mediator and Reconciler. Could we ſuppoſe that a Creature had been able to have performed it, yet it had been no way fit. The Honour of this Place and Office was too Tranſcendent for any meer Creature; and nothing is more unſeemly and uncomely than an Office of Dignity and Honour miſplaced (as *Solomon* tells us :) And this Crown of Honour would not have fitted and ſat well on any Creatures Head. An *Honour* I call this Office, and that, the moſt Tranſcendent ; for, to be a *Prieſt*, was *to be taken out*, and ſeparated *from*, and above *other Men*, to *draw nigh to God* for them : *Heb.* 5. 1. *For every high prieſt taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and ſacrifices for ſins.* And therefore it is ſuch *an honour* (ſaies he at the 4th. ver.) *as no man takes to himſelf, but he that is called of God, as was Aaron.* And yet what was the High Prieſthood of *Aaron* in compariſon with this ; a *meer Shadow* ; not ſo much as an *Image* of it, as is ſaid of the Types of the Law, *Heb.* 10. 1. *For the Law having a ſhadow of good things to come, and not the very image of the things, can never with thoſe ſacrifices which they offered year by year continually, make the comers thereunto perfect.* It was but as the Office of a King at Arms in compariſon of a real King indeed. And therefore this Prieſthood to offer real ſatisfaction is accounted ſuch a *Glory*, as Chriſt himſelf, (though full of all Infinite Perfections, and in whom *the fullneſs of the Godhead dwells*) *took not upon him till he was called* ; as chap. 5. ver. 5. *So alſo Chriſt glorified not himſelf, to be made an high prieſt ; but he that ſaid unto him, Thou art my Son, this day have I begotten thee.* The Phraſe uſed is, *That he glorified not himſelf to be made an high prieſt*, &c. It is not an *Honourable* Office only this (by which Phraſe *Aarons* is expreſſed to us :) But it is *glorious* : He being to be not an *High Prieſt* only, but to be *a great High Prieſt* : Chap. 4 14. *Seeing then that we have a great high prieſt, that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt our profeſſion.* Yea, it is

ſo glorious as is fit for none but the King of Glory, who is the only Wiſe God. Which therefore as it is ſo glorious, as Chriſt till called unto it, *takes it not* on him; ſo it is ſo Tranſcendent a Glory, as God will not beſtow it on, or call any to it but him who is God. *My glory* (ſaies God) *I will not give unto another*; *Iſa.* 42. 8. And this Office he accounts part of it. Read the words going before, (and which occaſioned that Speech) and you ſhall find, that they are ſpoken of the beſtowing this Office upon Chriſt, and the glorifying him by calling him to it, ver. 6, 7. *I the Lord have called thee, and will give thee for a Covenant*, &c. And then follows, *My glory will I not give unto another.* As God will not give his Praiſe and Worſhip to Graven Images; (as in the words following) ſo nor this Glory to any Creature, not to any other but to one who is God equal with himſelf. And conſider but that one main end and conſequent of his Mediation, there expreſſed, That he was to be made a Covenant for the People; that is, the Founder and Striker up, and Mediator of a New Covenant for us, (as he is called, *Heb.* 9. 15.) Yea a Surety, (not only of a New Covenant, (when an Old one is made void) but) of a *better Covenant* (as he is called, *Heb.* 7. 22.) *eſtabliſhed upon better promiſes,* (as it is, *Heb.* 8. 6.) a better Covenant than the Angels ſtand under, who yet are the moſt glorious of all the Creatures: And *therefore he hath obtained* (ſaies the Text there) *a more excellent miniſtry, by how much he is the Mediator of a better Covenant*: Not brought into a better Covenant, or made under a better Covenant (which is our happineſs) but the Maker of that better Covenant it ſelf, yea ſo as to be made that Covenant; and it will be evident that it was not fit for any meer Creature to undertake ſo great an Office.

CHAP.

CHAP. II.

That it was neceſſary for our Mediator to be God. He could not otherwiſe have been preſent at the making of the Eternal Covenant of Redemption: None but God could have the Power to beſtow ſuch great Bleſſings as are thoſe of the Covenant: None but God could be the Object of our Truſt, Faith, and Hope, and Obedience. None but God could be ſufficiently able to ſuccour us at all times.

THAT Chriſt the Son of God was the only fit Perſon to be the Mediator, will appear plainly to us upon theſe Conſiderations:

I. If you conſider, That it was fit that he who thus made a Covenant for us, ſhould be preſent at the making of it, and at the firſt ſtriking of the bargain, and ſhould be privy to the Plot, and know the bottom of Gods Counſel in it, and the depth of all his Secrets, and ſhould know for whom, and what he was to purchaſe, and upon what Conditions. Now then this Plot and Covenant having been as Ancient as Eternity, even an Everlaſting Covenant; and it being requiſite that God ſhould have our Mediator by him from Eternity, with whom he might ſtrike it for us; and alſo that he ſhould know all Gods ſecrets, and be admitted into all his Councils from Eternity; therefore no Creature could be capable of this. *For who of them hath been his Councellor?* And who knows his depths of Election, which *are paſt finding out*, as *Rom.* 11. 33, 34. *O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable are his judgments, and his wayes paſt finding out!* ver. 23. *For who hath known the mind of the Lord, or who hath been his counſeller.* God may ſay to all the Creatures as he ſaid to *Job*, Where were you when the Plot of Redemption was laid? And the Platform thereof drawn? And the Book of Life penned, and the Names of my Redeemed ones put in? None but he whoſe Name is *Wonderful Counſellor, the Mighty God, and everlaſting Father*; as *Iſa.* 9. 6. was capable of all this, which Names of his are put into that Promiſe of him as Mediator, becauſe it was requiſite that our Mediator ſhould be all this And now he being the *Mighty God*, he might be of *Council* with God from Eternity; he was preſent at the firſt pricking down our Names, and foreknew all Gods choice He ſtood at Gods Elbow and conſulted with him, whoſe Names to put in: (*Then I was by him*, ſaies he) *Prov.* 8. 30) And ſo became their *Everlaſting Father*: begetting them in the Womb of Eternal Election.

II If we conſider the Conditions of the Covenant, no meer Creature was fit to undertake them; neither thoſe on Gods part, nor thoſe on ours.

1. Not thoſe on Gods part Was it fit that a meer Creature ſhould be Gods Executour, and have power to leave ſuch Legacies, as the Promiſes of Heaven, Pardon of Sin, *&c.* are? Without whom, and without whoſe Blood all thoſe Promiſes had been of no force, but had been nothing worth; as *Heb.* 9 15, 16, 17, 18. *And for this cauſe he is the mediator of the new teſtament, that by means of death, for the redemption of the tranſgreſſions that were under the firſt teſtament, they which are called might receive the promiſe of eternal inheritance* ver. 16. *For where a teſtament is, there muſt alſo of neceſſity be the death of the teſtator.* ver. 17 *For a teſtament is of force after men are dead:*

otherwiſe it is of no ſtrength at all whileſt the teſtator liveth. ver. 18. *Whereupon neither the firſt teſtament was dedicated without blood.* Was it fit that a meer Creatures Hand and Seal ſhould be required to Gods own Will and Teſtament, or elſe it could not be of force? Certainly it was too much: And therefore the Apoſtle, *ver.* 14. having ſhewed how Chriſt by the *Eternal Spirit offered up himſelf*; (that is by his Godhead, *&c.*) he adds, ver 15. *For this cauſe he is the Mediator of the New Teſtament*: Hence it was that he became the Founder of it, that he was *The Eternal Spirit*, God Immortal: Elſe he had not been capable of being Mediator of ſuch a Teſtament; A Teſtament alſo, whereby he not only was to undertake to make ſatisfaction, and to make good all Gods Legacies; but to make good in us, the Conditions on our part, by writing the Law in the heart: For that is the New Covenant, as *Heb.* 8. 10, 11. *For this is the covenant that I will make with the houſe of Iſrael after thoſe days, ſaith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they ſhall be to me a people.* ver. 11. *And they ſhall not teach every man his neighbour, and every man his brother, ſaying, Know the Lord; for all ſhall know me, from the leaſt to the greateſt.* And if the Mediator had not ingaged to do this, God would not have dealt with him; for he will make ſure work in the Covenant, ſince it was to be a Covenant ordered in all things, and ſure; 2 *Sam.* 23. 5. *Although my houſe be not ſo with God; yet he hath made with me an everlaſting covenant, ordered in all things and ſure: for this is all my ſalvation, and all my deſire, although he make it not to grow.* And what Creature could do this? Or was it fit that God ſhould put ſo much truſt in any Creature, *who finds folly in his Angels, and puts no confidence in his Saints*! God would not vouchſafe to Treat or Trade with any meer Creature, upon ſo high and deep engagements, nor enter into Partnerſhip with them, to ſhare alike, as in that Covenant thus made, God and the Mediator of it were to do.

2. The Part which we bear in the Covenant, and our Actings in it rendred it unmeet, that any but the Son of God ſhould have the Adminiſtration of it committed to him.

For,

Firſt, If we conſider what is the Buſineſs and Acts of our Faith, it will be evident, that it was fit and requiſite that our Mediator ſhould be ſuch a one, as we might rely upon, and truſt in: Now was it fit that any meer Creature ſhould be made and ſet forth to us as the Object of our Faith? And yet it is that Faith which is the moſt ſuitable Condition for the Covenant of Grace: (as *Rom.* 4. 16. *It is therefore of faith, that it might be by grace, and ſure to all the ſeed:*) And *that Faith* muſt pitch upon our Mediator, as upon a *Corner ſtone laid by God*, as *a ſure foundation*, (as *Paul* and *Peter* ſpeak) ſo as he that believeth might not come to be aſhamed, 1 *Pet.* 2. 6. *Wherefore alſo it is contained in the Scripture, Behold, I lay in Sion a chief corner-ſtone; elect, precious: and he that believeth on him ſhall not be confounded.* Would it then have been, or could any *Arm of Fleſh* have thus ſecured us, or underpropt our hearts? Or was it fit that any Creature ſhould be propounded to us, as the Object of our Faith as *Juſtifying*, and ſo be *ſet forth as a Propitiation through Faith in his Blood*, and Mediation; and ſo we to be *Juſtifyed by Faith in him*? (as the Apoſtles Expreſſions are, in *Rom.* 3.) No, this is an honour not fit to be put upon any Creature; no, not on all the Angels and Saints. Take, not *Peter* only, (on whom the Papiſts ſay the Church is built) but the whole Church and Family of God in Heaven and Earth; and we ſay indeed, *That we believe the Catholick Church*, but *not in the Catholick Church*; We *believe* only *in God*, and in *Jeſus Chriſt*. Any Creature had been too weak a foundation to build the Faith of the Church upon; they could not have borne the weight of it. And therefore, 1 *Tim.* 3. 16. when the Apoſtle had ſaid [*God manifeſted in the fleſh*] he adds, [*believed on in the world*] for if he who was manifeſt in the fleſh had not been God, he could not have been the Object of Faith And indeed, it was fit for us that we ſhould have one whom we might fully truſt, and whoſe ſufficiency might anſwer all our fears; for if a Creature had been our Mediator, we would have been afraid of a miſcarriage in the buſineſs, as there was ſuch a cauſe of fear whilſt the concern was in the Hands of our Father and Head, *Adam*; and we ſhould ſtill have feared, that the Devil might overcome us and him again; and though he had held out many years, yet we would have been afraid that one day he might fail and have periſhed. Beſides, we ſhould continually have feared, that the guilt of our ſins would revive again in our Conſciences; for Conſcience being ſubject to God only, no meer Creature therefore could ſtill it, or purge it; but it is *the Eternal Spirit alone* that can do it, as the Apoſtle ſhews, *Heb.* 9. 14. *How much more ſhall the blood of Chriſt, who through the eternal Spirit, offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God.* And it is *God alone that can ſubdue iniquities, Micah* 7. 18, 19. *Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? he retaineth not his anger for ever, becauſe he delighteth in mercy.* ver. 19. *He will turn again, he will have compaſſion upon us: he will ſubdue our iniquities: and thou wilt caſt all their ſins into the depths of the ſea.* Therefore to take away all fears, it was fit that our Reconciler ſhould be God: And therefore *Iſa* 35. (throughout which the coming of Chriſt is foretold,) ver. 3. *Strengthen you* (ſaies the Prophet) *the feeble hands*, &c. ——*ſay unto them that are of a fearful heart, be ſtrong, fear not: Behold, your God will come with vengeance,* (*namely to deſtroy the enemies of your ſalvation*) (he ſaies it again) *God will come with a recompence*; (and then again he ſpeaks it) *he will come and ſave you*, and he goes on to ſhew his Kingdom, ver. 5, 6, 7. *Then the eyes of the blind ſhall be opened, and the ears of the deaf ſhall be unſtopped.* ver. 6. *Then ſhall the lame man leap as an hart, and the tongue of the dumb ſing: for in the wilderneſs ſhall waters break out, and ſtreams in the deſert* ver. 7. *And the parched ground ſhall become a pool, and the thirſty land ſprings of water: in the habitation of dragons, where each lay, ſhall be graſs with reeds and ruſhes.* Any other Saviour would have needed Salvation himſelf, except him who is Salvation it ſelf, and ſo Chriſt is called, *Luke* 2. 28, 29, 30. *Then took he him up in his arms, and bleſſed God, and ſaid,* ver. 29. *Lord now letteſt thou thy ſervant depart in peace, according to thy word.* ver. 30. *For mine eyes have ſeen thy ſalvation.*

The Second Condition is Obedience, even that we ſhould wholly give up our ſelves to his Service for ever; which alſo comes in in our Indentures, and is mentioned in the Covenant on our Parts, and which out of thankfulneſs we could not but performe, as a Due to him that ſhould be our Mediator. For he that ſhould have reconciled us, muſt have bought us, and ſo delivered us from Death and Hell; and if ſo, we muſt then by all right and equity have been his Servants for ever. Now ſurely, God would not have us ſo obliged to any meer Creature, as wholly to ſerve and obey it; and therefore it was fit that none but God himſelf ſhould ſave and buy us out, 1 *Cor.* 7. 23. *Ye are bought with a price: be not the ſervants of men*: To prevent which inconvenience, God himſelf would redeem us, that we might ſerve none but him: [*Him only ſhalt thou ſerve*] for it is his due. The Apoſtle alſo judgeth it an equal thing that *Men ſhould live to him, who dyed for them*, to redeem them from Death. Thus 2 *Cor.* 5. 14, 15. *We thus Judge* (ſaith he) *that in that he dyed for all, they who live ſhould not henceforth live unto themſelves, but unto him who dyed for them.* It was therefore no way fit that any meer Creature ſhould be employed in this Work: It was fit that none ſhould do ſo much for us, but only he who made us; for to juſtifie us, and to reſtore us out of this miſerable loſt condition, was more than at firſt to create us. For our Miſery was worſe than a *not-being*; and ſhould it ever be ſaid, that a Creature had done as much for us as God did at the firſt!

Thirdly, Beſides all this: Would we not have had ſuch a Saviour (to chooſe) as might know our hearts, and be able to ſuccour us? On whom we might reſt ſecurely, that he knows Gods mind, and ſearcheth the deep things of him, and who is his Counſellor. And therefore when he ſpeaks to us kindly, we may be ſure God means us good, and in whoſe Face we may read Gods mind. Would we not have ſuch a Saviour as might have an unlimited Power over all Fleſh, to defend us ſo, that nothing ſhould be able to withſtand our Salvation; as *John* 17. 2. *As thou haſt given him power over all fleſh, that he ſhould give eternal life to as many as thou haſt given him.* Now ſuch an one muſt be God, who can ſave, not only the Body, but the Soul too. All the Creatures, as they can deſtroy the Body only, ſo they can ſave the Body only; and of the two it is more eaſie to deſtroy than to ſave. When the People of *Iſrael* were to be led into *Canaan*, and ſo to be carried thorough the Wilderneſs, and through many Enemies and Difficulties; they hearing (*Exod.* 32. 2.) that an Angel ſhould go before them, and drive out the *Canaanites* (ver. 3.) and that God would not himſelf immediately go up with them; it is ſaid, that *all the people mourned becauſe of this*; yea, and *Moſes* alſo (at the 12. ver.) was fearful of a meer Angels conduct; his heart was not ſecured thereby, as it would have been, if God himſelf would have been pleaſed to go with them: And therefore he ſaies to God, *Thou haſt not let me know whom thou wilt ſend with me*; And yet God had told him that an Angel ſhould: But *Moſes* ſeemed not to underſtand God, but would have had another Anſwer. Thus, When we are fearful, and cannot truſt to the Conduct or Undertaking of one imployed for us, we uſe to ſay, To a Friend that putts it off, and ſends another. You leave me, and ſend I know not whom with me; that is, one that I am not ſecure of, one in whoſe ſufficiency I cannot reſt for the performance: And this therefore, (*ver.* 4.) is called *evil tidings*. In *Exod.* 23. 20. before this, there was an Angel promiſed to go before them, Namely Chriſt the Angel of the Covenant, who indeed was God: (for *ver.* 21. he ſaies, *My name is in him*) And then the Peoples hearts were quieted. So that ſome think, that this other Angel in the 23*th.* Chapter was but ſome meer created Angel, whom when they heard to be ſubſtituted in Gods ſtead to be their Leader, then they mourned; and then *Moſes* alſo complained. However if it were the ſame Angel, yet they underſtood it and conceived of it to be a Creature, and not the Son of God. By which you ſee, that the People deſired that no Creature, no not an Angel ſhould be their Leader, (though one Angel could deſtroy an Hoſt of Men in a Night) but they would have God himſelf, or none. And ſo if we had been to have choſen *a Captain of our ſalvation*, a Head and Governour *to bring us unto glory*, (as the Apoſtle ſpeaks; *Heb.* 2. 10) and withal had known, that there was ſpeech in Heaven of, (and ſo a poſſibility) of having the Son of God for this our Captain; how would we have ſaid as he did of *Goliahs* Sword, *there is none like to this Saviour*? Or as they of *Joſeph*, *Can we find ſuch another one as this*? And on the contrary, if God had inſtead of him ſent but an Angel to redeem us, how would we have mourned, as the People there did, and as *John* did, *Revel.* 5. 4. and have ſaid as *Moſes*, *We know not whom thou wilt ſend with us*? We will therefore conclude with that which God ſpeaks, *Iſa.* 43 11. *I am the Lord, and beſides me there is no Saviour.*

CHAP.

CHAP. III.

Of the Three Perſons in the Godhead, the Son is the fitteſt to be Mediator. What are the Reaſons of it.

WE have ſeen 'twas meet our Redeemer ſhould be God, and the Godhead it ſelf cannot become a Redeemer but as ſubſiſting in a Perſon, One of the Three; now which of the Three ſo fit as is the Son? The Oath and Decree of God makes the Son to be appointed to this Office. And the Reaſons of the Fitneſs and Meetneſs of this Second Perſon are;

Firſt, If we conſider the Relations of the Three Perſons among themſelves, he is of all the fitteſt to undertake this Work.

1. It was meet the ἰδιώματα, or the proper Titles by which the Perſons of the Trinity are diſtinguiſhed, ſhould be kept and preſerved diſtinct, and no way confounded. He that was to be Mediator, it was meet he ſhould be the Son of Man, the Son of a Woman as his Mother; (as I ſhall ſhew anon) And this Title and Appellation will fitlieſt become him that is a Son (though of God) already; and it was not fit there ſhould be Two Sons or Two Perſons in the Trinity, to bear the Relation or Title of Sons. For inſtance, That the Father ſhould in any reſpect be ſaid to be a Son, or to have a Mother, or call *David* or *Abraham* Father, was moſt improper; ſo as this would not become him: And ſo in like manner, it was as unfit for the Holy Ghoſt, who himſelf was to have the hand in his Conception, to be called a Son; but that the Son of God ſhould, is not improper, for he is a Son already.

2. It was meet that the Son of God ſhould be this Mediator, that the due order that is between theſe Three Perſons be alſo kept. The Father is the Firſt, the Son the Second, the Holy Ghoſt the Third; and he that is to be Mediator muſt be called to it, and ſent by another Perſon, therefore the Father is not to be Mediator; for both the Son and the Holy Ghoſt being from the Father in ſubſiſting, are not to ſend the Father, who is the Firſt. And as is the order of their ſubſiſting, ſo of their working, and therefore for the Holy Ghoſt, he likewiſe being the Third Perſon, cannot ſo fitly be Mediator; for though he might be ſent from the Father and the Son, as he proceeds from both, yet his Work and Task is to work from the Son, and to take off his work wrought firſt, as the Son is to take from the Father: *John* 5. 19, 20. *Then anſwered Jeſus, and ſaid unto them, Verily verily I ſay unto you, The Son can do nothing of himſelf, but what he ſeeth the Father do: for what things ſoever he doth, theſe alſo doth the Son likewiſe. For the Father loveth the Son, and ſheweth him all things that himſelf doth: and he will ſhew him greater works then theſe, that ye may marvel.* And as in order of ſubſiſting the Perſon of the Spirit proceeds from him, ſo in order of working, his Work is from the Sons Work; *He ſhall take of mine* (ſayes Chriſt) *and ſhew it to you*: John 16. 13, 14, 15. *Howbeit, when he the ſpirit of truth is come, he will guide you into all truth: for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, that ſhall he ſpeak: and he will ſhew you things to come. He ſhall glorifie me: for he ſhall receive of mine, and ſhall ſhew it unto you. All things that the Father hath, are mine: therefore ſaid I, that he ſhall take of mine, and ſhall ſhew it unto you.* And therefore he that is to be Mediator to Redeem, muſt be the Son, who may ſend the Holy Ghoſt to apply his Work, who being the laſt Perſon is to appear laſt in the World, and take the laſt Work, which Redemption is not, but the Application of it: And therefore,

3. The Father is the Perſon to whom the Redemption is to be paid in the Name of the Perſons, to whom the Reconciliation is made by the Redeemer; and the Holy Ghoſt is he that moſt fitly ſhould apply that Redemption unto us the Redeemed: Therefore the Redemption it ſelf fitly falls to the Sons ſhare.

And *Secondly*, As thus to preſerve the due Decorum among the Perſons, ſo alſo in reſpect of the Work it ſelf, it was moſt proper to him.

1. He being the Middle Perſon of the Three, bears the beſt reſemblance of the Work, to be a Mediator, to come between for us, to the other Two. Herein the Work and the Perſon ſuit. He was from the Father, and the Holy Ghoſt from him, and it is he in whom as it were the other Two are united, and are One, and ſo he is not able to lay his hands on both. As the Nature of Man is a Middle Nature between the whole Creation, Earthly and Heavenly; and as for one and the ſame Perſon to be both God and Man, was a Middle Rank between God and us Men: So is the Son of God a Middle Perſon between the Perſons themſelves.

2. It beſt ſuited all the particular benefits of Redemption, and the ends thereof. Many Divines, for the demonſtration of this, alledge that the Second Perſon being that Word by whom all things were made, as *Heb.* 1. 2. and *John* 1. 3. that therefore it was fit for him to reſtore all; and it is certain, that in thoſe places his working all things is alledged on purpoſe to ſhew 'twas meet he ſhould be the reſtorer of them: It becomes him who hath ſuch an intereſt in the firſt building that he ſhould found them a new, and repair them. It is alledged alſo that he was the Life of Man in Innocency; *John* 1. 4. *In him was life, and the life was the light of men*; and therefore he was fitteſt to reſtore that new Life. *Eph.* 2. 1. *And you hath he quickned who were dead in treſpaſſes and ſins.* Ver. 5. *Even when we were dead in ſins hath quickned us together with Chriſt, (by grace ye are ſaved).* Alſo that he being the Image of God, therefore to reſtore it in Man when 'twas loſt, the beſt way was to ſet forth the Original Image, and to bring our decayed Image to this to be conformed. But I alledge not theſe to this purpoſe, as not being certain whether theſe things are ſpoken of him, conſidered ſimply as Second Perſon, or as foreſeen and decreed to be God Man, (as I have elſewhere ſhewn) which deſign, beſides the Work of Redemption, ſerved to all theſe ends and purpoſes: But I ſhall mention one which is the main end of his being Mediator, and for the beſtowing which, Redemption maketh way, that is Adoption and making us Sons; which is made one of the greateſt benefits of all other; *Eph.* 1. 5. Now it is certain, that to convey this to us, of all Perſons the Son was the fitteſt; *Gal.* 4. 4, 5. *God ſent forth his Son made under the law, to redeem them that were under the law, that we might receive the adoption of ſons*: Where there is a double Antitheſis or oppoſition: 1. *Chriſt a Son, to make us Sons*: 2. *Chriſt made under the Law to redeem us that were under the Law.* We were Slaves under the Law, who then was ſo fit to redeem us as the Kings Son? We were Servants, who then ſo fit to convey Sonſhip as the Eldeſt Son? And to Sinners convey Sonſhip he could not, till they were Redeemed, as that place ſhews. God was to be a Father to us, and in whom or for whoſe ſake ſo fitly as for his Sons, thorough our Union and Marriage with him? Heaven and the Glory of it is called Adoption, *Rom.* 8. 23. *And not only they, but our ſelves alſo, which have the firſt-fruits of the Spirit, even we our ſelves groan within our ſelves, waiting for the adoption, to wit, the redemption of our body*; and to beſtow this on us by a right of Inheritance, for whom was it ſo proper as for Gods own Son, the Heir of all things? This is manifeſt further by theſe Scriptures: *John* 20. 17. *I go to my Father and to your Father*; and *In my Fathers houſe are many manſions*: *John* 14. 2. As if he ſhould have ſaid, I am his Eldeſt Son, I can bid you welcome thither: And ſo in *Rom.* 8. 17. *Ye are heirs and coheirs with Chriſt*; and in many the like places.

In the Diſcourſe of the Knowledge of God the Father, and his Son Jeſus Chriſt. In 2 Vol. of his Works.

Some Divines ſay that no Perſon elſe could have been Mediator, becauſe Sonſhip was to be derived to us; for nothing, ſay they, is communicated by Grace to us but is firſt in the Godhead, or in ſome Perſon in the Godhead, who is made ours, and ſo it is derived thorough Fellowſhip with him. Thus we are made Wiſe becauſe God is Wiſe, Holy becauſe God is Holy, and we made partakers of the Divine Nature, which is the Image of what is in God. Now therefore in like manner if we be Sons, it muſt be thorough a Sonſhip found in one of the Perſons, and our communication with that Perſon, and ſo we are made Sons becauſe he is: I will not ſay it could not have been otherwiſe; ſure I am 'twas fitteſt and comelieſt it ſhould be ſo.

And alſo that we ſhould be accepted graciouſly, and beloved of God, which of our ſelves, without a Mediator, we could not be; who ſo fit as the Son to make us thus accepted, who is the firſt beloved, the Son of his Love, as he is called *Col.* 1. 13. *Who hath delivered us from the power of darkneſs, and hath tranſlated us into the kingdom of his dear Son*: But the Holy Ghoſt proceeds from both *per modum amoris*, and ſo is rather the reflexion of Love of both wherewith God loves his Son and himſelf alſo.

Then the Son was fitteſt to be the Mediator in reſpect of all thoſe Offices that belong to the performance of this great Work.

As *Firſt*, If we regard the Office of High Prieſt, who ſo fit as the Son, the Eldeſt Son, to be ſo? It being the Birth-right of the Eldeſt in the Family, by the Law of Nature, to be the Prieſt: Therefore *Heb.* 5. to prove that he was a Prieſt, the Apoſtle preſently cites that ſaying out of the ſecond Pſalm, *Thou art my Son, this day have I begotten thee*, as being all one with that other which follows, quoted out of *Pſal.* 110. *Thou art a Prieſt for ever*: And eſpecially when the Work of our Salvation and his Mediation was to be tranſacted by Interceſſion; none ſo fit to be an Advocate with the Father, (as *John* ſpeaks) as Jeſus the Son. 1 *John* 2. 1. *My little children, theſe things write I unto you, that ye ſin not. And if any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous.*

Secondly, If we conſider the Office of being a Prophet, none ſo fit for this as the Word and Wiſdom of the Father; therefore *Heb.* 1. 1. it is ſaid that in the laſt dayes God hath ſpoken by his Son; who ſo fit to break up Gods Counſels, as the Mighty Counſellour, and next in Counſel to himſelf? *None hath ſeen God at any time*; but it follows, *The only begotten Son, who is in the boſom of the Father, he hath declared him. Joh.* 1. 18.

And ſo *Thirdly*, for the Kingly Office, none ſo fit as the Heir, as Sons uſe to be; none ſo fit to have all Judgment and the Kingdom committed to him as Gods Son.

And laſt of all, if we conſider the Inauguration into theſe Offices and Work of Mediation, it was by an Anointing (as all thoſe Offices of old were. He was to be the Meſſiah, and Gods Anointed; now the Father (as was meet) was to be the Anointer, ſo *Acts* 4. 27. *For of a truth againſt thy holy child Jeſus, whom thou haſt anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Iſrael were gathered together*: and the Holy Ghoſt was to be the Oyl, with which he was to be anointed above his Fellows; as it is expreſly, *Acts* 10. 38. *How God anointed Jeſus of Nazareth with the holy Ghoſt, and with power; who went about doing good, and healing all that were oppreſſed of the devil: for God was with him.* So as in this reſpect none but the Son was capable of theſe Offices, and to be Meſſiah or the Anointed one; and ſo accordingly he was Conſecrated a Prieſt for ever.

CHAP. IV.

That it was neceſſary our Mediator ſhould be Man. The Reaſons why the Angelical Nature would not have been proper for this Work; and therefore why Chriſt aſſumed not that, but the Nature of Man.

THAT which next is to be demonſtrated, is, That if Chriſt be a Mediator, he muſt be ſomething elſe than meer God or Second Perſon, as the Text ſaith, *He took to himſelf the ſeed of Abraham.*

For *Firſt*, If he be a Reconciler he muſt become a Prieſt, and offer up ſomething by way of ſatisfaction to God; ſo *Heb.* 8. 3. *Every high prieſt is ordained to offer gifts and ſacrifices: wherefore of neceſſity he muſt have ſomewhat to offer*; and that which he offers muſt needs yet be greater than all things, but God: For nothing elſe would be a Sacrifice great enough to expiate Sin; and therefore that which he offers muſt ſome way be himſelf; for otherwiſe there could nothing be greater than all things, and yet withal, ſomething elſe than God. And therefore ſtill it is ſaid, *He offered himſelf.* But if he be God only, he cannot be ſacrificed nor offered up.

And again *Secondly*, If he be God only, he ſhould Reconcile us to his own ſelf, but he that is a Reconciler muſt be ſome way made divers from him unto whom the Reconciliation is made, for he is to be a Surety to him; and therefore Chriſt being made Man, he as ʼοικονομικῶς, or Miniſterially conſidered, is divers from himſelf as φυσικῶς conſidered, *viz.* as he is the Son of God, and ſo is fit to become a Party between us, and to Reconcile us to himſelf.

And *Thirdly*, If he be a Reconciler and Mediator, he muſt become ſome way ſubject to God, and leſs than God *ratione Officii*; As he ſayes, *My Father is greater than I*; *John* 14. 28. for he muſt ſubject and ſubmit himſelf, and be obedient, and be content to be arreſted by the Law. He muſt become an interceſſour and intreater, and ſo become ſubject, as Chriſt did, who when he was equal with God humbled himſelf. *Phil.* 2, 6, 7, 8. *Who being in the form of God, thought it not robbery to be equal with God: But made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men: And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs.*

Now then, if he muſt take up ſome Creature or other, it muſt be a Rational Creature; and therefore there being but two ſorts of Creatures Reaſonable, Angels and Men, they are both mentioned in the Text, as thoſe that only were capable and fit for this aſſumption. The diſputes of ſome Schoolmen, that the Son of God might have aſſumed any Creature, though Unreaſonable, into one Perſon with himſelf, are in a manner blaſphemous: And to be ſure if ſuch an aſſumption had been poſſible, yet unfit.

Firſt, For his Perſon, for which ſee the Reaſons of the Schoolmen, for there was reaſon that he that is taken up to this Glory ſhould be capable of knowing and loving God.

And *Secondly*, And above all for this Work, for he muſt be holy. *Heb.* 7. 26. *For ſuch an high prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher then the heavens:* Such an High Prieſt became us as was holy; he ſhould not fulfil the Law elſe. He muſt love God, for Love is the fulfilling of the Law. He muſt have an Underſtanding and a

Will. He muſt be full both of Grace and Truth; of Truth in his underſtanding part, of Grace in his Will; and he was to become obedient to God for us, and to have an holy Will, for the Will of the Godhead could not have become ſubject.

Now then, ſeeing there are but two Rational Natures, Angels and Men, that can ſtand for this place, it is to be conſidered which of theſe two is the fitter?

Now conſider this fitneſs as it relates to the Perſon of the Son of God ſimply ſo conſidered; and ſo the Nature of Angels was a fairer match for him by far. But an Angel though a more fit match for him who is a Spirit, and they Spirits, and ſo there is a nearer aſſimilation, and which he would have aſſumed and united to himſelf (for his Soul when ſeparate was ſtill united to him) yet it was not ſo fit for this buſineſs to Reconcile us, therefore he ſayes *Heb.* 2. 16. at no hand he took their Nature. He ſuppoſeth it poſſible, he would not elſe have inſtanced in it, but he by no means ſuppoſeth it as fit; for *it behoved him to be made like unto his brethren.*

Firſt, It was not ſo fit for us, that he ſhould aſſume the Angelical Nature; it was not ſo fit.

1. That we being the Perſons to be Reconciled ſhould be beholden to a Stranger, but to a Kinſman of our own Nature. It was a Law in *Iſrael* that their Prince ſhould not be a Stranger, and it was meet to take place in this, that one ſhould not be a Mediator who is a Stranger.

2. That the relations that were to be between us and him might be founded upon the greateſt nearneſs, and ſo more Natural and kindly, it was meet that the Mediator ſhould be of the ſame Nature with us.

(1.) He that Reconciled us was to be Head to us, and it was fit the Head and the Body ſhould be as near as could be of the ſame Nature, Homogeneal, not diverſe, elſe there would be a monſtroſity in it.

(2.) We were to be made Sons in him, and he to be our Brother, and therefore to be of the ſame Nature, *Cant.* 8. 1.

(3.) He was to be an Husband to us, and Man and Wife muſt be of the ſame Nature, that ſhe may be Bone of his Bone, and Fleſh of his Fleſh.

3. That he might more Naturally love us more, and we him, it was fit that he ſhould take our Nature Likeneſs is the cauſe of Love; Brethren that are like each other, love more than the other of the Brethren uſe to do; therefore God made Man in his Image at firſt, that ſo he might be the nearer object of his Love; but if he will take up our Nature alſo to himſelf, how will this raiſe his Love yet higher? His end in Reconciling was to make us like himſelf, and therefore he made himſelf like to us, and we being to partake of a Divine Nature from him, he partakes of an Humane Nature with us; and therefore he was made in the likeneſs of Man. Kings, whom they love they uſe to apparel like themſelves, their Favourites were ſo of old. As Men are to love Men better than Angels becauſe made of one Blood, and God did it on purpoſe; ſo Chriſt ſeeing his own Nature in us, and that we are given him, cannot but love us the better, he cannot be averſe to his own Fleſh and Blood.

Secondly, An Angels Nature would not have been ſo fit for the Buſineſs or Work it ſelf: For,

1. Seeing that Juſtice permitted a commutation, it was but comely that yet Juſtice might be ſatisfied in all other points as near as poſſibly might be. It was but fitting that ſatisfaction ſhould be made in the ſameneſs of Nature at leaſt, ſeeing it could not be by the ſame individual Perſons. This Reaſon ſeems to be rendred *Rom.* 8. 3. *For what the law could not do, in that it was weak through the fleſh, God ſending his own Son, in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh*: He took the likeneſs of ſinful fleſh to condemn Sin in the fleſh. Alſo this was meet, that the very ſame Nature that was contaminated and defiled might be cleanſed and purified, that they who are ſanctified and he that ſanctifieth might be of one Nature. *Heb.* 2. 11.

For both he that ſanctifieth, and they who are ſanctified, are all of one: for which cauſe he is not aſhamed to call them brethren.

And 2. Seeing that we fell by the Sin of a man, God (that in his Wiſdom and Juſtice loves like proportion to be made up, himſelf making all things in due order and meaſure) ordained that we ſhould be Redeemed by a Man. This Reaſon is intimated 1 *Cor.* 15. 21. *Since by man came death, by man alſo the reſurrection of the dead*; and ſo by the like parallel Reaſon, ſeeing by Man came Sin, by Man came Redemption; the like proportion the Apoſtle alſo holds forth, *Rom.* 5. 15, 16, 17, 18. *But not as the offence, ſo alſo is the free gift. For if through the offence of one, many be dead; much more the grace of God, and the gift by grace, which is by one man, Jeſus Chriſt, hath abounded unto many. And not as it was by one that ſinned, ſo is the gift: for the judgment was by one to condemnation; but the free gift is of many offences unto juſtification. For if by one mans offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one, Jeſus Chriſt. Therefore as by the offence of one judgment came upon all men to condemnation: even ſo by the righteouſneſs of one, the free gift came upon all men unto juſtification of life.*

Thirdly, If we conſider the Obedience which the Mediator was to perform for us, it was not fit he ſhould be an Angel. For,

1. He was to fulfil the whole Law, and every Iota of it, and that in a double reſpect:

(1.) For our Righteouſneſs.
(2.) For our Example.

Now in either of theſe reſpects an Angel was not ſo fit, for the Angels were not capable of fulfilling ſo many parts of the Law as an Humane Nature is. An Angel could not perform the Ceremonial, as to be Circumciſed, *&c.*; nor half the Moral, as to be ſubject to Parents, to be temperate, ſober, to ſanctifie the Sabbath, *&c.* But it became him that was our Mediator (as far as poſſibly might be) to fulfil all (that is every part of) Righteouſneſs.

2. He was to fulfil all this Righteouſneſs by way of Example: *Socinus* he would make it all the intent of Chriſts coming into this World; (but blaſphemouſly) yet this was requiſite that Chriſt ſhould ſet us the greateſt example of Holineſs. 1 *Pet.* 2. 21. *He left us an example that we ſhould follow his ſteps, who when he was reviled, reviled not again, nor was guile found in his mouth.* He was to be a viſible Example; now ſo an Angels obedience could not have been. He was to be a perfect Example and Copy (*Follow me as I follow Chriſt*, ſayes *Paul*, 1 *Cor.* 11. 1.) now ſo an Angel could not have been. All Duties of Obedience that are performed in the Body, as we are Men, they are not capable of; the Second Table is cut off to them, their Obedience is only Spiritual, and the Duties of the Firſt Table.

As thus an Angels Nature only could not have fulfilled that Law we were to have fulfilled; ſo much leſs could it have ſuffered what was requiſite: They could have indured Gods Wrath indeed, but not that other Curſe which went out in the Letter againſt us; they could not dye, not return to duſt, and Bodily Death was threatned, *To duſt thou ſhalt return*: They had no Body and Soul to be ſeparated by Death, and therefore could not be a Sacrifice for Sin; for without Blood there is no remiſſion; *Heb.* 9. 22. *And almoſt all things are by the law purged with bloud; and without ſhedding of bloud is no remiſſion*; for without Blood it had not been extenſive, a full Redemption. Now the Angels have no Blood to lay down nor ſhed.

Laſtly, It was not ſo fit that we ſhould be Reconciled by Angels, but by one in our own Nature, that ſo the Devils might be the more confounded. Now ſeeing the Devil had out of Malice ruined Mans Nature, God would have Mans Nature to deſtroy the Works of the Devil, as 1 *John* 3. 8. *He* *that committeth ſin, is of the devil; for the devil ſinneth from the beginning. For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil.* And God to the Devils confuſion would have him led captive by one who is Man. So *Heb.* 2. 14. *He took the nature of man, that he might by death deſtroy him that had the power of death*; it is a Reaſon given of his aſſuming it. If this great Act had been done by an Angel, the Devil might have ſaid he had met with his match, and ſo was foiled; but to have it done by a weak Man, one that was once a babe, a ſuckling, this was a mighty confuſion of him. And thus it is noticed in the 8th *Pſalm*, which is applyed to Chriſt, *Out of the mouths of ſucklings thou haſt ordained ſtrength, that thou mighteſt ſtill the enemy and avenger: Pſal.* 8. 2. And this very confuſion and revenge upon Satan, who was the cauſe of Mans fall, was aimed at by God at firſt, therefore is the firſt Promiſe and Preaching of the Goſpel to *Adam* brought in rather in ſentencing him than in ſpeaking to *Adam*, *That the ſeed of the woman ſhould break the ſerpents head*; it being in Gods aim as much to confound him as to ſave poor Man.

CHAP. V.

That it was fit that our Mediator ſhould be both God and Man in One Perſon, that ſo he might partake of the Nature of both Parties, and be a Middle Perſon between them, and fill up the diſtance, and bring them near to one another. That he might be in a better Capacity to communicate unto us his Beneſits, and that he might be capable of performing what our Redemption requir'd.

WE ſee then how much it behoved Chriſt to be Man as well as God, and indeed both; for a Mediator is a Mediator between two, *Gal.* 3. 20. and thoſe two between whom a Mediator muſt go, were God and Man; and therefore it is ſaid that there is but one Mediator between God and Man, the Man Chriſt Jeſus. 1 *Tim.* 2. 5. And this was moſt fit: For,

Firſt, Hereby he participates of both Natures, and ſo his Perſon doth bear a reſemblance of the work in general. Mediation was the buſineſs, and who ſo fit as a middle Perſon? Therefore firſt he became *medius*, a middle Perſon, and then a Mediator; firſt *medius*, then *medians*. A middle Perſon in regard of Participation of both Natures, and then a Mediator in regard of Reconciliation and Reconciling both Natures. And a middle Perſon not in order only, as Men are between Angels and Beaſts, and as a middle rank of Men are between thoſe above them and under them, but of participation, as having the Natures of both. A middle Perſon not in place only, as *Moſes* when he ſtood between God and the People, *Exod.* 5. 5. but in Perſon. A *medium*, not only between God and us, but one with God and us, and ſymbolizing with both. Therefore our Divines ſay, that *Mediatio operativa* is founded, and hath influence from his *Mediatio ſubſtantialis*, that his Works of Mediation, whereby he Mediates for us, ariſeth from his Perſon, that they ariſe from both Natures, ſo as both Natures have an influence into all his Works, and they are the Works of both, that ſo he might be *totus Mediator*, a whole, entire Mediator in his Perſon, and in his Works.

And *Secondly*, Hereby he is of equal diſtance and difference from both, as he is God he differs from us, as he is Man he differs from God : Yea, and as he is Mediator he takes on him a differing Perſon as it were from himſelf, and what he is eſſentially, as being only the Son of God; for he became leſſer than himſelf in his Office, and emptied himſelf, and ſo is a fit Mediator between us and himſelf alſo, as he is the Son of God, *Differt Filius incarnatus*, οἰκονομικῶς, *a ſeipſo* φυσικῶς. *The Son incarnate differs Miniſterially from what himſelf is Naturally.* As we ſay in Philoſophy, *Una & eadem res a ſeipſa diverſa eſt, modo & ratione. One and the ſame thing is differenced from it ſelf by a different modus, or manner of exiſting.*

Thirdly, Hereby he is indifferent alſo between both, ſo as not to take part with the one more than with the other, ready to diſtribute to both with unequal hands their due, and be faithful to both. *Heb.* 2. 17. *That he might be a merciful and faithful high prieſt in things pertaining to God, to make reconciliation for the people.* Lo here are the matters both of God and Man referred to him, for the cauſe of both was to be committed to him, Τὰ πρὸς Θεὸν, and τὰ πρὸς ἡμᾶς, therefore he partakes of both, and is diſtant from both, as middle thing participates of both extreams, and toucheth both.

Fourthly, He was to make Peace between both, and take away Hoſtility, therefore he takes Pledges both out of Earth and out of Heaven. He takes the chief Nature on Earth and the chief in Heaven, thereby to ſtill the enmity, and to part us who were fighting each againſt other; we againſt God and God againſt us. Now having our Nature and Gods, he had two hands able enough to part us, he could take hold of Gods ſtrength, and hold his hands, as it is *Iſa.* 27. 5. and ſo make Peace, and having our Nature he had a hand to take hold of our hands alſo.

Fifthly, He is hereby able to draw near to both, and bring both together, and ſo make us one, for is not he fit to do this that is both God and Man? He joyns our Nature firſt with God in his own Perſon, and makes both one there, that ſo God and Man becoming One in Perſon he might the eaſilier make God and Man one in Covenant. God and Man were at diviſion, and when he would make *utrumque unum*, he becomes *& unum ex utroque* : He by this means is in a friendly way able to treat with both, and hath an hand to ſhake with both. He is become *the Man* Gods fellow ; *Zach.* 13. 7. if he had been Gods fellow only, and not the Man Gods fellow, he might have drawn near to God, and yet we have been never the nearer, and yet if not more than Man and ſo Gods fellow, (which no meer Man could be) he could not have approached to God ; as *Jer.* 30. 21. *And their nobles ſhall be of themſelves, and their governour ſhall proceed from the midſt of them, and I will cauſe him to draw near, and he ſhall approach unto me : for who is this that engaged his heart to approach unto me? ſaith the Lord.* Who but he could have engaged his heart, or aſſumed the boldneſs to have drawn near to God? And yet withal he being the Man Gods fellow, we may draw nigh to him, and come to God by him, as the phraſe is in the Epiſtle to the *Hebrews*, for why he comes out of the midſt of us, as in the ſame, *Jer.* 30. 21. thus *Heb.* 4. 15, 16. *For we have not an high prieſt which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without ſin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* And *Heb.* 10. 21, 22. *And having an high prieſt over the houſe of God : let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water.*

Sixthly, He could hereby communicate the benefit of all he did for us unto us, which without it had not been done, *Participavit de noſtro ut communicaret ſuum : He partakes of ours, that he may communicate to us his.* We are to participate the Divine Nature, 2 *Pet.* 1. 4. and therefore he takes part of ours. If we were to have Righteouſneſs from him, it was fit our own Nature ſhould be the fountain ; *John* 17. 19. *For their ſakes I ſanctifie my ſelf, that they may be ſanctified* : [*I*] that is my Deity, ſanctifies [*my ſelf*] that is my Humane Nature, which he calls himſelf, becauſe it was one in Perſon with himſelf : It was fit that that Nature that ſinned ſhould be ſanctified to *condemn ſin in the fleſh, Rom.* 8. 3. And hence it is the benefit of his Righteouſneſs is not extended to Angels, becauſe he that ſanctifies and them that are ſanctified, are of one, *Heb.* 2. 11. which he and Angels are not ; and therefore his Merits reach not in a proper and direct way unto them : The intenſe worth indeed of his benefits ariſeth from his abilities and ſufficiency Perſonal, but the extenſion from his ſo proper fitneſs that he was a Man ; and therefore reacheth only to Men.

Seventhly, That which he was to do for us required he ſhould be both God and Man : For conſider but the principal parts of the Work that he was to do, and it was fit that he ſhould be both, that what did not become the one Nature, the other might do.

1. He was to keep and fulfil the Law, and be ſubject to it, and to merit by keeping it : Now if he had not been Man he could not have been ſubject to the Law, therefore he was made of a Woman, and made under the Law; firſt therefore made of a Woman, that ſo he might be under the Law : *Gal.* 4. 4. *But when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law.* And if he had not been God he could not have merited for us by that his keeping the Law, for he had done but what was required, and what was a due, and ſo it could have reacht but to himſelf : For all Creatures, when they have done all they can, are but unprofitable ſervants ; and he that merits muſt do it by his own ſtrength, for otherwiſe what haſt thou that thou haſt not received?

2. He that is our Mediator muſt dye and overcome Death, for he was to reſcue us from Death, and deſtroy him that had the power of it. Now if he had not been Man he could not have dyed, therefore he took ſuch a Body as we have that he might dye, he could not have taſted of Death elſe. *Heb.* 2. 9. *But we ſee Jeſus, who was made a little lower than the angels, for the ſuffering of death, crowned with glory and honour* ; *that he by the grace of God ſhould taſte death for every man.* Ver. 14. *Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame : that through death he might deſtroy him that had the power of death, that is, the devil.* And if he had not been God he could not have raiſed himſelf ; *Rom.* 1. 4. *And declared to be the Son of God with power, according to the ſpirit of holineſs, by the reſurrection from the dead* : Therefore *John* 10. 18. *I lay down my life* (ſaith he) *and take it up again.*

(1.) He had not had a Life to lay down if he had not been Man, for the Godhead could not dye.

(2.) If he had not been God he could not have merited by laying it down, it muſt be his own, not in the dominion of another ; now the Lives of Creatures are not their own, and therefore their laying of them down cannot merit.

(3.) He muſt have it in his own power ; if another could take it away he could not have merited, for it muſt be a voluntary laying it down, and there is no meer Man but another may take away his Life from him if God prevent not ; but Chriſt having his Life wholly in his own power, reſign'd it, therefore that Centurion ſaid he was God. *Mat.* 27. 54.

(4.) He could not elſe take it up again. None ought to dye but Man, none could give up his Life, and reaſſume it, but God ; he had the paſſive power to dye as Man, the active power to dye of himſelf as God.

(5.) And ſo for enduring the Wrath of God, if he had not been Man he had not had a Soul to be heavy to the Death ; and if he had not been God it had dyed through heavineſs, if the Godhead had not upheld him that upholds all things.

(6.) Alſo he was to be a Judge, and that he could not be unleſs he had been God : And alſo an Advocate, and that he could not be, unleſs he had been Man.

CHAP. VI.

How the two Natures, the Divine and Humane, which are ſo different, are united into One Perſon, Chriſt God-Man. That the Son of God did not aſſume an Humane Perſon, but the Nature. The Reaſons why an Humane Perſon could not have been aſſumed. It was our whole Nature which the Son of God took, both Soul and Body. The Reaſons which made this neceſſary.

AND now that we have the Reaſons that he was to be both, you will ask how can this be that he ſhould be both ? The Text reſolves it, and ſayes, *He took to himſelf* : *Heb.* 2. 16. The meaning is, he did take Mans Nature into One Perſon with himſelf: He not only took on him, but to him, ἐπιλαμβάνεσθαι *aſſumpſit ad* ; *Aſſumpſit non Hominem Perſonam, ſed Hominem in Perſonam : He took not the Perſon of a Man, but Man to be One Perſon with himſelf. He took the ſeed of Abraham,* to himſelf, that is, to ſubſiſt in himſelf, not of it ſelf, and to have his ſubſiſtence communicated to it ; this Nature being as an appendix, as a part of him ſubſiſting in him , but communicating the ſubſiſtence of that Divine Perſon to the Humane Nature, that they are Perſonally one, as truly as Soul and Body joyned become one Man ; and therefore the phraſe is, that this Second Perſon was made Fleſh. *John* 1. 14. *And the Word was made fleſh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.* Though God dwells in the Saints in Heaven, and fills them with his fulneſs, as a cauſe efficient of all their glory and their chiefeſt good, yet they are not ſo united as that God can be ſaid to be made the Saints, but Chriſt may be ſaid to be made Man, and to be as eſſentially Man as he is God ; made not as the Water was made Wine, and ceaſing to be Water ; but both Natures remaining diſtinct, are made One Perſon, ſo as both became One Lord and One Chriſt ; there is One Lord, 1 *Cor.* 8. 6. *But to us there is but one God, the Father, of whom are all things, and we in him, and one Lord Jeſus Chriſt, by whom are all things, and we by him :* God and Man perſonally One : So 2 *Cor.* 5. 14. *For the love of Chriſt conſtraineth us, becauſe we thus judge, that if one dyed for all, then were all dead.* One is ſaid to have dyed for all, that is, but One Perſon, though there were Two Natures, God and Man, yet but One Perſon of both. That as in the Trinity there are Three Perſons in One Nature and Godhead, ſo here are Two Natures, One in Perſon and Subſiſtence (the manner of which union hath no ſimilitude in Nature to expreſs it by) ſo as in the concrete the Man Chriſt may be called God, and the Son of God, (ſo *Luke* 2. 35. *That which ſhall be born of thee, ſhall be called the Son of God*) though the Manhood cannot be called the Godhead. And then this Second Perſon is ſaid to dwell in that Nature, *Coloſſ.* 2. 9. *The fulneſs of the Godhead* is ſaid to *dwell in him bodily*; and ſo notes out a permanent union, not God to dwell in him only by his Graces, but the Godhead is ſaid to dwell in him, and the fulneſs of the Godhead to fill that Humane Nature, as Fire fills the Iron that is in it; (And not to dwell in him as in the Saints by Grace, and as being their portion, uniting himſelf to them as an Object they love, as God is ſaid to be all in all in the Saints in Heaven, and as the Spirit dwells in us, ſanctifying *&c.* and as the ſame Spirit dwells in Chriſt) ſubſtantially dwelling in him, σωματικῶς; that is, not only in a Body, noting out the ſubject in which; but the manner, Perſonally, Bodily: Now the *Græcians* put σῶμα to expreſs a Perſon, σώματα πολλὰ τρέφειν: And ſo *Thucidides*, σώμασι πολεμεῖν: As the *Hebrews* put Soul for Perſon; *Exod.* 15. the Souls came out of the Loins of *Jacob*; the *Grecians* uſe the word Body, ſo that Bodily is Perſonally.

God communicates his Preſence to all Creatures, his Grace to the Saints; but the Son of God communicates his Perſonality, his Subſiſtence to the Man Chriſt Jeſus: (This is the higheſt communication: For his Nature is communicable to none but the Three Perſons) So as our Nature and Chriſts Perſon is One; not in Office only, as two Conſuls or Bayliffs in a Town, that have a joynt Commiſſion; not as Man and Wife only, who are in a relation one fleſh; not Spiritually only, as Chriſt and we his Members are one Spirit, as the Head and Members are one; but they are Perſonally one: So as when we ſee a Man, we ſay, there is ſuch a Man, ſuch a Perſon; ſo when you ſhall ſee Chriſt at the latter day you may ſay as *John* doth, 1 *Joh.* 5. 20. *This is the true God and eternal life.*

God is the *Principium* of Subſiſtence to all, but in Chriſt he is the *Terminus ſubſiſtendi*, not yet ſo as if the Perſonal property were communicated, that is incommunicable, as to be begotten of God, and to ſubſiſt of it ſelf, but that the Second Perſon becomes a foundation of ſubſiſtence to the Humane Nature of Chriſt, as an Oak is to the Ivy.

Now to ſhew the grounds why this was fit, (which is the proper ſcope of this Diſcourſe) why this union was requiſite, and fitted him for the Work of Mediation. Had he not been thus God and Man he could not have been Mediator. For,

1. It being neceſſary he ſhould be God and Man, and remain perfectly God and perfectly Man, and the Son of God and the ſame Perſon that he was, therefore they could no way elſe be united to do us good; for they could not the one be changed into the other, for God was immutable; and it was impoſſible that the Nature of Man ſhould become the Nature of God, ſince the Eſſence of the Godhead is incommunicable: And if they had been ſo united as that a Third Perſon out of both had been made, as when the Elements are made one in a Mans Body, as the Soul and Body make one Man, beſides the impoſſibility of it, it had not ſerved this turn: For he that redeems us muſt be God and Man, therefore there is no way but that the Perſonality of the Second Perſon be communicated to the Humane, both Natures remaining united in One Perſon; it cannot be more nor leſs. If the Perſonality of the Son of God had been communicated only by Power and Grace, *&c.* then his Actions had been of God as the Author or Efficient, but not Actions of the Perſon of the Son of God, as his Perſonal Actions, which ſhould have received a worth from him.

And 2. This will fit us well, for now all that Chriſt as God doth, the Man Chriſt ſhall be ſaid to do for us, that ſo it may be ours; and all that Chriſt Man doth, Chriſt God ſhall be ſaid to do, that it may have an infinite merit in it: For as there is a communication of the Perſonality of Chriſt to the Manhood, ſo of acceptance of all the Humane Nature doth: 1 *Pet.* 3. 18. *For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt,* (*that* *he might bring us to God) being put to death in the fleſh, but quickned by the Spirit* : And therefore the Blood ſhed ſhall be called the Blood of God, as well as the Man is called the Son of God ; ſo *Acts* 20. 28. *Take heed therefore unto your ſelves, and to all the flock, over the which the holy Ghoſt hath made you overſeers, to feed the church of God, which he hath purchaſed with his own blood* : And ſo the Lord of glory is ſaid to be crucified, 1 *Cor.* 2. 8. *Which none of the princes of this world knew : for had they known it, they would not have crucified the Lord of glory.* And as the Perſon is One, ſo the Redemption and all that both did, became one Work of Mediation, and One is ſaid to dye for all, Chriſt as One, God and Man, ſo as when he offered up the Humane Nature as a ſacrifice he may be ſaid to offer up himſelf, for it is himſelf, and he poured out his own Soul, *&c.* *Heb.* 9. 14. *How much more ſhall the blood of Chriſt, who through the eternal Spirit, offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God?* *Iſa.* 53. 12. *Therefore will I divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong : becauſe he hath poured out his ſoul unto death : and he was numbered with the tranſgreſſours, and he bare the ſin of many, and made interceſſion for the tranſgreſſours.*

Now then, if this Manhood be aſſumed into One Perſon with the Son of God, then it could not remain a Perſon of it ſelf, and ſo the Text alſo intimates, calling him *the Seed*, *Heb.* 2. 16. as not a Perſon, but an Humane Nature ; ſo as though he took our Nature, and an individual particular Nature, yet that Nature was not a Perſon. Therein indeed his Humane Nature differs from ours ; but that difference is not in any part of the ſubſtance of our Natures but only in a complement of being, or rather a modification of being, a difference in the manner of ſubſiſting, it is no more.

(1.) The Nature is the ſame for being and ſubſtance.

(2.) It is an individual Nature.

But (3.) It is not a Perſon of it ſelf apart for ſubſiſtence ; for that is properly called a Perſon that ſubſiſts in it ſelf, though we all have our being in God, and exiſt by him as in a cauſe thereof, yet we do not ſubſiſt as one with him as a Perſon ; that is, we are Perſons apart and alone of our ſelves, and God and we are two Perſons, but our Nature in Chriſt is one with God, and in God.

The Reaſons of this are two.

1. It was not indeed poſſible that a Perſon (as the Second Perſon was) ſhould aſſume another Perſon ſubſiſting of it ſelf into Perſonal Union with him, it had been a contradiction, and therefore it is impoſſible : For that Two Perſons remaining Two ſhould become One is a contradiction, even as to ſay of an accident (the nature of which is to ſubſiſt in a ſubſtance) that it ſubſiſts in it ſelf is a contradiction. Now to be a Perſon of it ſelf is to ſubſiſt of it ſelf alone ; this is the condition of its ſubſiſting as it is a Perſon, and therefore here in the 16th Verſe of this *Heb.* 2. when he ſpeaks but by way of ſuppoſition of the Second Perſons aſſuming the Nature of Angels, he doth not ſay, he took not on himſelf an Angel, but not of Angels, that is, the Nature of Angels ; for to have aſſumed the Perſon of an Angel had been a contradiction, and ſo ſuch a phraſe of ſpeech was not fit to have been uſed ſo much as in a ſuppoſition.

2. As it was not poſſible that the Second Perſon of the Godhead ſhould take the Perſon of a Man into Union with himſelf, ſo it was not fit (the demonſtration of which is that which I in this Diſcourſe did aim at) for the Work of Mediation. For although it was neceſſary for that Work that he ſhould be an individual particular Man as we are, particularly exiſting, for elſe he could not merit, nor act, nor ſuffer, for all merits and actions are of individuals ; yet if he had ſubſiſted of himſelf, and been a Perſon of himſelf as Man, all that merit and actions of Obedience would have been but for himſelf. If he had been a Perſon of himſelf apart, ſo his merits would have been for himſelf apart, and he ſubſiſting in his own bottom, and in himſelf as a Perſon, muſt have ſtood by his own Obedience, and ſo all his Obedience would have been but enough for himſelf, and have been ſhut up in himſelf,

and confined to himſelf. But he having an individual Nature of Man as we all have, without a propriety of ſubſiſtence, all his Obedience may be common for all others, and as many as he ſhall pleaſe to communicate it unto may have a ſhare in it; it may be a common Salvation, as it is called *Jude* 3. *Beloved, when I gave all diligence to write unto you of the common ſalvation: it was needful for me to write unto you, and exhort you that ye ſhould earneſtly contend for the faith which was once delivered unto the ſaints.* For our Nature in him as it is Humane is not circumſcribed or incloſed with a proper ſubſiſtence of its own, but lies like a field unincloſed, not hedged in with Perſonality as all our Natures are.

And to this purpoſe obſerve the phraſes whereby the Scripture expreſſeth this Nature aſſumed by the Son of God, which are ſuch as do imply, that that which was aſſumed was only a Humane Nature and not a Perſon: As when it is ſaid, *He took the ſeed of Abraham*, *Heb.* 2. 16. not a Perſon, but *the Seed*, our Nature, *ſemen eſt intimum ſubſtantiæ*, the quinteſſence of Nature, but notes not out a Perſon. So the *Word* is ſaid *to be made fleſh*, that word Fleſh noteth out but one Nature aſſumed, not a Perſon; and therefore the Apoſtle ſpeaking of Chriſt, he makes him the Perſon, and his Fleſh or Humane Nature but as an appendix, *Rom.* 9. 5. *Whoſe are the fathers, and of whom as concerning the fleſh Chriſt came, who is over all, God bleſſed for ever. Amen.* And ſo in *Luke* 1 35. *And the angel anſwered and ſaid unto her, The holy Ghoſt ſhall come upon thee, and the power of the higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God.* The Angel there ſpeaks of Chriſts Humane Nature which was to be born of *Mary*, not as of a Perſon but as of a thing, in the Neuter Gender, *That holy thing which ſhall be born of thee ſhall be called the Son of God:* And beſides he the Man Chriſt could not have been called the Son of God, if he had been a Perſon apart of himſelf, for one Perſon is not predicated of another, the Husband cannot be called the Wife though moſt nearly united, for they are two Perſons: And therefore likewiſe Chriſt himſelf when he was to take our Nature, ſpeaking of that which was to be aſſumed, ſaith, *Heb.* 10. 5. *A body haſt thou fitted me*: [*Me*] notes out the Perſon, the other is but a Body aſſumed, ſo he calls it, becauſe himſelf as God was the Perſon; this was not a Perſon but the Nature of Man, therefore he calls it a Body, and ſo *Col.* 1. 22. *In the body of his fleſh through death, to preſent you holy and unblameable, and unreprovable in his ſight:* It is ἐν τῷ σώματι τῆς σάρκος, in that Body of his Fleſh.

But though he ſubſiſted not as an entire Perſon, yet it was fit and neceſſary that he ſhould be an whole and perfect Man entire; ſo as though he took not a Perſon on him, yet he took our whole Nature for ſubſtance, every way as perfect as ours, in all the parts of it, both of Soul and Body. *He was made like us in all things*, ſayes the Apoſtle, *Heb.* 2. 17. There was nothing wanting eſſential to either, or for the perfection of either part of our Nature, for he will be like us in all things, in all Members of our Bodies, and Faculties of our Souls. It is called Fleſh indeed and a Body, but yet leſt only a Body ſhould ſeem to be meant, he elſewhere is called *A man, the man Chriſt Jeſus*, as having all belonging to a Man, and he is called *that Man*, in *Acts* 17. 31. *Becauſe he hath appointed a day in the which he will judge the world in righteouſneſs, by that man whom he hath ordained; whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.* He had a perfect Body as ours, and a Soul, and both united, and ſo was a whole Man.

1. For the Body, *Col.* 1. 22. 'tis called *the body of his fleſh:* They thought he had been a Spirit, but in oppoſition to their conceit, *It is I*, ſayes he, *Mat.* 14. 27. *and feel* ſayes he, *hath a Spirit fleſh, and bloud, and bones? Luke* 24. 39. And this was fit, that the ſimilitude of our Union might be the nearer, and that we might be truly called *Members of his body*, as being *of his fleſh, and of his bones*; as *Eph.* 5. 30. *For we are members of his body, of his fleſh, and of his bones.* Alſo becauſe he was to Reconcile us *in the body of his fleſh through death*, *Col.* 1. 22. by bearing our Sins upon his Body on the Tree: 1 *Pet.* 2. 24. *Who his own ſelf bare our ſins in his own body on the tree, that we being*

being dead to ſin, ſhould live unto righteouſneſs: by whoſe ſtripes ye were healed. If he had not had the Body of a Man, he could not have been faſtned to the Tree, nor endured our Sorrows, the pains of Death. And again, as all our Members are weapons of Unrighteouſneſs, therefore he was to take them all to ſanctifie all to God, and make them weapons of Righteouſneſs.

And that Body did not want a Soul, for his *Soul was heavy unto death, Mat.* 26. 38. And it was meet it ſhould be ſo, for firſt the chief ſuit and threatning for Sin was againſt the Soul, *The ſoul that ſins ſhall dye, Ezek.* 18. 20. therefore he muſt *pour out his ſoul to death, Iſa.* 53. 12. and it is the Redemption of the Soul that is precious, *Pſal.* 49. 8. *For the redemption of their ſoul is precious, and it ceaſeth for ever*; that is the chief thing to be redeemed, and that is ſo precious, as nothing but a Soul could be a fit price. He was made like us therefore, that he might ſuccour us in all reſpects. *Heb.* 4. 15. *For we have not an high prieſt which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without ſin. Heb.* 2. 17, 18. *Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high prieſt, in things pertaining to God, to make reconciliation for the ſins of the people: For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.* And now our greateſt temptations are in our Souls, and therefore he had a Soul to be tempted in all things, Sin only excepted, and ſo he knows how to pity our Souls, and the diſtreſs of them, and he joyes to be a *Shepherd of our Souls,* 1 *Pet.* 2. 25. *For ye were as ſheep going aſtray; but are now returned unto the Shepherd and Biſhop of your Souls.*

And then 2. Both Body and Soul muſt be united, elſe the Body could not dye, for Bodily Death is the ſeparation of Soul and Body, and that was threatned againſt us, and therefore to be executed on our Mediator; and therefore when he dyed, it is ſaid, *He gave up the ghoſt. Mat.* 27. 50.

And he muſt be a whole perfect Man, for this Reaſon too, becauſe he was to be a Prieſt and a Sacrifice both, and the Prieſts in the Law were to be perfect Men in all parts of their Bodies, if they had any blemiſh they were not to be Prieſts, and ſo the Sacrifices were to be whole Burnt-offerings, therefore a whole Man was to be offered up by the Son of God.

And he being to redeem the whole Man, it was fit he ſhould take the whole Humane Nature. All that was loſt was to be ſaved by him, *Luke* 19. 10. *He came to ſeek and to ſave that which was loſt*: There was not that thing in Man that was loſt (as all was) but he ſaved it, and therefore took the whole of Man into Union with himſelf.

CHAP.

CHAP. VII.

That it was not only fit that Chriſt ſhould be Man, but ſuch a Man, as to be like us in the Matter and Subſtance of his Body; And to be like us in his Production and Birth, to be born of a Womanas we are. What are the reaſons of this. What is the reaſon why Chriſt though born of a Woman is yet without Sin. Why he is Man, and of the Jewiſh *Nation.*

NOW ſeeing he was thus to be a Man: Let us conſider what manner or kind of Man every way qualified was fitteſt in this buſineſs, and we ſhall find that ſuch a Man did God every way make him, for he muſt have an Humane Nature fitted for him on purpoſe, *Heb.* 10. 5. *Wherefore when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not, but a body haſt thou prepared me. A Body haſt thou fitted me,* ſo ſome read it, *adaptaſti,* fitted him with a Body for the purpoſe. And indeed if for all other Works God chooſeth out fit Inſtruments, then ſurely for this great Work of all Works elſe, and accordingly Divines call his Humane Nature *Inſtrumentum Deitatis,* the Inſtrument of the Godhead. It is not every kind of Body will fit him for this purpoſe of reconciling. Some Schoolmen have thought that not any other Humane Nature but that which was aſſumed could have been aſſumed; ſure I am a greater fitneſs could not have been in any, and all to make up this his Perſonal Fitneſs for a Mediator full, that in him all fulneſs might be found to dwell.

Now concerning what Qualifications are to be in him for this Work, we have this general Rule given us here in *Heb.* 2. 17 *That it became him in all things to be made like to us who were his brethren*: So as the liker he ſhould be to us, the fitter Mediator he ſhould be for us, and that for the very reaſon before-mentioned, that becauſe Juſtice admitted of a Commutation, it would yet come every way as nigh to have a full and proportionable ſatisfaction as could be: As ſatisfaction muſt be made in a Nature of the ſame kind by Man, not an Angel, ſo in ſuch a Nature a Man as ſhould be as near a kin to us, and like us as the matter would poſſibly permit, ſo as the buſineſs of Reconciliation be not hindred nor evacuated by it, for then he ſhould have loſt his end.

Firſt, Whereas he might have been a Man of the ſame Nature with us, conſiſting both of Body and Soul, and yet have been created immediately as *Adam* was out of nothing, yea, or out of Matter in Heaven (as ſome do dream) as his Body it ſelf is now Heavenly and Spiritual, and therefore called *the heavenly man,* 1 *Cor.* 15. 48, 49. Yet that he may be like to us, he will take Humane Nature of the ſame lump with ours, and out of which ours is taken; ſo here in *Heb.* 2. 14. *He took part of the ſame*; the ſame Fleſh and Blood that we have; and again, *ver.* 11. *Both he that ſanctifieth, and they who are ſanctified are all of one*; he ſaies, not only that both are One for Nature and kind, but all *are of One,* that is One Lump and Maſs, that ſo he might be a little the more akin to us, our Countryman, being made of the ſame Earth we are of: If he had been made of Heavenly Matter, he had been Countryman to the Angels rather, for Heaven is their Country, yea he had been utterly a Stranger to us though of the ſame Nature, as a Man dropt from Heaven would be, as ſome conceive *Melchiſedec* his Type to have been. And the reaſon there given is proper and pertinent, for he was to ſanctifie us, and he that ſanctifies and they that are ſanctified, it is meet they ſhould be [*of One.*] The ground of this Reaſon is taken from that of the Levitical Law, by which the firſt Fruits ſanctified the whole Lump or Maſs which thoſe Fruits were taken out of, and they by this ſanctified the reſt, becauſe they were of the ſame Lump or Maſs as it is expreſſed, *Rom.* 11. 16. *For if the firſt-fruit be holy, the lump is alſo holy : and if the root be holy, ſo are the branches.* They were not only of the ſame Species of Creature that the reſt were of, but growing out of the ſame Earth that the reſt of the Fruits did. Now Chriſt as he is called the [*Fruit*] of the womb, *Luke* 1. 42. ſo the firſt Fruits, 1 *Cor.* 15. 20. *But now is Chriſt riſen from the dead, and become the firſt-fruits of them that ſlept* : Which though ſpoken of the Reſurrection only, yet holds in all even to his very Nature, he is in all things wherein he is like us the firſt fruits, and therefore is to be made like us in all, that he might be the firſt Fruits. And he was to ſanctifie others of Mankind, and this he had not ſo fitly and correſpondently according to the Law of Nature done, had not both they and he been all of one : And beſides God meant not to create anew any of Mankind, and therefore he made Woman of Man rather than of nothing, intending to make out of *Adam* all which he meant to make, even Chriſt and all.

But then

Secondly, He might have been made of the ſame lump if made of ſome Man in that manner as *Eve* was out of *Adam*, made of a Rib, or ſome ſuch part of Mankind ; but he reſolves to come nearer yet, and to be made as like in all things as may be, and therefore he will be made of the ſame kind of Matter that we all are made of, even of *Seed* which is the quinteſſence, the *Elixir* of Mans Nature, *Intimum ſubſtantiæ*, and therefore the firſt Title and Appellation he was known by unto the Sons of Men was *the Seed of the woman* ; *Gen.* 3 15. *And I will put enmity between thee and the woman, and between thy ſeed and her ſeed : it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.* So *Acts* 17. 26 God hath made Mankind all of one Blood, that ſo they might love one another ; and he will have this Man that is to be our Redeemer to be of the ſame Blood, that is, of Seed, which is the Blood of Man concocted to an height, and therefore he is not only called *a Man*, but the *Son of Man* ; *Mat.* 17. 12. *Eve* though made out of Man was not *filia hominis*, a Daughter of Man, nor *Adam* though a Man, yet not a Son of Man, no. In the Genealogy, *Luke* 3. 38. *Adam* is called the Son of God ; but Chriſt is to be the Son of Man as well as Man, and that by being made of Seed, which all Men are made of, and ſo in *Heb.* 2. 16. *He took not the nature of Angels, but the* [*ſeed*] *of Abraham* : And the reaſon is given in the next verſe here, that he might call us Brethren, and not be aſhamed of us : A Brother is more than of the ſame Nature, it notes one made out of the ſame Blood ; and God would have the ſame Blood run in his Veins that runs in ours : And this fitted him the more to be a Redeemer, and to have Right to do it by the Levitical Law alſo, for it was proper to a Brother to redeem, and a Stranger could not, *Levit.* 25. 25. *If thy brother be waxen poor, and hath ſold away ſome of his poſſeſſion, and if any of his kin come to redeem it, then ſhall he redeem that which his brother ſold.* So that the Church comes to have her wiſh, *Cant.* 8. 1. *Oh that thou wert as my brother,* &c. For ſo Chriſt is.

Yea,

Thirdly, He will come yet nearer, even in the manner of his production or being made a Man, as like as may be to that of ours, as near as poſſibly might be, ſo as not to take infection. He will be made of Seed even by a conception, and lye in the Womb and grow up there from a Tear, a Drop, by degrees as Man doth, and be born, and be a Suckling as we, as *Pſal.* 8. 2 ſpeaks of him, and therefore he is called the Fruits of the Womb, *Luke* 1. 42. *And ſhe ſpake out with a loud voice, and ſaid, Bleſſed art thou among women, and bleſſed is the fruit of thy womb* : And more expreſly, *Luke* 1. 31. *Thou ſhalt conceive in thy womb, and bring forth a Son* ; ſpeaking to *Mary*. You ſee Chriſt is like to us in being produced both by the ſame way, and to lye in the ſame place, that ſecret and dark Chamber that all Mankind lyes in. Conception is the Groundſeil (as I may call it) of our Nature, which ſin had infected, and it was rotten and corrupted, and from it the Leproſie was ſpread over all the Walls of this Building, *In ſin my mother conceived me*, ſays *David*, *Pſal.* 51. 5. and Chriſt coming to repair and reſtore us from the very foundation, ſanctifies that very way of *production*, *conception*, and conſecrates the curious Room and Privy Chamber that all Mankind lies in. Man is ſaid by the Pſalmiſt to be curiouſly wrought *in the lower parts of the earth*, *Pſal.* 139. 15. and Chriſt Deſcends even thither, that ſo he may Aſcend the Higher; he takes his flight thus low, in that he Aſcended he Deſcended firſt into theſe lower parts of the Earth, which ſurely is part of the Apoſtles meaning in comparing it with that *Pſalm*, *Epheſ.* 4. 9, 10 *Now that he aſcended, what is it but that he alſo deſcended firſt into the lower parts of the earth?* ver. 10. *He that deſcended, is the ſame alſo that aſcended up far above all heavens, that he might fill all things.* And that we may be where he is, as he prayes, *John* 17. 24. He will condeſcend for a while to be where we were, encloſed in the Womb: And that we may come to his Place, his Manſion-Houſe in Heaven, his Fathers Houſe, he will firſt come down to our Place, our Mothers Houſe, for ſuch is the Womb: And therefore he is ſtill called *The ſeed of the woman, and made of a woman*, *Gal.* 4 4, 5. *But when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law*, ver. 5. *To redeem them that were under the law, that we might receive the adoption of ſons.* To the end that he might be fitted to redeem us: This reaſon is expreſly added there, *that he might redeem us that were under the law*: And this Woman was yet a Virgin, as you ſhall ſee by and by, *A Virgin ſhall conceive*, *Eſa.* 7. 14. *Therefore the Lord himſelf ſhall give you a ſign, Behold, a Virgin ſhall conceive, and bear a ſon, and ſhall call his name Immanuel.* One reaſon of it beſides that which I ſhall anon give, might be, that God would take a new courſe in the rearing up this Humane Nature differing from what was taken afore. If he had made him out of Man, or the Rib of a Man, ſo he had made the Woman before; if out of nothing, ſo he had made the firſt Man before. But to make him of a Woman, and the Seed of the Woman, by Conception, without Man; this was a new thing in the Earth, as the Prophet ſpeaks, *Eſa.* 43. 19. And God herein kept ſome further correſpondency alſo with Mans ſinning, that (as was obſerved before) as by a Man came Death, ſo by Man ſhould come the Reſurrection, God obſerved a proportion in it. So here, a Woman afore deſtroyed us, and was *firſt in the tranſgreſſion*; nevertheleſs both ſhe and we ſhall be ſaved by her Child-bearing, or that Child-bearing (as ſome interpret that place. 1 *Tim.* 2. 15.) And *Adam* layd all the blame on the Woman (reflecting withal on God,) *Gen.* 3. 12. *And the man ſaid, The woman, whom thou gaveſt to be with me, ſhe gave me of the tree, and I did eat.* And therefore God preſently to meet with him, ſayes, *The ſeed of the woman*, not *the man*, ſhall break the Serpents Head, as if he had ſaid, Thou haſt laid the fault on me for giving thee a Woman, becauſe ſhe hath been the occaſion of thy Fall, but I will be even with thee; (but 'tis in Mercy as Gods revenges on his Children are.) Thou ſhalt have cauſe to thank me more for this Woman, than thou now haſt done, for *the ſeed of the woman ſhall break the ſerpents head*, and ſo doth God reprove him, and for his unthankfulneſs puts the Honour upon the Woman.

Objection, Yea but now in the fourth place, you will ſay, This Kindred is too nigh, he had better have marryed our Nature further off, and at a greater diſtance; for thus he is in danger to be made ſinful. Doth not the Pſalmiſt ſay, *In ſin my mother conceived me*, *Pſal.* 51. 5. Doth not the Apoſtle ſay, *And ſuch an high prieſt became us as was ſeparated from ſinners?* *Heb.* 7. 26. Why then the work of our Redemption will be ſpoyled by this way of Conception of Chriſt, and he be unfitted for the Work.

But for Anſwer, though there is a *concipiet*, yet not a *genitus eſt*, though there is a Conception, yet not a Generation: It is Conception upon Generation defiles, Man begets in his Image, but Chriſt was not begotten but conceived only, he comes ſo neer you ſee that 'tis but the cutting of a hair keeps him from being infected, and ſo though he will have the ſame ſubſtance, yet ſeparate from Sinners, as there the ſeparation means, *quantum ad culpam*, as to ſin; *non naturam*, as to Nature; and therefore though he will be conceived in the ſame place we are, and be of the ſame ſubſtance with us, yet not after the ſame way; and it is not the ſubſtance that defiles, or the place, but the way of framing our Natures, we are framed by generation of Man and Woman, he but by Conception only of a Woman, but made by the Holy Ghoſt, ſo in our Creed conceived by the Holy Ghoſt, ſo in *Luke* 1. 35. *The Holy Ghoſt ſhall overſhadow thee*, and *Matth.* 1. 20. *That which is conceived in thee is of the Holy Ghoſt:* Not σπερματικῶς, but δημιουργικῶς, as the Builder framing and forming his Body; Therefore it is not ſaid he was begotten of a Woman, but made of a Woman, *non genitus ſed factus*, and therefore he is called *The Man from Heaven*, though the matter of his Body was from Earth, 1 *Cor.* 15. 47, 48. And to this purpoſe 'tis obſervable, that *Heb.* 10. 5. is with difference ſpoken of Chriſts Humane Nature and ours, *A Body haſt thou prepared me*, that is God did it, and not Man by Generation, which is the ordinary way of producing Men, and the only way of conveying Sin. The Parents they are therefore ſaid to beget a Man, not becauſe they afford matter and ſtuff, but becauſe there goes a forming Power, *vis plaſtica* as Philoſophers call it, that doth prepare the Matter, form it, and to uſe the word, which is here, doth καταρτίζει articulate it for the Soul, which is the utmoſt they do, and for which they are ſaid to beget, and wherein the very *Formalis ratio* of Generation lyes. Accurately therefore to diſtinguiſh this production of the Humane Nature of Chriſt from the ordinary, though he uſeth the ſame word that ſignifies the manner of making our Bodies by way of articulation, yet he expreſſeth it as done by another hand, [*Thou haſt prepared it*] the Holy Ghoſt performing that which the *vis plaſtica* or forming power in all other Generations uſeth to do. *Luk.* 1. 35. *And the Angel anſwered and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God.* That though the Matter is the ſame, and this formed by articulation as ours is, yet it is done by the Power of the moſt High, and therefore exempted from Sin; therefore he adds, *That Holy One that ſhall be born of thee ſhall be called the Son of God.* For becauſe Generation by Men is the only way of conveying Sin, and the *formalis ratio* of Generation lyes in that *vis plaſtica*, whereby a Parent forms the birth, (as Philoſophy teacheth) therefore *his Body* though made of the ſame Matter, Seed, that ours is, and that Seed articulated into the ſame ſhape ours is, yet becauſe by another hand, *the power of the moſt high*, therefore he is *a Holy one*, *ſeparate from Sinners*, his Body being a Tabernacle which God pitcht, not Man, *Heb.* 8. 2. Not of this Building, not built as Mans is, not by the ſame hands, as *Heb.* 9. 11. *But Chriſt being come an high prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to ſay, not of this building:* Man reared it not, nor joynted it, nor framed it, but *a Body haſt Thou* (*O God*) *prepared.* And therefore this Body was of a Virgin without a Father, that as *Melchiſedeck* is ſaid, *Heb.* 7. 3. to be without Father and Mother; So Chriſt as Man was without Father, and as God without a Mother; who is therefore the Stone cut out of the ſame Quarry with us, but *without hands*, *Dan.* 2 45. that is the help of Nature or by a Man. And it was neceſſary:

For,

1. Otherwiſe his Humane Nature had been a Perſon (the inconvenience of which you heard afore) for *terminus generationis eſt perſona*. What is produced by Generation is a Perſon.

And,
2. He had otherwiſe had two Fathers, which Nature abhors that one Perſon ſhould have two Fathers.

And in preparing this Nature of Chriſt, the Holy Ghoſt ſanctified that Matter, and purified it as Goldſmiths do Gold from the Droſs. And his buſineſs being to part Sin and our Fleſh, it was fit he ſhould take ſuch Fleſh as though once ſinful, yet now Sin was parted from it. It is Generation defiles, for that which is born of the Fleſh is Fleſh, *John* 3. 6. and that as from a Man, by whom Sin is conveyed; but it follows in the ſame place, that which is born of the Spirit is Spirit. Now of Chriſt it is ſaid that which is conceived in thee, is of the Holy Ghoſt, *Matth.* 1. 20. *But while he thought on theſe things, behold, the angel of the Lord appeared unto him in a dream, ſaying, Joſeph, thou ſon of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the holy Ghoſt.* It is not the matter nor the place we are conceived in defiles, but the being begotten by *a Man* in the ordinary way of Nature, upon which the Law of Nature ſiezeth, by which a Man is to beget in his own likeneſs. And therefore the difference of the Phraſe uſed here in *Heb.* 2 11. of Chriſt and us, and that in *Rom.* 5. 12. ſpeaking of our coming from *Adam* is obſervable. Here in *Heb.* 2. 11. Chriſt and we are ſaid to be of One, that is of one lump, but the phraſe that is uſed, *Rom.* 5. 12 when the Apoſtle ſpeaks of the propagation of Original Sin runs thus, *By one Man ſin entred*, becauſe all came by and of that one Man; And therefore though Chriſt be made a Son of *Adam*, *Luke* 3. 38. as made of that ſubſtance and matter derived from him, yet not in regard of the ſame way of conveying that matter, by fleſhly Generation of a Man, which is the Natural Channel of conveying his Image and Original Sin.

And yet
Fifthly, To make up this diſproportion, he will in all other reſpects be yet the more like to us, and ſeeing he muſt not take ſinful fleſh, yet he will take the likeneſs of ſinful fleſh, as *Rom.* 8. 3. *For what the law could not do, in that it was weak through the fleſh, God ſending his own Son, in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh.* He partakes of Fleſh and Blood, *Heb.* 2. 17. And by Fleſh and Blood are meant Infirmities of all ſorts, he excepts Sin only, a Body paſſible, he might have had a Body exempted, from all Sufferings, or Miſery, but he would not. And this aſſumption of frail Fleſh was the firſt part of ſatisfaction for Sin, and the condemning Sin in our Fleſh is attributed to it, *Rom* 8. 3. He took not indeed Perſonal Infirmities, as Sickneſs, but what were common to Mans Nature, he did bear *Dolores noſtros* our griefs, not of *John* or *Peter*, not ſuch evils as came from the particular ſins of Men, but ſuch as flowed from the common ſin of Man, nor ſuch as do ſpring from ſin, as not deſpair, though fear, and thoſe he took was to ſhew his love, and as they were part of the Curſe, that he might be able to pity us, and that he might ſuffer and dye and feel the pains of Death, in all which he was left to infirmity as you have it, 2 *Cor.* 13. 4. *For though he was crucified through weakneſs, yet he liveth by the power of God: For we alſo are weak in him, but we ſhall live with him by the power of God toward you.* And ſo in this Text he was partaker of Fleſh and Blood that is of the infirmities of Mans Nature as well as of the Nature, that through Death he might deſtroy him that had the power of Death, that is, the Devil: If he had not taken this frail Fleſh, he could not have dyed.

Hitherto you have heard every way what manner of Man he was, and ſuch as in all reſpects was fitteſt for him to be, in all things. But there are two things yet to be added, and both ſuch as will yet make him fitter. I add them that you may every way ſee a fulneſs in it.

Therefore,
Sixthly, Mans Nature you know was diverſified into two Sexes, Male and Female; Now which of the two was the fitteſt for him to aſſume? And this

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is a diſtinct conſideration from all the former. Of the two a Male was fitteſt, and ſuch was he. It is not ſo directly in the Text, and yet all that is ſpoken of him runs in the Maſculine Gender, *Him* and *He*, and ſo this is included. *Matth.* 1. 21. *Thou ſhalt bring forth a Son*, and *ver.* laſt. *She brought forth her firſt born Son*, and ſo *Luke* 2. 22. For he was to be our High Prieſt and conſecrated to God as Holy, and ſo thereby to ſanctifie his Brethren, as *Heb.* 2. 11. hath it, and ſo was the firſt Male Child by the Law, which is on purpoſe noted, *Luke* 2. 22. Every Male that openeth the Womb ſhall be called Holy to the Lord. And again all his other Offices required it, he was to be a Prophet and to teach Gods Will firſt, *Heb.* 2. 2, 3. and for ever to be in the great Congregation, and a Woman is not to teach in the Church. He was to be a King, and to rule his Church, and a Woman is not to Uſurp Authority over the man. He was to be an Husband and his Church a Spouſe, and only a Male could fitly bear that Relation. And beſides all this there was this further Harmony in it, that as by the Male, the Man not the Woman, ſin is ſaid to enter into the World, *Rom.* 5. 19. So by the Man we ſhould be reſtored: And thus indeed both Sexes came to ſhare in this Honour, the Male, in that Chriſt himſelf is a Man, the Female, in that ſhe yet was the Inſtrument of bringing him forth into the World. He is of the Womans Seed, but of Mans Sex, that ſo both Male and Female might be all one in Chriſt Jeſus.

There is now but one thing left, and that is, ſeeing God hath appointed ſeveral Bounds to Mans Habitation, though all are made of one Blood, of what Countrey or Kindred of Men was it fitteſt for our Redeemer to be of? God pitcht it on what of all was fitteſt, that he ſhould be *of the Seed of Abraham.* This *Heb.* 2. 16. you ſee alſo hath it. and ſo I could not but take notice of it. As he took the Nature of Man not of Angels, ſo he took the Seed of *Abraham* more eminently than of any other Nation, although he had by ſome of his Progenitors Gentiles Blood in him, yet he was of *Abraham* in a lineal Deſcent, *Rom.* 9. 4, 5. *Who are Iſraelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the ſervice of God, and the promiſes.* ver. 5. *Whoſe are the fathers, and of whom as concerning the fleſh Chriſt came, who is over all, God bleſſed for ever. Amen.* I will not mention any other reaſon of this, but what is proper to ſet out his fitneſs the more for this Work. It was well for us that he took *Abrahams* Seed, for ſo in him all Nations were bleſſed as was the promiſe, *Abraham* being Father of all the faithful: But eſpecially he was thereby engaged to keep the whole Law for us; for *Abrahams* Seed were all to be circumciſed, and he that was circumciſed was a Debtor to the whole Law, *Gal.* 5. 3. *For I teſtifie again to every man that is circumciſed, that he is a debtor to do the whole law* And ſo the Law will take hold of him, and ſo hereby he was made under the Law; And this was one reaſon why he was a Male Child alſo, for they only were circumciſed. Thus you ſee Chriſt hereby engaged to keep the Law for us, yea, to ſatisfie for Sin; for the Ceremonial Law was a Bond againſt us, which he muſt cancel and deſtroy.

CHAP. VIII.

The Uſes. Since God hath thus fitted us with a Mediator, we may be aſſured that he will fit us with all other things. Let us chooſe Chriſt to be our only Saviour, and truſt in none but him. Is he God? Let us not then fear, or doubt. Hath he taken our Nature? Let us admire his Love in this, and conſider our own Priviledge. Let us endeavour to fit our Natures all that we can for Fellowſhip with him.

WE will now come to Uſes of all this: And ſurely the Doctrine of Chriſt will afford many: For his Perſon is the moſt Uſeful of any in Heaven and Earth. I deferred the Uſes until the laſt, that ſo you might view the Frame of the Doctrinal Part as ſet together without ſeparation.

The Firſt Uſes ſhall be from this, That God choſe him to be Mediator, becauſe of his Fitneſs above all other.

I. Hence learn, and be aſſured, That that Love which thus fitted thee with a Saviour, will much more fit thee with all other things which thou haſt need of. Thou ſhalt have the fitteſt Condition, the fitteſt Calling, the fitteſt Yoak-Fellow, the fitteſt Eſtate [*food convenient*] as *Agar* ſpeaks: God will fit thee in every thing. Thus he ſought out a *meet help* for *Adam*; *Gen.* 2. 20. The Fulneſs of Fitneſs in Chriſt to be a Saviour is a Pawn for fitting and ſuiting thee with all things elſe, for he that gave Chriſt, gives all beſides, *Rom.* 8. 32. *He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things.* And believe that as all things do meet in Chriſt, and nothing is wanting that may make him a fit and meet Saviour for thee, ſo all things ſhall conſpire, all things ſhall ſuit and kiſs each other; Sins, Afflictions, Mercies, yea, all Gods Dealings ſhall work together for thy good. Be quiet therefore and truſt him in all; *Lean not,* (as *Solomon* ſaies) *to thine own wiſdom, Prov.* 3. 5. Thou knoweſt not what is fitteſt for thee, as the Sons of *Zebedee* did not when they asked for a Place that was not fit for them. The Phyſitian knows what is fit for his Patient, better than he himſelf does, and ſo does God: He takes meaſure of thy Spirit, and knows the Compoſition of it; and ſo orders his Preſcripts accordingly. We cannot judge what is fit for us, God only can. If thou hadſt ſeen Chriſt in the Fleſh, poor and deſpiſed (as he was whilſt on Earth) thy Carnal Heart would have judged him as unlikely and as unfit a Man to be the Saviour of the World, as the *Jews* did; *Iſa.* 52. 14. (*his countenance was ſo marred*) Thou wouldſt never have thought that a Carpenters Son ſhould build God a Church; that a Man unlearned ſhould be the Prophet of Gods People. The *Jews* refuſed him as an unfit Stone to be laid in their Building whom God had yet hewn out on purpoſe, as being only fit to be made *the head ſtone of the corner*, as a Stone Elect and Pretious, *Iſa.* 28. 16. *Therefore thus ſaith the Lord God, Behold, I lay in Zion for a foundation, a ſtone, a tried ſtone, a precious corner ſtone, a ſure foundation: he that believeth, ſhall not make haſte.* 1 *Pet.* 2. 6, 7. And as much miſtaken are Men in judging of their own Condition.

II. Is Chriſt every way ſo fit a Saviour? then chooſe him, and reſt in him alone. It is neceſſary that a Saviour you ſhould have; for otherwiſe you periſh; and it is as neceſſary that you ſhould have Jeſus Chriſt, or elſe you muſt have none: For there is, there can be no other. But yet, ſuppoſe you ſhould have your choice of many, nay, ſuppoſe there were as many Saviours as Men to be ſaved (as many as the Papiſts would make) yet he ſo tranſcends, that if ye all knew him, you would all make choice of him, and refuſe all others. *As who is a God like to our God*! So, *Who is a Saviour like to our Saviour*! *Iſa.* 43. 11. *There is none beſides him.* What do you therefore mean to ſtand demurring and deliberating whether you ſhould take him, or no, for your Lord and King (as the moſt Men do?) Do you look for any more ſuch Chriſts, or can you have a better, a fitter Saviour? Let this encourage you alſo to be willingly ſubject to him: What greater Motive can there be to this, then that of all Princes he is the fitteſt to be thy King, (and none fit to be King of Saints but he) and of all Husbands he is the fitteſt to rule over thee? It grieves no Man, nor do any think much to be ſubject to ſuch a Governour, as all Men with one conſent acknowledge to be moſt fit for them: *The People rejoyce* (ſaies *Solomon*) *when the righteous are in authority*, *Prov.* 29. 2. Now that the Lord Chriſt is King, *Let the earth rejoyce, and the multitudes of the Iſles be glad*, *Pſal.* 97. 1.

The Second ſort of Uſes may be taken from this, *That our Saviour is God.*

1. Is he who is thy Saviour, God! Then fear not to commit thy ſelf to him: Thy God is thy Saviour. If *God will juſtifie* (though there were no Mediator) *who ſhould lay any thing to thy charge*? *Rom.* 8. 33. Surely none would open their mouths againſt you; *The Lord that chooſeth Jeruſalem rebuke thee*, (ſaid the Angel unto Satan, *Zach.* 3. 2.) but if God will alſo be thy Mediator, and dye for thee; then much more art thou ſafe: *Who ſhall condemn* (as the Apoſtle ſaies) *it is Chriſt that dyed.* Do you know and conſider, Who he is that dyed for you? It is even *Chriſt that dyed*; (*Rom.* 8. 34.) who in the beginning of the next Chapter he tells them, *Is God over all, bleſſed for ever.* *In his dayes Judah ſhall be ſaved*, *Jer.* 23. 6. It ſhall be ſo (ſaies the Prophet) *for his Name is Jehovah our righteouſneſs.* *Say to the feeble of heart, fear not*; *for your God will ſave you*; *Iſa.* 35. 4. When Princes will themſelves in Perſon go into the Field, how doth it incourage their Subjects and Soldiers? Now Jeſus Chriſt who is God, came down into the Field himſelf: *Who is this that comes from Bozrah*? (*Iſa.* 63. 1.) *It is I* (ſaies Chriſt) *that am mighty to ſave.* The Heathens thought, that if their Gods ſhould but come down, they were ſure of the Victory. Now God came down, and was found amongſt us as a Man, and is become a *Captain of Salvation*, *Heb.* 2. 10. therefore let fear have no entertainment with you.

Only in the Second Place,

2. If he be God; although this may raiſe your hearts not to fear diſcouragements (I ſpeak to you whoſe hearts are ſet to be ſaved) yet it may withal ſtrike the greateſt and moſt awful dread upon your Spirit, and provoke you to fear this your Saviour, and not to deal preſumptuouſly with him, nor to ſlight him, and play faſt and looſe with him, thinking you may have Salvation at any time: No, he is God; and *God will not be mocked*, *Gal.* 6. 7. You muſt carry your ſelves towards him, as towards God himſelf. Becauſe Chriſt came to be a Saviour, and hath a Nature ſo full of Meekneſs, therefore Men think to deal with him as they pleaſe. But (as God elſewhere ſaies, *Pſal.* 46. 10.) *Be ſtill, and know, that he is God.* Therefore when God ſent him before the *Iſraelites*, *Exod.* 23. 21. He bad them *beware of him, and provoke him not*, for (ſaies he) *he will not pardon your tranſgreſſions*, (that is, he will not pardon you upon any other than Goſpel terms and limits,) *for my name is in him*: That is, he is God as well as I, and therefore will not ſuffer

you to lie in ſuch Sins as cannot ſtand with the Rules in his Word, and yet pardon you: Think not to deal ſo with him: He will ſave you upon no other terms than I my ſelf would by him. And therefore the Apoſtle, when he had ſhewn how Chriſt was God, as well as Man, in the Firſt and Second Chap. to the *Hebrews*, to the end that *He might be a faithful high prieſt to God, as well as a merciful high prieſt to men*, (*ver.* 17. of the Second *Chap.*) that is, ſuch a Saviour, as was not ſo made up, all of Mercy to Men, but that withal he is as faithful to God: From this therefore the Apoſtle in the 3. *chap.* makes this uſe, and bids them *conſider what an high prieſt they have*, (*ver.* 1.) who was, and will *be faithful to God that appointed him*, *ver.* 2. And he bids them to conſider this, to this end, not to neglect the preſent opportunity of Salvation, and think to put Chriſt off for the preſent, and come in to him when they pleaſe, in that he is ſo merciful a Saviour: But (ſaies he *ver.* 7.) Conſider, that as *the Holy Ghoſt ſaies, To day if you will hear his voice, harden not your hearts, ſo take heed how there be in you an evil heart to depart from him*, he being *the living God*; *ver.* 12. Remember how he dealt with the *Iſraelites* in the Wilderneſs (his Fathers *Name being in him*) and how he ſware againſt them, and ſaid, *They ſhould not enter into his reſt.* Read the whole Chapter, and you will find this uſe made of it, as by the Apoſtle elſewhere it is: So 1 *Cor.* 10. 4, 5, 6. I would have you Brethren (ſaies he, *ver.* 1.) to conſider, that *Our Fathers* had Chriſt for their Captain, as we have, (*ver.* 4.) and they had him offered unto them in the Ordinances: But they tempting him, *with many of them God was not well pleaſed*; that is, Chriſt was not well pleaſed, (for *ver.* 9. they are ſaid to *have tempted Chriſt*) and he being God, *deſtroyed them in the wilderneſs*: For in that he was God, he would not be ſo dealt withal by them: *Theſe things* therefore *are examples unto us*, (as he there concludes that Diſcourſe) that we may know and conſider, what a Saviour we have to deal withal: Who, as he is Man, (and therefore you might expect all Mercy from him) ſo he is God alſo, and will be faithful unto God to ſave Men, but this, upon his Fathers own Conditions: And if we ſeek not Salvation according to his own Rules, he will take part with his Father againſt us, for his *Fathers Name is in him.*

And yet,

3. Withal we may fetch this ground of Encouragement againſt the guilt of great Sins for time to come, that he is God, therefore able to pardon us. Were he meer Man, though he had our Nature, yet he would not endure us: So much Mercy as ſerves to pardon us, never entered into the heart of any meer Creature: [*I am God, not Man, therefore you Sons of Jacob are not conſumed.*] But the Humane Nature of Chriſt being United to the Son of God, his Will in pardoning doth accompany the Divine Will, and goes along with it: And as in all Acts elſe, ſo in forgiving it is able to hold pace with him.

A Third ſort of Uſes are taken from this, That he who is God hath took our Nature, our whole frail Nature unto himſelf, in that humbled way mentioned.

1. Admire we the Love of God towards us; which (if ever it was ſhewn in any thing) is ſhewn in this; and therefore this is made the great Act of Love, his *emptying himſelf*, and *becoming nothing* as it were, that he being equal with God, *took upon him the form of a Servant* *Solomon* made a wonder of it, That *he whom the heavens of heavens cannot contain*, ſhould vouchſafe to *dwell in Temples made with hands*, 1 *Kin.* 8. 27. But this is nothing to his being Perſonally United to the Humane Nature, and to dwell Bodily and Perſonally in it, and ſo to be made one with the Houſe in which he dwells, and which he himſelf built; that is, He to be made a Creature who made all Creatures. It is to be admired, that God would ever have it ſaid, That a Creature was God, and that God is become a Creature; yet ſo it is ſaid, *John* 1. 18. [*the word was made fleſh.*] For him to be made a Creature is

more then for us to become nothing, or for an Angel to become a Worm. It is therefore made a Myſtery, a great Myſtery that all ſtand agaſt, at, as well Angels as Men, (and this [ὁμολογουμένως] even with one conſent) that *God ſhould be manifeſt in the Fleſh* : 1 *Tim.* 3. 16. *And without controverſie, great is the myſtery of godlineſs : God was manifeſt in the fleſh, juſtified in the Spirit, ſeen of angels, preached unto the Gentiles, believed on in the world, received up into glory.* And if he be made a Creature, let him be made the beſt of Creatures, an Angel, there being ſuch Nobleneſs in them above what is in us. Their Perfections are the Meaſure of ours, and our Perfection is expreſſed but by being like to them. Our Eſtate in Heaven is to be [ὡς ἄγγελοι,] *as the Angels.* Likewiſe the chiefeſt Wiſdom in any Man is but as an Angels (as it is ſaid of *David.)* They for their ſubſtance are Spirits, and therefore in a nearer degree of aſſimilation unto God ; they are the fitter Matches for him who is a Spirit. Again, if he will aſſume any thing of ours, let it be our Souls only, for our Bodies are *vile Bodies, Phil* 3. 21. But ſuch was his Love to us, that he will take both, becauſe he means to redeem both, and to make our Bodies glorious, like his own Bodie. And how doth the Apoſtle in this *Heb.* 2. 16. ſet forth his Love in this, that [οὐ δήπου] *at no hand he took upon him the nature of Angels,* though he could have done it eaſily, and with more Perſonal Honour ; but he would [*in no wiſe*] entertain a thought of it. Such was his Love to us, that he refuſed that Match, his heart being fixed on us. He lets *Principalities and Powers* go, and *hath reſpect to the lowneſs of his Handmaid, Luke* 1. 48. the mean Eſtate of our Nature. But yet, if he take our Nature let him take it at its beſt, whilſt in a State of Innocency ; let him marry it in its prime, and (as the High Prieſt was to do) when it is a Virgin uncorrupted, unpolluted with Sin or Miſery ; or rather, let him take it ſuch as it is now in Heaven, all glorious. But he will out of his love to us, take our Nature on him when it is at the worſt, and then make *it* glorious, and *us* like him : When we are Traitors and out of Favour, he will marry Fleſh and Blood out of our Stock and Kindred, ſo to bring us into favour again. Was it not unparallel'd Love in *Jonathan* then to love *David* when he was in diſgrace with his Father ? Much more would it have been for him out of his love to *David* as then to have married one of his Children. How exceeding much more then is the love of Chriſt towards us ?

For all which as we ſhould admire his Love, ſo withal we ſhould conſider our Priviledge by having our Nature ſo advanced. What a Pawn and Pledge of Love is it to us, to have one of theſe Bodies of ours made more Glorious than all the Angels ? To whom Charge is given when he *comes into the World to worſhip and adore him* ; *Heb.* 1. 6. Who is to have them, and all things elſe put under his feet, and is to be their Lord and Judge ; and they all but to be his Guard. What a Prerogative is it that our Nature ſhould be in him made higher in Court than any Queen can be in the Court of any King ; and thus it is, ſeeing he is one in Perſon with God, not in Conjugal Relations only ; and the reſt of his Brethren are advanced to be his Queen, and the Angels to be but his and her Guard and Servants. And as this is the Priviledge of Our Nature, ſo ſome of the Antients have thought, that the revealing of Gods purpoſe in it unto the Angels before their Fall, was the occaſion of the ſame, and that their caſting out of Heaven was a puniſhment of their proud ſtomaching of the Honour done unto our Nature, that it ſhould be advanced *ſo far above them,* (as the Apoſtle ſpeaks, *Eph.* . 1, 21.) And it ſhould teach us not to diſhonour and defile this Nature, (which God hath ſo honoured) with Intemperancy, Uncleanneſs, or any baſe or noyſom Luſts. It alſo may encourage us to come with boldneſs to the Court of Heaven and Throne of Grace, for that our Nature is chief in favour there : *Heb.* 4. 14. *Seeing we have ſo great an high prieſt paſſed into the heavens, let us hold faſt our profeſſion:* And ſeeing he was Man *toucht with our infirmities* ; *let us therefore come boldly unto the throne of grace, that we may find grace and mercy in time of need.* When one of a Kindred is advanced and made a Favourite at Court, how will every one of his allyance, (though never ſo far off) challenge Kindred of him, and ſeek favour by him, and hope to be advanced too? And Chriſt is *not aſhamed of us* his poor Kindred: But being allyed to us by his Nature he dains to call us Brethren, and is grieved that we come no oftner to him, with Petitions of favour to be put up by him. And he not only called us Brethren, when himſelf was with us in a poor Eſtate here below, and lived in our Houſes amongſt us; but likewiſe when he was riſen again, and thereby entred into poſſeſſion of his Kingdom. Even then the firſt Meſſage that he ſent, and the firſt words that he ſpake, were thoſe in *John* 20. 17. *Go to my brethren, and ſay unto them, I aſcend unto my Father, and your Father,* &c. You ſee, his Preferment alters him not; after his Reſurrection he calls them Brethren. We ſhould therefore improve this our Affinity and Kindred with him: He took it on him for that very purpoſe.

And

III. In that he took upon himſelf ſuch a Humane Nature as ſhould be every way fit for the buſineſs of Mediation that he was to perform for us; let us endeavour to fit our ſelves all that we can, for Communion and Fellowſhip with him. The reaſon why we live here abſent from him ſo long, though contracted to him already is, to be fitted for his Bed in Heaven, and for Everlaſting Embraces: Even as *Eſther* was a long while preparing for *Ahaſhuerus* his Bed; ſo are we here, in *preparing for glory*; as it is, *Rom.* 9. 23. *And that he might make known the riches of his glory on the veſſels of his mercy, which he had afore prepared unto glory.* The Bride dreſſeth her ſelf here in this life, *Revel.* 19. 7. *Let us be glad and rejoyce, and give honour unto him: for the marriage of the Lamb is come, and his wife hath made her ſelf ready*; and prepares to meet her Lord, with whom ſhe muſt live for ever. And look as he took our Nature, let us take his; labour we to *be changed into his image, being made partakers of the divine nature:* As he took our whole Nature, to ſave the whole of it; ſo let us conſecrate the whole to him, and *be ſanctified throughout in body, ſoul and ſpirit*; as 1 *Theſ.* 5. 23. *Cleanſe we our ſelves from all pollution of fleſh and ſpirit*; Soul and Body, 2 *Cor.* 7. 1. And as he came as near in likeneſs to our Nature (as was ſhewn) as poſſibly he could, in Conception, in Birth, and in every thing, yet ſo as he might avoid Sin; ſo ſhould we come as near to him as is poſſible: Be we *like him in all things*: In his Power and Prerogative indeed we cannot; they are as incommunicable to us, as our Sin was to him; but in Graces and in Holyneſs we may, in Meekneſs and Humility we may. And as he took up our Infirmities, ſo take we up his Croſs; be we willing to be *made conformable to him in ſufferings* for him. And as his Humane Nature ſubſiſts wholly in the Second Perſon, loſing its own proper Perſonal ſubſiſtence to be one with him, and to become a fit Inſtrument together with him of our Salvation; ſo be we content to loſe our ſelves and our own Perſonal Proprieties, to ſubſiſt only in him and to him, and to be for ever ſerviceable unto his Glory.

OF
CHRIST
THE
MEDIATOR.

BOOK III.

The Fullneſs of Abilities which are in Chriſt, to accompliſh the Work of our Redemption, which are impoſſible to be found in any other Perſon.

HEB. x. 4, 5, 6, 7, 8, 9, 10.

For it is not poſſible that the blood of bulls and of goats, ſhould take away ſins.

Wherefore when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not, but a body haſt thou prepared me.

In burnt-offerings and ſacrifices for ſin thou haſt had no pleaſure :

Then ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

Above, when he ſaid, Sacrifice, and offering, and burnt-offerings, and offering for ſin thou wouldeſt not, neither hadſt pleaſure therein (which are offered by the law,)

Then ſaid he, Lo, I come to do thy will, O God. He taketh away the firſt, that he may eſtabliſh the ſecond.

By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once for all.

CHAP. I.

The All-ſufficient Abilities to accompliſh our Redemption, demonſtrated from God the Fathers calling him to it, which he would never have done, had not he known him *able. From Gods engaging alſo to furniſh him with Abilities. From Chriſts undertaking it, which he did upon the knowledge which he had of himſelf, as equal to the great Performance. From the Greatneſs and Excellency of his Perſon, who being God Man, is able to do any thing. The Reaſons which induced God to fix on this way of Salvation, to be by the Blood and Sacrifice of his Son. An Anſwer to that Objection, How God is ſaid to pardon us freely by his Grace, when yet he requires full Satisfaction to be made.*

HAVING at large laid open that ſole peculiar Fitneſs which is in Chriſt for the Work of Reconciliation: We will now come to diſcover likewiſe that *Allſufficient Fulneſs of Abilities* in him, for the accompliſhment of this great Work in all particulars required to it. Which Firſt in the General, your Faith may be helpt in the perſwaſion of, by theſe Demonſtrations

Demonſtration 1. Becauſe God the Father did call him to this great Work: And had not Chriſt been fully able to bring you to Heaven, without all poſſibility of miſcarriage; God would never have pitcht upon him. Men may ſometimes chooſe one for a Place of Office and Honour, who yet is not ſufficient to diſcharge it, becauſe they are miſtaken in Mens Abilities: but God could not be miſtaken, but muſt needs know, that Jeſus Chriſt was able to go through without miſcarrying, and therefore he pitcht upon him. In *Pſal.* 89. 19. *Then thou ſpakeſt in viſion to the holy one, and ſaidſt, I have laid help upon one that is mighty: I have exalted one choſen out of the people.* That whole Pſalm is a Propheſie of Chriſt, under the Type of *David*, and hath in it much of the Goſpel, which is called *the ſure mercies of David.* The ſtate of the People of *Iſrael* when *David* came to the Crown (if you take the Pſalm of the Type *David*) was a ſhattered ſtate; *Iſrael* was a wrackt People, all was diſtracted, tottering and broken; *Saul* their King and *Jonathan* his Son ſlain, themſelves overcome and routed by the *Philiſtims*; their Religion, State, and all were deſperate and ſtaggering: but God choſe *David*, an able Governour, to reſtore all; and ſo *laid help on one that was mighty.* In *Pſal.* 75. *David* ſpeaking of his coming to the Government and Kingdom, *when I ſhall receive the congregation. Ver.* 2. Adds, *Ver.* 3. *The earth* (namely, The Land of *Judea*) *and all the inhabitants thereof are out of courſe: I bear up the pillars of it.* Now he therein was a Type of Chriſt, (who often in the Prophets is called *David*) for when we were without ſtrength, being Captiv'd by Satan, forlorn and undone, and no Creature able to help us; then did God *lay help on one that was mighty*: That is, He laid the Task of Saving us upon Chriſt who was able to do it. Thus alſo *Heb.* 7. 16. *He was made a Prieſt, not after the law of a carnal commandment, but after the power of an endleſs life*; that is, He was armed with Power to execute the Office of Prieſthood *for ever*, and to overcome all Difficulties; and therefore he is ſaid to have been *made after the power of an endleſs life*, and *not after the law of a carnal commandment*, as other Prieſts were. And *Ver.* 18. the Apoſtle ſayes, *Their Office was weak, and not able to bring things to perfection*: Thoſe Prieſts were not able to ſatisfie God, nor to carry on the Work; but *Chriſt had the power of an endleſs life*, becauſe Chriſt had *power to lay down his life*, and *take it up again*, to ſurvive the encounter of his Fathers wrath, and then to *live for ever*, and Intercede for us, and ſo to go through-ſtitch with the Work, and without once fainting, much leſs ſuccumbing or ſinking under it, or failing in bringing it to its full perfection.

Demonſt. 2. In that God called him, he undertook to make him able; for beſides that God knew Chriſt to be able, and therefore call'd him, it may be further ſaid, that in Calling him, he undertook to make him able. Men if they find one not able for an Office to which he is called, cannot give him Abilities; but God when he gives a Call, gives likewiſe Abilities. Thus of Chriſt it is ſaid, *Iſa.* 42. 1. 4, 6. *Behold my ſervant whom I uphold, mine elect in whom my ſoul delighteth: I have put my ſpirit upon him, he ſhall bring forth judgment to the Gentiles. He ſhall not fail, nor be diſcouraged, till he have ſet judgment in the earth: and the iſles ſhall wait for his law. I the Lord have called thee in righteouſneſs, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. Behold my Servant whom I uphold,* (ſaith he) *mine Elect whom I have called in righteouſneſs:* That is, I have both call'd him to this Office, and that in *Righteouſneſs.* I have not forced it on him, nor put him upon this hard Task unwillingly. 1. He is *my Elect*: I choſe him of all that ever were or ſhall be. 2. I have *called him in righteouſneſs*; that is, he being not unwilling to undertake it, but conſenting to it. And 3. I *promiſed* faithfully to ſtand by him, and not to leave him in it. And 4. He being *my Servant* in it, therefore certainly I will uphold him through it, as it is *Ver.* 6. God promiſeth that he will *hold his hand,* that he ſink not, (even as Chriſt held up *Peter* by the hand, from ſinking) and will keep him ſo, as (*Ver.* 4.) *he ſhall not fail or fall ſhort* to accompliſh the Work of *Mediation,* in the leaſt tittle; nor ſhall he be *diſcouraged,* or (as it is in the Original) *broken* (and yet he was to undergo that, which would have broken the backs of Men and Angels, and have puſht them all to Hell) but he ſhall be backt with all the Power that God hath, even that *He* hath *who made the Heavens,* (as it followes, *Ver.* 5.) which he mentions as engaging all that Power in it.

Demonſt. 3. Chriſt was willing to undertake it, and therefore ſurely he knew himſelf able to go through with it; for otherwiſe he would never have undertaken it. A Wiſe Man will not undertake an enterprize which he is not able to manage and go thorough with; and Chriſt much leſs, he being the *Wiſdom of his Father*: He will not do as a fooliſh builder, that ſets upon a work which he is not able to finiſh. What wiſe Man will enter into Bond for an other, for more than himſelf is worth, and ſo run a hazard of lying in Priſon all the dayes of his life? Surely no wiſe Man will do this; and much leſs would Chriſt undertake to be our Surety, if he had thought himſelf inſufficient to pay; therefore certainly he knew that he was able to perfect, and conſummate the great Work of our Reconciliation, before he took it upon him.

Demonſt. 4. In that he is God as well as Man, therefore he muſt needs be able for any undertaking, be it never ſo hazardous. If it had been poſſible for his Father to have *forſaken him* (as he complained that for a time he did) and afford him no ſuccour, no ſupport; but leave him to himſelf, nay do his utmoſt againſt him, and make known againſt him the *power of his wrath,* (as indeed he did) yet he is able alone to uphold himſelf, for that the *Fulneſs of the Godhead dwells bodily in him*; *Coloſſ.* 2. 9. and therefore there was an impoſſibility of miſcarriage, as you have it, *Acts* 2. 24. *It was not poſſible that he ſhould have been held under the pangs of death.* If any thing would have held him, it would have been Death and Hell; for then his Power was put to it, to raiſe himſelf; but it *was impoſſible that he ſhould be held by them,* becauſe he was God. It is one of his great Names, *Iſa.* 9. 7. that he is the *mighty God*: therefore he is mighty and able to ſave himſelf and others.

Now

Book III.

Now the Particulars of all that Salvation whereunto this All-ſufficiency of his is required, are many; as (not to name all) to make your Peace, pardon your Sins, bring you into favour, ſend his Spirit into your Hearts to change them and dwell there for ever, to ſubdue your Enemies, defend and keep you blameleſs unto the Great Day, and then to raiſe you up, and glorifie you for ever.

But the Foundation of all theſe lies in that All-ſufficiency that was found in Chriſt to *ſatisfie for ſin and to juſtifie ſinners*; for by that Satisfaction Sin was removed, which before did ſeparate between God and us, and was an hinderance of all Bleſſings from deſcending upon us: for there cannot be ſo much as Peace whilſt Sin remains; and by Chriſts Satisfaction Sin being removed, then likewiſe all the Bleſſings wherein Salvation conſiſts, and which Gods free Favour intended to beſtow, were alſo purchaſed by him. And however that the Application of all be performed by degrees; yet the Purchaſe of all was laid in that one Satisfaction of his, ere he offered to ſet a foot out of the Grave. And therefore *Heb.* 10. he is ſaid *by that one offering* (wich was the great and laſt Payment) *to have for ever perfected thoſe that are ſanctified*: That is, to have done all that which was to be done for that bleſſed eſtate of Perfection which he was to bting them unto. The All-ſufficiency of which Satisfaction is that particular Subject that we are now to handle. The opening of which we reduce to theſe two Heads.

I. More Generally, *That in Chriſt, and him alone, there was an All-ſufficiency or Fullneſs of Abilities to be found, to ſatisfie for Sin, and to juſtifie Sinners.*

II. More Particularly, *That all the ſeveral particular parts of, and what is requiſite to compleat the Juſtification of a Sinner, are fully found in Chriſts Satisfaction*: So that there is in it a Fullneſs and Perfection of Parts alſo.

For the *Firſt* of theſe; *viz.* That in Chriſt, and in him alone there is an All-ſufficiency to ſatisfie for Sin, and to juſtifie Sinners, I will (as a ground for it) take for my Text *Heb.* 10. 4, 5, 6, 7, 8, 9, 10. *For it is not poſſible that the blood of bulls and of goats, ſhould take away ſins. Wherefore when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not, but a body haſt thou prepared me: In burnt-offerings and ſacrifices for ſin thou haſt had no pleaſure: Then ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he ſaid, Sacrifice, and offering, and burnt-offerings, and offering for ſin thou wouldeſt not, neither hadſt pleaſure therein (which are offered by the law,) Then ſaid he, Lo, I come to do thy will, O God. He taketh away the firſt, that he may eſtabliſh the ſecond. By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once for all.*

For the opening of this Point out of theſe words we will proceed by degrees, firſt premiſing ſuch Obſervations as ſhall make way for the clearing of it.

Obſervation 1. You ſee that the Project that he mentioneth, is *the taking away of Sins*; and nothing had been more eaſie for God to have done. He might have taken away the *Sins* by taking away the *Sinners*, and ſo have made ſhort work of it, taking them both out of the way at one ſtroak, by which courſe he might have *cauſed Sin to ceaſe*, as *Ezekiel* ſpeaks *Ezek.* 23.48. But this is not his meaning; for his purpoſe is, ſo to take away Sins, as the Sinners might *ſtand* ſtill; that is, that they might *ſtand in judgment*, and be *juſtified in his ſight*. There are ſome even among Sinners whom he bears a ſecret good will unto, and hath done ſo from everlaſting: but their Sins have ſeparated between him and them, and he would fain ſeparate their Sins as far off from them, that ſo he might draw near to them, and communicate himſelf fully and freely unto them. And becauſe Sin is a burthen which they can neither ſtand under, nor throw from off themſelves: *A wounded Spirit* *who can bear*? And further, they can never give thanks enough for his benefits received, much leſs, ſatisfie for Sins, therefore he reſolves to have them took off, as the word [ἀφαιρεῖν] ſeems to ſignifie.

But then again, For to take away Sins only, is but half the Deſign. The 4th Verſe indeed mentions no more, becauſe the *blood of Bulls* could not do ſo much; yet that ſame *Will of God* mentioned in the 7th Verſe had a further aim, not only to take away Sins, that he might not hate us, but further to give us ſuch a *Righteouſneſs*, as for which he might have more cauſe to love us than ever, and loving to delight in us. His Will meant not only Peace or Pardon to us, but Grace and Favour: It was, as they ſang, *Luke* 2. 14. *Good will towards Men, as well as peace on earth.* His Will is to have us *adopted* and *graciouſly accepted,* as well as *pardoned*: *Eph.* 1. 5, 6. *Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will, to the praiſe of the glory of his grace, wherein he hath made us accepted in the beginning.*

But then again, thus to have taken Sins off from them, might have been done by a ſole, free Act of Pardon paſt from him, and he needed not to have made any more ado about it. I dare not ſay the contrary, as ſome are bold to do; for this Reaſon ſwayes with me, namely, To puniſh Sin, being but an Act of his Will, (as all his other Works *ad extra* are) and not of his Nature; for what is the reaſon elſe that he ſometimes ſuſpends the puniſhing of wicked Men, out of the riches of his forbearance! it is becauſe to puniſh them is but an Act of his Will. If it were an Act of his Nature, then whoſoever ſinned, ſhould dye for it immediately, but it being an Act of his Will he may ſuſpend it, as he oftentimes doth. And if for a while he thus forbears, why might he not have done ſo for ever, and ſo wholly Pardon? Surely there is no reaſon to the contrary. To hate Sin indeed, is an Act of his Nature, but to expreſs his hatred by puniſhing, is an Act of his Will; and therefore might be wholly ſuſpended. And that which yet further confirms me in it is, that Chriſt when he prayed that *the Cup might paſs from him*; *Mark* 14. 36. uſeth this Argument, *all things are poſſible to thee.* The thing he entreated for was, that the *Cup* might be taken away; and he intimates this as the ground of his Prayer, that it was poſſible to God, that notwithſtanding he was reſolved to have the Word ſaved, yet to have that end of his brought about another way, though in view there is none that we know of but this. Now there was a truth in this; elſe Chriſt would not have uſed it as an Argument to this purpoſe. The impoſſibility lay only in Gods Will to have it done by Chriſts Satisfaction, and no way elſe; which therefore Chriſt ſubmitted unto (*not my will, but thine be done*) only Nature in him, to ſhew its averſeneſs to that Cup as ſimply in it ſelf conſidered, ſought a diverſion. And to ſhew that there was another way, he uſeth this as the greateſt Argument, thereby the more to ſet forth his and his Fathers Love, that he yet underwent this moſt difficult one.

Obſerv. 2. Therefore *Secondly*, Obſerve in the General, that for to take away Sins, God takes Means into conſideration. Why elſe do Bulls and Goats come into conſideration here? He means not to uſe his ſole Prerogative in it, but to do it fairly; and though by a bare Act of his Will he might have done it, yet his Will working by *Counſel*, *Eph.* 1. 11. he thought it not ſo fit to do it. The Apoſtle therefore ſpeaks of *Blood* here, and in *Heb.* 9. 22, 23. he alſo ſayes, that *without blood there is no remiſſion.* He will have Blood for Satisfaction; and *Ver.* 23. the Apoſtle makes it a neceſſity that there ſhould be *Sacrifices*, yea *better ſacrifices than the blood of Bulls and Goats.* It was *neceſſary* (ſayes he) not abſolutely, but in regard of Gods reſolution to ſatisfie Juſtice. And therefore the Heathens offered Sacrifice to pacifie their incenſed Gods; this thought being innate in every Mans Nature, that God muſt be ſatisfied; the Reaſons of which (namely why God required Satisfaction) I ſhewed in that firſt Part of the Story of the Goſpel, (in Gods Eternal Tranſactions with Jeſus Chriſt) only I will now but uſe the ground of it which lies in the Text it ſelf.

1. Conſider that the Project is, *to take away Sins*, (as hath been ſhewed) and then for to make way for the manifeſtation of this, it was neceſſary to give a Law, which might both diſcover what Sin was, and how hainous; and alſo ſhew by a Threatning annexed, that Puniſhment which it naturally deſerves, and what the Sinner might in Juſtice expect from God. This was neceſſary; for otherwiſe, *where there is no law, there is no tranſgreſſion*; at leaſt wiſe *Sin is not imputed*, where there is no Law; *Rom*. 5. 13. and then there would have been no Sins actually capable of Mercy, or none to Pardon. Now then, upon Gods giving this Law, he *ipſo facto* takes upon him to be a *Judge*, and the Judge of all the World; for in the very making of the Law he declares himſelf to be ſo. So then, he is engaged upon many ſtrong Motives to ſhew his Juſtice againſt Sin in puniſhing it according as he had threatned (as I then ſhewed).

2. Conſider, that if he hath Satisfaction, it muſt be perfect and full; for why elſe is the Blood of Bulls and Goats here rejected, and that with an [impoſſibility] (*It is not poſſible that they ſhould take away ſins*) but becauſe his end was for to have perfect Satisfaction! 'Tis true, he might have accepted of that for an *Acceptilation* (as they call it) which ſhould not ſo fully have anſwered his Juſtice; for if he might have Pardoned without any Satisfaction at all, then certainly he might have accepted of ſo much, or ſo little: If he might wholly Pardon, he might then abate, and take but ſomething. And the Reaſon of it is the ſame with the former; for it being an Act of his Will, he might (as Chriſt ſaid) *do what he would with his own*; he might forgive all, or require all; forgive part, or require but part. Though full Satisfaction be not given, yet the Laws of Men uſe to give ſome Dammages, though never ſo little, unto the Party wronged; though not for Satisfaction, yet for an acknowledgment of the Injury: But God will have Satisfaction to the full, or none at all. He ſtands upon it; and therefore it is that the Apoſtle ſaith, that the Blood of *Bulls and Goats cannot poſſibly take away ſin*. If God had only required an acknowledgment of that Satisfaction which a Sinner was to make him, he might then have accepted of the Blood of Bulls and Goats to ſatisfie his Juſtice. But on the contrary, in *Rom*. 3. 26. he declares himſelf to have *ſet forth Chriſt as a Propitiation that he might be juſt, and a juſtifier of him that believes in Jeſus*: And if he ſpeaks of Juſtice in it, ſurely an imperfect Satisfaction is not worthy to have that name put upon it. In like manner, the Scripture ſpeaks of a *Price paid* to Redeem us; which argues it to be ſpecial Juſtice; the word [*Redemption*] it ſelf (which is ſo frequently uſed) doth likewiſe argue it: and it differs from Buying but in this, that it implies a Buying anew that which was ones own before, but yet, by a Price: ſo that this Juſtice of God came to ſet a Price that it would have; and if Juſtice ſets a Price, it will have a full one. We uſe to ſay, *What I give I give, but what I ſell I ſell*. When Men indeed are ſtreightned for lack of Money, they will ſell their Goods at any under rate; but God was no way neceſſitated; he could have improved his Glory another way, and in the mean time have loſt nothing by us. Therefore if God will ſell, and his Juſtice ſets the Price, he then will have his full Price; he will make a wiſe Bargain, and not ſee our Ranſom undervalued. That Phraſe in 1 *Cor*. 6. 20. [*Bought with a price*] may ſeem to be a Tautology, and as if one ſhould ſay, *He ſpeaks with his Mouth*: for if they be bought, they muſt needs be bought with a Price. But there is an Emphaſis in the Phraſe: the word [*Price*] is added, to note, that he hath bought them indeed, and over-bought them, and that he hath paid for them, and that, a full Price. Therefore 2 *Tim*. 2. 6. it is called [ἀντίλυτρον] that is, a Ranſom every way anſwerable and adequate. And beſides theſe Reaſons intimated, add theſe:

(1.) All Gods Works are perfect in their kind: *Deut*. 32. 4. God loves not to do things by halves, if therefore he goes about to ſhew his Juſtice, he will do it perfectly, or not at all.

(2.) If God ſhould have required ſomething that was not fully ſatisfactory; then the Sinners relieved would have been apt to have thought and ſpoken of it as if it had been fully ſuch; and would have been ready to have upbraided God therewith, as being not ſo much beholding unto him for cutting off part of the Payment due. We ſee how conceited proud Nature is of its own performances; and notwithſtanding that God, to convince it of its own inabilities, hath ſet forth his Son as making ſo tranſcendent a Satisfaction; yet it would needs eſteem that little which it is required to do, meerly as an acknowledgment of thankfulneſs, to be in lieu of Satisfaction, and accordingly it ſtands upon it; and we have much ado to break our ſelves of this conceit. How much more then would we have done this, if God had required no other.

(3.) As to prevent the falſe conceits of our Hearts, ſo alſo for the full quiet and ſecurity of our Spirits, God did ordain that there ſhould be a full Satisfaction made; that ſo we might have perfect Peace in our Spirits, as it is *Iſa.* 26. 3. *Thou wilt keep him in perfect peace, whoſe mind is ſtayed on thee: becauſe he truſteth in thee*; and truſt perfectly upon it, as 1 *Pet.* 1. 21. If it had been an imperfect Satisfaction, the Soul of Man would ſtill have been ſollicitous and doubting, it would ſtill have been prying and queſtioning, whether God would have accepted it or no, fearing it had not been full enough. Wherefore, as to take away our unthankfulneſs, ſo to prevent our Infidelity, it was to be a perfect Satisfaction, even ſuch as his Juſtice ſhall require no more at our hands.

Queſt. But a Queſtion may here ariſe: How can God be ſaid to Pardon freely by his Grace, when yet his Juſtice requires a full Satisfaction?

Anſw. The Anſwer is, that both may well ſtand together. And therefore we have both joined together, *Rom.* 3. 24, 25. *Being juſtified freely by his grace, through the redemption that is in Chriſt.* And clearly to ſolve this doubt, Conſider,

1. That it is of Grace that this Satisfaction is tranſmitted, and tranſlated from us unto another: which Satisfaction when it ſhould come from another for us, God was no way bound to accept of: and yet he doth accept it freely. To illuſtrate which; there is this difference between Satisfaction for dammage in Goods, and for Injuries in point of Honour (which is the thing wherein God accounts himſelf mainly wronged): That Satisfaction for Goods (which we call Reſtitution) may be performed for the Debtor by another Perſon, and ſtand as good and valid as if himſelf had done it: But if it be to be made in point of Honour, or that the Puniſhment be to reach the Life of the Party wronging; then to commute, or tranſmit it, it was a matter of Free Grace and Pardon.

2. It was Free Grace unto us however, becauſe we were wholly ſpared: All is freely remitted to us, although *he ſpared not his own Son*; as it is ſaid, *Rom.* 8. 32. and eſpecially in that this was done to this end, that he might ſpare us. A Type of this were thoſe two Goats in the Old Law, whereof the one was ſacrific'd, and the other let go free, and was called the *Scape-Goat.* And although Mercy would not have been ſo much ſhewn in accepting what was a defective and imperfect Satisfaction from our ſelves, as if Mercy had wholly and alone ſupplyed and made up all; yet it was ſhewn as much in accepting what another performed for us (though that Satisfaction was never ſo perfect) as if it had wholly forgiven it.

3. If furthermore we conſider, that it was his Son from whom this Satisfaction was exacted, one ſo dear to him, and one who of himſelf was free from all ſuch Obligations, and put upon it by God, the more to ſhew his Grace; this makes it to be meer Grace; and indeed the more Grace, by how much the Satisfaction was greater. And therefore God is ſaid to *commend his love in this, that Chriſt dyed for us*: *Rom.* 5. 8. And *Eph.* 1. 7. we are ſaid *by him to have redemption through his blood, even the forgiveneſs of ſins, according to the riches of his grace.* Had Chriſt been one nearer to us then to him, or had he been wholly a ſtranger to God, it might then have been eſteemed to have leſs of Grace in it; but in that *he ſpared not his own Son,* that he might ſpare us; this makes Grace the more to abound in it, though the Satisfaction be never ſo perfect.

CHAP. II.

That in Chriſt alone there was ſufficient Ability to take away Sin. The Weakneſs and Inſufficiency of any Creature for this Work demonſtrated. That it is for the greater Honour of Chriſt to Effect that, which none could do beſides him. The Inſufficiency of any Creature proved by an Enumeration of Particulars. That the Blood of all Sacrifices could not have ſuch an Efficacy. That we were unable to ſatisfie God by any thing which we could ſuffer, or do. That all the Saints are as unable to help us in this caſe. That it is beyond the Power of Angels themſelves.

THESE Obſervations having been ſent before to make way; We come now to the main Point at the firſt propounded; *viz. That in Chriſt and in him alone, there is an All-ſufficiency of Abilities to take away ſins*; and that ſeeing God ſtood upon a full and perfect ſatisfaction, He alone was able to effect it. Which Propoſition we will branch out into Two; and thoſe both of them founded upon the Text.

I. *That it was not poſſible for any of the Creatures to have made ſatisfaction, and to have taken Sins away.*

II. *That in Chriſts Offering up himſelf as a Sacrifice, there was an All-ſufficiency to do it.*

I. The Creatures could not ſatisfie God, nor take away Sin. The handling and proving of this tends ſo much the more to ſet forth, and advance Chriſts All-ſufficiency. As therefore in ſhewing his Fitneſs, we made it appear, that his Office was fit for no Creature, but only for himſelf: So now in declaring his Abilities for this Office, we will ſhew that none beſides him was able to perform it. And for proof of this, we need go no further than the apparent drift and ſcope of this Text, and of this Epiſtle, which as it is to ſhew the Perfection of Chriſt's Oblation once offered; ſo it was withal to ſhew the weakneſs of all other Offerings; even of thoſe appointed by God himſelf under the Old Law; and to that end, comparing them all along, with this Sacrifice of his Son. In which compariſon you may obſerve,

1. That a ſufficient worth and value was the thing that God ſtood upon, (as hath been ſaid) So *Heb.* 9. 23. *It was therefore neceſſary that the patterns of things in the heavens ſhould be purified with theſe; but the heavenly things themſelves with better ſacrifices than theſe.* The Apoſtle ſpeaks of the worth and betterneſs of Sacrifices, [*better ſacrifices than theſe.*] So he ſpeaks of a Sacrifice that ſhould perfect them for whom it was offered, *Heb.* 10. 14. *For by one offering he hath perfected for ever them that are ſanctified.* And *chap.* 7. 26, 27, he mentioneth Abilities to ſave, as being required in him who was our High-Prieſt, *Heb.* 7. 25, 26, 27. *Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.* ver. 26. *For ſuch an high prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens.* ver. 27. *Who needeth*

not daily, as thoſe high prieſts, to offer up ſacrifice, firſt for his own ſins, and then for the peoples: for this he did once, when he offered up himſelf.

2. You may obſerve, All other Sacrifices were laid aſide as weak, and wanting of this worth and value. So the Apoſtle ſaith, *The law made men high prieſts who had infirmities*; *Heb.* 7. 28. *For the law maketh men high prieſts which have infirmity; but the word of the oath which was ſince the law, maketh the Son, who is conſecrated for evermore.* There was an infirmity and a weakneſs that accompanied all the Sacrificers and Sacrifices. And for this weakneſs of theirs, there was a *diſanulling of that commandment* for the *weakneſs and unprofitableneſs* of it, *ver* 18. And *Heb.* 9. 9 He tells us, *They could not make him perfect who did the ſervice*, and alſo that all thoſe Sacrifices as they could not make the Offerer himſelf that did the Service perfect; much leſs could they make them perfect for whom they were offered, *Heb.* 9 9. *Which was a figure for the time then preſent, in which were offered both gifts and ſacrifices, that could not make him that did the ſervice perfect, as pertaining to the conſcience.* *Heb.* 10. 1. *For the law having a ſhadow of good things to come, and not the very image of the things, can never with thoſe ſacrifices which they offered year by year continually, make the comers thereunto perfect.* All which argues, that God would have ſuch a ſatisfaction as ſhould make Men perfect, that is, ſhould be fully able to ſatisfie his Juſtice, and their Conſciences. And therefore alſo here in the Text God is brought in, conſulting about, or conſidering, and weighing all other Sacrifices; and when he had found them all too light, the Text ſaies, he laid them all aſide, and pitcht upon, and eſtabliſhed this of Chriſt. And therefore you ſee, this proffer of Chriſt [*Loe I come*] comes in after Gods refuſal of all others as ineffectual: [*then ſaid I, loe I come*] *Heb.* 10. 5, 6, 7. *Wherefore when he cometh into the world, he ſaith, Sacrifice and Offering thou wouldeſt not, but a body haſt thou prepared me.* ver. 6. *In burnt-offerings and ſacrifices for ſin thou haſt had no pleaſure:* ver. 7. *Then ſaid I, Lo, I come (In the volume of the book it is written of me) to do thy will, O God.* Thus *Galat.* 3. 21. *If there had been a law that could have given life, righteouſneſs had been by the law*: The Apoſtle ſpeaks as if God would have taken that, or any other courſe, if it could have been ſufficient. And *Gal.* 2. 21. *Do I fruſtrate the grace of God*, (ſaies he)? *If righteouſneſs be by the law, then Chriſt dyed in vain.* What he ſaies of the Law may be ſaid of all means elſe, if any other could be ſuppoſed. The ſame Reaſon that is there given, againſt the Law, (namely, that the Grace in Chriſts Dying, and Juſtifying us, would be fruſtrated) holdeth as well, to exclude the ſuppoſed poſſibility of any other means to make us Righteous. For by that reaſon it appears, that Gods aim and end in Chriſts Dying was to advance the Glory of his Grace, which conſiſts in having the Monarchie and ſole Prerogative in ſaving Sinners. attributed unto it. The height of whoſe Honour and Eminency is this; That it alone Reigns, and hath nor could have any Competitor therein. And therefore if there could be ſuppoſed to be any other means, Chriſts Death would then loſe ſomething of its peculiar Glory; which if it ſhould, he would account himſelf to have dyed in vain, for the Glory of his aim had been defaced and fruſtrated, and his end in his account as good as loſt. As it is the Excellency of God, that he is God alone, and there is none beſides him; ſo of Chriſt, that he alone in our Saviour, and that there is none beſides him. But take this as ſtill ſpoken is oppoſition to all Creatures only: For otherwiſe, that former ſuppoſition that God could have pardoned us by a meer Act of Grace without Chriſts ſatisfaction, doth not detract from this Glory of Chriſts Death, which is not to take away from Free Grace, and to be accounted in compariſon of it, the Principal and only Saviour. Chriſt is content that the Free Grace of his Father ſhould ſhare with him in it, and himſelf to be in this work Gods Servant, But this Competition of Chriſt is with all other means by Creatures; the excluding the poſſibility of which to perform our Redemption, makes Chriſt ſole Heir to this Kingdom and Monarchie of Grace which is deſtructive of the Dominion of Sin; and ſo endears his Death to us. *He hath a prieſthood that paſſeth not away*; *Heb.* 7. 21. as the High-Prieſt did by reaſon of Death: But he dies not; and his

Office is ſuch, as if he ſhould lay it down, there is not any Creature in Heaven or Earth that could take it up. The fulleſt Tryal and Manifeſtation of this is made in a caſe of leſs difficulty; (which evidently reacheth this of ſatisfaction) in the Fifth Chapter of the *Revelation*; where, as a Prologue to that enſuing Propheſie (which begins Chap. 6.) there is a ſolemn Proclamation made by a ſtrong Angel, who *ſpake with a loud voice*, *ver.* 2. (as that which might come to the hearing of all Creatures) and the Matter of this Proclamation was this Challenge, *Who is worthy to open the Book*, (namely of the *Revelation*, which was Sealed in the Hand of God, that ſat upon the Throne, *ver.* 1.) *and to looſe the Seals thereof? And there was none* (ſo it is in the Original) that is, no reaſonable Creature (we read *no Man*, but that is too much limited) *Man or Angel, in Heaven, or in Earth, or under the Earth, that was able to open the Book*, or ſo *much as to look thereon.* And *John* was at this diſcouraged, and *wept much*, *ver.* 4. as thinking, here muſt be an end of all, and that he ſhould have no further Viſion. But God did premiſe this, on purpoſe to ſhew the difficulty of the Work, and to ſpoil all Creatures of the Glory of it; and the more to ſet off, and make illuſtrious the ſole Power and Worth that was in Jeſus Chriſt for this Work: Even as Men in their Fictions uſe to do, when they would Greaten ſome one Man, whoſe Story they write. For after this non-plus and dejection, a Stander-by comforts him, and bids him *not weep*; *for lo, the Lion of the Tribe of Judah hath obtained to open the book*, &c. And preſently a Lamb comes, approacheth the Throne, and takes the Book out of his Right Hand, *ver.* 6, 7. And upon that, all the Chorus of Twenty Four Elders and Four Beaſts (who are there the Church repreſentative of Saints on Earth) do fall down before the Lamb, and ſet this Crown of Glory upon his Head alone, with this new Song and Shout, *Worthy art thou*, &c. and thou alone; unto which the Angels give a Reſpond of Praiſe, *ver.* 11, 12. and Heaven, and Earth, and all Creatures eccho to it, *ver.* 13. Now how much more might all this Solemnity have been uſed about ſatisfaction to be made for Sin? To approach the Throne, and take the Book, and open it, was far leſs than to have the heart to break through an Army, and approach God in his fury and fullneſs of Wrath for Sin, and to ſuſtain that Wrath, and ſatisfie it by overcoming it. And this is more then intimated in that very *Chapter*: For (*ver.* 9.) the Elders in their Song do attribute this Power of Chriſt to open the Book, unto the Merit of a far greater Work done, even this of our Redemption, and Chriſts ſatisfaction for Sin; [*Thou art worthy* (ſay they) *to take the Book, becauſe thou waſt killed, and haſt redeemed us to God by thy Blood*:] And how far off then will all Creatures be found to be, and how ſhort of Worth and Power to redeem a Sinner by their Blood, who were all not worthy ſo much as to look on that Book, much leſs to open it, not worthy to reveal this Redemption, much leſs to effect it? Then which there cannot be a ſtronger proof for this my Aſſertion. Thus much in General.

Now Secondly.

II. To demonſtrate this by an Induction and an Enumeration of all particular means, which may be any way ſuppoſed able to help us.

Firſt, Take the Blood of Bulls and Goats, and add to them all the Creatures which Man is lord of, and which are his to give; yet this whole World of Creatures would not be a ſufficient Sacrifice for Sin. In *Micah* 6. 7. there is one comes off with a good round Price, [*Will the Lord be pleaſed with thouſands of Rams, or with thouſands of rivers of oil: Or ſhall I give my firſt-born for my tranſgreſſion?*] And Nature is apt to be thinking of ſuch Sacrifices; But if Juſtice could have afforded it ſo cheap, God would not have turned away ſo fair a Chapman; yet he there turns him away: One reaſon for which is there intimated, namely, That Sin is the Sin of the Soul, but all theſe are but the appurtenances of, or at the higheſt, but Fruits of the Body: *Shall I give the fruit of my body for the ſin of my ſoul?* The Soul which is loſt and forfeited by Sin is (as Chriſt ſaies) more worth *than a whole World*, *Matth.* 16. 26. Yea, the Life of the Body is more worth in a Mans own eſtimation than all that he poſſeſſeth; [*All that a man hath will he give for his life*;] *Job* 2. 4. but the *Redemption of the Soul is yet much more pretious*, as the *Pſalmiſt* ſpeaks, *Pſal.* 49. 8. And as a Kings Ranſom is more than another Mans; ſo is the Redemption of the Soul, which in worth exceeds all Creatures, more than of all other Creatures beſides. And yet further, the Sin of the Soul cannot be recompenced by the loſs and Sacrifice of the Soul it ſelf; for by Sin the Glory of God ſuffers detriment, but by a Souls loſs the good of a Creature only is damaged. It is a Rule currant in caſes of Morality and Juſtice, That the injury of a ſupreme Order is not made good by things of an inferiour Rank unto it. What recompence will the forfeiture of a Murderers Goods give to a Man for his Life, or for that of his Friends? What ſatisfaction can Money give for a diſhonour caſt upon a Mans good Name, which *Solomon* ſaies, is *better than riches? Prov.* 22. So *what is the fruit of a mans body* (as it is in *Micah* 6. 7.) *to the ſin of his ſoul?* Verily there is no proportion: Yea it falls ſhort in the eſtimation of a Mans own Conſcience.

Unto this diſproportion the Apoſtle adds another, *Heb.* 9. 23. That the Bleſſings to be purchaſed and obtained by this ſatisfaction, are *heavenly*; But all ſuch Sacrifices as theſe, are but things *earthly*; and therefore better Sacrifices than theſe are required. All ſuch External Sacrifices are but enough, (if enough) to ſanctifie the *pattern of heavenly things*; that is, the Types of the Law; and this too, but only as they were *ſhadows of things to come*: Wherefore it was *neceſſary that the heavenly things themſelves* (the ſubſtance) ſhould be *purified with better Sacrifices than theſe*. Now Grace is Heavenly, and pardon of Sin muſt come from Heaven, even out of Gods boſom, and will God (think we) exchange Heavenly Commodities for Earthly Treaſures.

Again the Apoſtle adds a third diſproportion unto theſe, *Heb.* 9. 14. *All ſuch ſacrifices cannot reach to the Conſcience.* We have Conſciences to be purged, and what are ſuch outward things to purge a Mans Conſcience? As Plaiſters outwardly applyed cannot reach to benefit the Heart or Lungs; ſo neither can theſe reach the Conſcience. They might ſanctifie the outward Man (as he there ſpeaks) to purge away a Ceremonial outward Uncleanneſs, but not the inward, *Jer.* 2. 22. *Though thou waſh thee with nitre, thy iniquity is open before me*, ſaies the Lord. All theſe could not ſatisfie a Mans Conſcience, much leſs Gods Juſtice. Therefore thoſe that were exerciſed in Sacrifices their Conſciences were unquiet, as both the Jews and Heathens were.

2. As for our ſelves, there was no hope that ever we ſhould ſatisfie God, by ought that either we can do or ſuffer.

1. Not by ſuffering any thing, And for this, take the higheſt inſtance; If there were any hope to ſatisfie by ſufferings, it would be by the ſufferings of Men in Hell, becauſe they are the utmoſt and the moſt extream puniſhment that are threatned as the reward of Sin; and whereby God recovers all that may be had out of the Creature. A man would think, that after Millions of years expired, the Torments which Men there ſuffer, ſhould ſatisfie for Sin; but they do not. Thoſe Eternal Flames in which their Souls are ſcorched, do nothing purifie, or diminiſh the ſtain of one Sin: They may indeed deſtroy the Sinner, but they can never take away the Sin; for therefore it is that they ſhall for ever ſuffer. He muſt for ever remain to be puniſht, becauſe for ever he remains a Sinner. And it is alſo a certain and ſure Rule, that *Nulla pœna Nocentis eſt peccati Deletiva*, No puniſhment of a Perſon Nocent, is Deletive of Sin: The Sin can never be taken away or blotted out by it.

2. Nor by doing: For,

(1.) We are not able by all our Works to ſatisfie our own Conſciences, which ſtill prick us in the midſt of them; much leſs can we ſatisfie God, who is *greater then our Conſciences.* In *Rom.* 5. 6, the Apoſtle gives us all up for deſperate, and paſt recovery ; *When we were without ſtrength* (ſaies he) *Chriſt dyed for us.* We had no ſtrength left us wherewith to do any thing; neither could all the ſtrength that the Law could put into us, by quickning and exciting our Conſciences to do good works, any thing avail us. So *Rom.* 8. 3. the Apoſtle tells us, that *what the Law could not do, for that it was weak through the fleſh, that Chriſt came to do.* If any thing had been done by us, it muſt have been by the help of the Law in our Conſciences, directing, inciting, and carrying us on to Obedience : But (ſaith he) our corruption ſtill weakneth the power of the Law, that it cannot do any good upon us, in us, or by us. As when Nature is ſpent, Phyſick is ſaid to do no good through the weakneſs of the Patient ; ſo nor the Law through the weakneſs of the Fleſh. And therefore it follows, there being no help in our ſelves, *God ſent his Son in the ſimilitude of ſinful fleſh, and condemned ſin in the fleſh.*

Neither,

3. Are we thus weak only, but alſo *ungodly* ; and ſo are all our Works. There is not only a weakneſs in all that the Fleſh can do, but alſo a Wickedneſs, or Enmity ; ſo that *they who are in the fleſh can never pleaſe God* ; as *Rom.* 8. 8. Yea, it is impoſſible they ſhould, for their Works are all defiled ; and though they were good,

Yet,

4. They could not bring our Perſons into favour. For Sin breaking the firſt Covenant, by the Tenour of which our Works did keep our Perſons in favour ; hence we have forfeited all Honour to our Perſons for ever, and ſo unto all our Works alſo, that look as Traitors when their Perſons are condemned, all their Works are void in Law, ſo are ours : So that if we could ſuppoſe our ſelves to love God, yet *Dilectio illa nos quidem faceret dilectores ſed non dilectos* ; though thereby we might be called Lovers of God, yet they could not make us beloved of him again.

5. As we have forfeited all favour to our Perſons for ever ; ſo we have forfeited too the having any Graces or Gifts of Grace, whereby we might be ſuppoſed to come into favour. For Sin hath put in a bar againſt us ; this being the Eternal demerit of it, that the former Grace be never more beſtowed upon any of that former intereſt ; for it is wholly made void unto all ends and purpoſes. And therefore ere ever new Grace be beſtowed, the guilt, and forfeiture and deſert of Sin muſt be forgiven : And how can we ever come to obtain that for our ſelves ?

6. If that demerit be cut off by free Pardon, and Grace be anew beſtowed, then that Grace becomes a new favour, for which alone we can never be thankful enough by the Power of all the Grace we receive We run into a new Debt which we can never requite or ſatisfie for, much leſs by that can we pay our former Debts.

Therefore,

Laſtly, Grace received anew, though in, and through Chriſt, it may indeed come to pleaſe God, as a token of our thankfulneſs (and ſo it doth) yet can it never ſo much as juſtifie us. The Graces of Godly Men made perfect in Heaven ſhall (it may be) be as much and more then that of the Angels. Now then, ſuppoſe it ſuch in this Life, yet all that Grace would not juſtifie us, becauſe we once forfeited all of it, and the receiving of it now were a new Mercy. The Grace of them who are in Heaven may indeed pleaſe God, but it cannot juſtifie them ; and therefore much leſs could it ever come to ſatisfie God for ſin. And beſides, *Debitum peccati eſt infinitum,* The Debt and Guilt of Sin is Infinite, becauſe againſt an Infinite God. Graces would be but finite becauſe in us, and becauſe *ours*, who are finite Creatures, as our Graces alſo are. So then you ſee, Our ſelves could not make God any ſatisfaction.

3. If you go to all the Saints, they are unable to help you; *Matth.* 25. 1, 2, 8, 9. *Then ſhall the Kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.* ver. 2. *And five of them were wiſe, and five were fooliſh.* ver. 8. *And the fooliſh ſaid unto the wiſe, Give us of your oyl, for our lamps are gone out.* ver. 9. *But the wiſe anſwered, ſaying, Not ſo, leſt there be not enough for us and you: but go you rather to them that ſell, and buy for your ſelves.* The Fooliſh Virgins go to the Wiſe, and ſay, *Give us ſome of your Oyl*: That is, of your Grace: They would have had ſome of the others Graces to help them; but the Wiſe Virgins anſwered, No, *leſt there be not enough for us and you, but go you rather and buy of them that ſell.* The Saints then (you ſee) have Grace little enough for themſelves; all the Grace they in Heaven have is little enough to ſave them; and all the Grace they have is borrowed, and cannot juſtifie themſelves; much leſs therefore can it ſatisfie for another. The Papiſts who ſo much extol Works, though they ſay indeed, that good Works do merit for the Saints themſelves, yet not that they can ſatisfie for another.

4. Go from them to the Angels. If they were a grain lighter, they would be found too light, and their Kingdom would depart from them, and themſelves would be ſtript of all their happyneſs. They need Confirmation in their Eſtates themſelves; it is well that they keep their own ſtanding, and their heels from being tript up. All they can do in Obedience to the Law, they owe it; and how can one Debt be paid with another. God ſaies of them, *Job* 4. 18. *That he finds folly in them.* If Gods curious Eye enquire and ſearch into them, they will be found defective of that Holyneſs which he deſires, though they be the works of his hands, and though they have ſuch a Holyneſs, as is the perfection of their Natures; and (ſo far as ſuch Creatures can be,) they be perfectly righteous: But yet if they be compared to that Holyneſs wherewith God is delighted, and that which the curious Eye of his Purity would require; he finds a folly in them. And therefore they need, not only a Mediation of Union to confirm them in Grace; but further for this end, that God may be pleaſed with them and their Works; He being ſo curious, that but for a Mediator (whoſe Holyneſs wholly ſatisfies his exact eye) he would be pleaſed with no Works of his own hands whatever; but would rend, and tear, and throw all away, as not yet worthy enough of him; even as Curious Artiſts do their beſt Draughts, as not ſatisfied with them. Yea, if the Angels were but one *grain* wanting, ſcruple not to ſay, They would be caſt down, yea, fall down, and become Devils. And therefore how can all that they can do be able to help you, ſeeing they have little enough for themſelves.

So you ſee upon a Survey of all particulars, that no Creature could make ſatisfaction to God for Sin.

CHAP.

CHAP. III.

That the moſt perfect Creature, though having all the Perfections of Chriſts Humane Nature, yet could not be our Redeemer. The utmoſt extent to which the Power of any Creature can reach to ſave either himſelf or others, which yet all fall ſhort of that which was to be performed for our Redemption.

ADD to all theſe the utmoſt Suppoſition that can be made of the moſt tranſcendent Perfection of Grace that may poſſibly be beſtowed upon any mere Creature. Take the Suppoſition which ſome of the School-Men have made: That as God appointed *Adam* a meer Creature to convey and derive Grace to all his Poſterity; ſo if we with them ſuppoſe; Firſt, Some one mere Creature as a Head, appointed to ſatisfie for Sin, and convey Grace to Sinners (as Chriſt doth): And Secondly, Suppoſe this mere Creature filled with as much Grace *Habitual* as Chriſt had, as much Love, Humility, *&c.* only that Grace of Union to a Divine Perſon ſet aſide, which ſo tranſcendently elevates all in him above Created Perfections; and then, ſuch a Suppoſition cannot be denied. Thirdly, Suppoſe a tranſcending degree of Favour and Glory appointed as the reward of that Grace, more then is borne towards all other Creatures. Yet though this Creature ſhould lay down all that Glory, quit it ſelf of all that Happineſs, and ſubject it ſelf to all thoſe torments which Chriſts Soul underwent for us, to the end that our Puniſhment might be cut off, and we brought into Favour; all this could no way deal with Juſtice to ſatisfie for Sinners, and reſtore them to Favour. Which now we will endeavour to make good from thoſe more near and intimate Demonſtrations, which hold forth in them the true grounds why no meer Creature can ſatisfie for Sin, upon no Suppoſition, how high ſoever. By all which the ſuperabundant Grace and Glory of Chriſt will the more appear, whoſe Cauſe herein we plead, and who pleadeth ours in Heaven.

And,

Firſt, To make the clearer entrance, and the better explication and ſtating of this Point; let us conſider and examine how far the Graces of a mere Creature how great ſoever, have gone, or can go to advantage and promote either the owner of them, or another, in the way of Salvation; and ſo ſee the utmoſt extent of their abilities, and where they have, and muſt fall ſhort: Which will likewiſe afford us evident Demonſtrations, how far ſhort they come of Satisfaction for Sin, or Juſtifying of a Sinner.

I. Let us ſee what they can do for the owner and poſſeſſour of them.

1. They can, and do juſtifie the poſſeſſour of them, if he have never ſinned. Thus the Grace and Works of the Angels do juſtifie them before God; which yet is much for God to accept of; for he *ſeeth folly in his Angels*; yet this priviledge he vouchſafes to their own Grace. And thus to be juſtified, is no more then to be accounted Righteous, before Gods Tribunal, and ſo worthy to live in his ſight, and by means of it to enjoy their preſent condition of Happineſs. And thus *Adams* Grace in Innocency did juſtifie him; God by his Law and Ordination pronouncing him Righteous by it, (whilſt he continued in it) as wanting nothing which his Law required in him for

Happineſs and Life. And though Grace in *Adam* and in the Angels, did by a Natural Law and juſt Ordination of God, juſtifie them before him, ſo as, God looking on their Works, did pronounce them Righteous in his ſight, according to his Law; yet this Law or Ordinance was founded upon no other Obligation from God than the Ordinances and Laws of Providence towards other Creatures; even ſuch as the Ordinances of Day and Night, (as he ſpeaks of them) and ſo it was but ſuch as when God ſaw all the Creatures which he had made, keep the Ordinances which he had ſet them in, he pronounced that they were *all good*, namely, in their kind, *Gen.* 1. 31. they continuing (as the Pſalmiſt ſayes, *Pſalm* 119. 91.) according to their *Ordinances.* So whilſt Man continues in the Ordinances which God hath ſet him in, he pronounceth him good in his kind; that is, Righteous; Righteouſneſs being his proper goodneſs, and ſuch to him, as the proper goodneſs of all Creatures are in their kind unto them. And as this Righteouſneſs was due to him, and ſo created in him, not by Merit, but as the Native Perfection without which he could not be a Man: So was this pronouncing of him Righteous (and to be in Gods Favour whilſt he continued in that goodneſs) not due of Merit; (for what can we do towards it) but only as a due approbation and ſuitable reward and conſequence of his goodneſs, meet for God to beſtow, according to that ſpecial Law of Nature, which God had Created him in. And ſo I underſtand that ſame *ex debito*, *Rom.* 4. 4. where the Apoſtle ſpeaking of the Covenant of Works, (which was the Covenant of Nature) he ſayes, *The reward was of debt, not of grace:* That is, there was a Reward, that was a Natural Due to it (which is oppoſed to meer Grace) which notwithſtanding is not of Merit, nor could that deſerve it at Gods hands; only it was meet and due in a Natural way that God ſhould ſo reward it.

2. The Grace of ſuch a mere Creature can preſerve it ſelf, and increaſe it ſelf. Therefore Chriſt compares it unto Muſtard-ſeed, the leaſt of all Seeds, which yet growes up to be a great Tree; and ſo the ſtock that *Adam* had, he might have kept, by the power that God had given him. As *Adam* might have maintained his Bodily Life unto Eternity, by Food, ſo his Spiritual Life by keeping the Law, [*do this and live.*] So that Grace in a pure Creature before the Fall might poſſibly have kept its ſtation:

Yet

3. It could not, nor cannot abſolutely confirm, and eſtabliſh ſuch a Creature in a ſtate of Juſtification; which is a further thing then ſimply to Juſtifie; as, to give Perſeverance in Grace is more than to give Grace. Thus the Angels, though alwayes they be juſtified by their own Grace; yet no Acts of their own did, or could procure a confirmation in that Grace, or ſtrength and ſecurity that they ſhould not, nor could not fall. It is an incommunicable property of *Jehovah*, *not to change*, and to have no ſhadow of *turning*, *James* 1. 17. It is therefore judged by all Divines that this benefit they have by Chriſt.

4. Much leſs can the Grace of a meer Creature (or ever could) merit a higher condition; (to do which, is more than to confirm the continuance of the preſent condition) *Adam* could not earn a condition of a higher Rank, nor by all his Works have bought any greater Preferment, then what he was Created in: To compaſs it, was *ultra ſuam Sphæram, above his Sphere*, he could never have done it. As for inſtance, He could not have attained that ſtate in Heaven which the Angels enjoy: What ſayes Chriſt! *When you have done all you can, ſay, you are unprofitable ſervants. Luke* 17. 10. This he could no more do, then other Creatures by keeping thoſe their Ordinances, can merit to be tranſlated *into the glorious liberty* which they wait for, and ſhall have at the latter Day. The Moon, though ſhe keep all her Motions ſet her by God, never ſo regularly, yet ſhe cannot thereby attain to the Light of the Sun, as a new reward thereof. And thus no more can any pure Crea-

ture, of it ſelf, by all its Righteouſneſs, obtain in Juſtice a higher Condition to it ſelf. And therefore the Angels by all their own Grace, have not to this day earned a better Condition than they were Created in. And yet, all this falls ſhort of ſatisfying for Sin; as we ſhall ſee anon.

II. We have taken a view of all that which all the Grace of a mere Creature can do for the owner of it: Let us now Secondly ſee what it can do for another:

And

Firſt, We may ſafely ſay, it can avail leſs for another, then for the Perſon himſelf. For what it doth for another, it doth by vertue of what it firſt doth for it ſelf. If it brings another into Favour, it muſt needs be much more beloved it ſelf.

Secondly, We grant, that it might have been a means of conveying Righteouſneſs through Gods goodneſs and appointment of it unto another. For ſo *Adams* Grace ſhould have done to all his Poſterity. For as he falling, we now inherit his Sin; ſo if he had ſtood, we by the ſame Law ſhould have had his Righteouſneſs conveyed unto us; and ſo much indeed may the grace of a Creature (that never fell) do for another. But then, take in theſe Cautions with it.

1. That other muſt be one who alſo never fell, it could not do thus for thoſe that were once Sinners, though it might convey Righteouſneſs to another that never ſinned.

2. Though a Creature that never ſinned, might have a ſtock of Righteouſneſs conveyed from another, (as we ſhould have had from *Adam*) yet that Creature muſt ſtill continue to be juſtified by its own Righteouſneſs, beſides by what was conveyed from that other, (even as well as the conveyer himſelf was by his own Righteouſneſs to have lived) and ſo might notwithſtanding have fallen away. For *Adams* Righteouſneſs, and the imputation of it, would not alone have been ſufficient to juſtifie us eternally; but our Juſtification muſt have been continued by our own Righteouſneſs. For as although we have *Adams* Sin conveyed to us, yet we are condemned for our own Sins beſides, and not only for his: So *Adams* Righteouſneſs being conveyed to us, we muſt afterwards have had, and muſt have continued to work a Righteouſneſs of our own. He was only a means to give us a Stock wherewith to begin, all which we might have ſpent, and it was likely we ſhould.

So that in the laſt place, to draw up all, by a compariſon from the leſs to the greater, it will appear how far ſhort the power of Grace in meer Creatures doth come, of ſatisfying for anothers Sin. You ſee how little it can do for its ſelf; and it muſt needs be able to do leſs for another then for it ſelf, and leſs for a Sinner then for either. It may juſtifie it ſelf; and the poſſeſſour of it may actually live by it, but not ſo another. For though that other may have Righteouſneſs conveyed to him at firſt; yet he muſt ever after live upon his own. The Creatures Grace cannot confirm it ſelf in a perpetual ſtate of Juſtification for time to come, much leſs, merit a better condition. But to ſatisfie for Sin is beyond all theſe; it is as much as to merit a better condition, and more.

(1.) It is as much: For Satisfaction hath to do with Juſtice as well as Merit; for to Merit, is to do that which Juſtice it ſelf ſhall count truly worthy of ſuch a reward: And ſo, to ſatisfie, is at leaſt to offer that for a Satisfaction, which Juſtice it ſelf offended cannot but think worthy to be accepted in recompence. The one undertakes to deſerve of Juſtice rewarding; the other to pacifie and fully content Juſtice offended.

And

(2.) It is more : And therefore the Papiſts themſelves, who ſay that a Mans own Grace may merit for himſelf, yet deny it to be able to ſatisfie for anothers Sin. And Reaſon is for it.

For,

1. In meriting a better Condition, a Man earns but of anothers Goods, and undertakes to do ſomething worthy of a better reward : and there is in it but *comparatio rei ad rem.* But in ſatisfying for Injuries, he undertakes to repair Perſonal Wrongs ; which it is ſo much harder to repair, as Men love their own Perſons more than their Goods. A poor Man may earn ſome of a Noble Mans Goods by a Dayes work ; but can never ſatisfie him for a Diſgrace.

2. To ſatisfie for Sin, is more than to do ſomething worthy of a higher and better condition ; becauſe there is a greater diſtance between a Sinners eſtate, and Juſtification to be attained, then is between the eſtate of one already juſtified, and a higher condition of favour ; ſuch as was between the eſtate of *Adam*, and that of an Angel. There was not ſuch a gulf (as Chriſt ſayes) or diſtance between *Adams* Earthly State and theirs, as is between an Offendour, and the favour of God ; which by his Offence is wholly forfeited. He when Innocent was much nearer the moſt glorious condition which any Creature was capable of. Even as a good Subject, though never ſo poor and mean, who yet never offended, is nearer the Dignity of a Duke, and more capable of it, then one who is a Traytor, and ſo hath forfeited not only his Honour, but his Life and the Priviledge of a Subject.

CHAP. IV.

The Inability of the Creature to redeem us demonſtrated from the Nature of the ſatisfaction. Firſt, That which the Law required, a Creature could not anſwer for us, neither in obeying the Precept, nor ſuffering the Penalty.

THIS premiſed, we will now more diſtinctly conſider whereunto ſatisfaction muſt be made, wherein it muſt conſiſt, and according to what it is to be proportioned.

There are two to be ſatisfied before ever a Sinner can be juſtified; *viz. God*, and the *Law*. For as the evil of Sin is expreſſed by its *enmity* unto both theſe, (as *Rom.* 8. 7. where the Fleſh is ſaid to be *enmity againſt God and his law*) ſo anſwerably may the Satisfaction that is to be made for it, be meaſured out by both. I confeſs that both come to one; for ſatisfie the Law, and you ſatisfie God, and ſo *e contra*: yet we may take the diſtinct conſideration of each as an help in the ſearch, and for the finding out wherein true Satisfaction for Sin is to conſiſt.

Firſt, For the *Law*: No meer Creature could ſatisfie that for us, or make compenſation for Sin, as it is the tranſgreſſion of it.

I. In General, Let us meaſure Satisfaction by the worth of the Law, and of every Iota of it, which Sin doth what in it lies, to make void and of none effect. In *Pſal.* 119. 126. *They have willingly* (ſayes *David*) *deſtroyed thy law*: That is, what they did tended to deſtroy it; though yet it doth it not: for not one Iota of it ſhall paſs. Now ſeeing, Satisfaction is *redditio æquivalentis pro æquivalenti*; that which is given in way of Reſtitution muſt be of an equivalent worth to that which is endamaged; what therefore can any mere Creature have, to render to God, equivalent to this his Law? For is not the leaſt tittle of the Law worth Heaven and Earth, and ſo all in it, even Saints and all, becauſe Gods Prerogative lies at ſtake in it? Is it not the *Regula*, the Pattern, yea the Original Copy of all the Grace which the Saints have: (For all Grace is but the Copy of the Law) and doth it not command all that is in them? What have they then to be deprived of, that is worth it?

II. Let us more Particularly conſider thoſe ſpecial Debts which the Law requires Satisfaction in and for; which according to the two main parts of the Law, are anſwerably two. As all Laws, ſo this, hath

Firſt. A Preceptive Part, *Do this and live*; and this requires exact Obedience to every tittle of it.

Secondly, A Penal Part. If we treſpaſs in the leaſt, it exacts a Puniſhment; and that is, Eternal Death.

1. Now therefore when we tranſgreſs in the leaſt, we hence firſt grow into a double Debt, and become Debtors to both parts of the Law, and the Reaſon hereof is, becauſe all Laws require both. So the Laws of Men do oft times require not only Reſtitution and Satisfaction to be made to the Party wronged; but they enjoyn a further Puniſhment as a Satisfaction to the Law it ſelf, which was contemned and broken. And therefore in many

Caſes though no hurt be done, the treſpaſſer failing of his purpoſe; yet the Law takes notice of the attempt, and puniſheth him for it; becauſe therein the Law is contemned. For in ſuch treſpaſſes againſt Men there is a double wrong; the one to the Party injured, whoſe Goods or Honour is impaired; and the other to the Law, which is ſcandalized by it. And ſo he is not only to ſatisfie for the Perſonal Dammage, but alſo for the Publick Offence, and the vitioſity of the act in breaking Order; and ſo, a double Satisfaction is to be made. Thus alſo it is in Debts; for there is both the Principal, and the Forfeiture alſo. So likewiſe in the Levitical Law, when a Man had wronged his Neighbour in Goods, he was to do two things; not only to make reſtitution due to the Party wronged, and that double at leaſt, as part of a Puniſhment alſo, but he was to ſatisfie the Law beſides, and to offer Sacrifice. And in caſe of Debt (before inſtanced) until a Man hath paid it, he is to lye in Priſon, to ſatisfie the Law.

2. We having Sinned, do owe Satisfaction to God in reſpect of his Law; and that, in a double relation and reſpect: Firſt, On our parts: Secondly, On Gods part.

Firſt, On our own: As we are Creatures we owe him Service; and as we are Sinners, we owe Puniſhment.

And *Secondly*, On Gods part: We owe Satisfaction to him, both as he is our Lord, our Creator and Owner that hath right to us; and alſo as he is our Law-giver.

1. As he is our Lord he hath a right to us, and as a Creditor he gave us our Selves and Graces: and we are his Goods; and ſo do owe him Active Obedience.

2. As he is our Law-giver, ſo he hath the right of a Judge, to whom for our neglect we do therefore owe Puniſhment. For God hath over us, both *Jus Crediti* or *Dominii*, and *Jus Rectoris*; he is Lord of his Law, and Lord of us; and we are his Subjects, and alſo his Servants; and there is in equity very good grounds for both Debts. For we owe him ſubjection for his Benefits beſtowed, although there were no Law: but then in regard of his ὑπεροχὴ, his tranſcendent Excellency, he is our Law-giver and Judge; and ſo he might give us theſe Laws, though it could be ſuppoſed that we had no ſuch benefit from him.

Object. And 3. Whereas it may be ſaid, that the bearing the Puniſhment due to the Offence againſt the Law, may ſeem to ſtand for that Debt of Obedience to the Law.

Anſw. The Anſwer is, that it is clean otherwiſe; for we owe both Puniſhment for Sin paſt, and Obedience alſo. And the Reaſon is evident, namely, in that Puniſhment for Sin is but an Appendix to the Law, and not that which the Law chiefly intends; for it principally aims at Obedience, and does therefore indeed threaten Puniſhment to keep the Creature to Obedience, and therefore to endure the Puniſhment is no Satisfaction to the Law. As though a Debtor ſhould live in Priſon all his life-time, yet he ſhould be in Debt ſtill; and therefore could not be ſaid to ſatisfie the Law, becauſe the principal intent of the Law is to recover a Mans Goods. So that we are for ever bound to God by a double Debt, a *Debitum Pœnæ*, a Debt of Puniſhment, and a *Debitum Negligentiæ*, a Debt of Neglect; both which are to be ſatisfied for.

Now for neither of both theſe Debts can either we our ſelves, or any Creature for us, ever ſatisfie God.

(1.) Not we our ſelves; for we can never diſcharge the Debt of Active Obedience, though God ſhould exact no more; for part of it is neglected already; and you may as well call back time that is paſt, as ſatisfie for what is paſt, becauſe we are bound to God for our whole time, even to Eternity. If an Apprentice were bound to his Maſter for ever, and he run away at any time, he can never ſatisfie his Maſter for his time loſt. If he were bound indeed but for ſeven years, then he might afterwards ſerve out his time, though he ran away for a while.

(2.) Nor can any meer Creature be ever able to give ſatisfaction in our ſtead, upon the ſame grounds. 'Tis true indeed, that a meer Creature might perform and undergo this and all other kind of Obedience that the Law requires, both Active and Paſſive; but not ſo, as that both, or either of theſe Obediences ſo performed by it, ſhould be ſatisfactory to the Law for us, or ſtand us in ſtead. We will prove this, of each ſeverally, and of both jointly: And firſt of either of them ſingly.

1. The Active Obedience performed by any meer Creature for us could not diſcharge or ſatisfie that Debt of Active Obedience which we owe to God, ſo as we ſhould have any benefit by it. Such a Creature may indeed perform it, ſo as to profit himſelf, (as *Job* ſpeaks, *Job* 35. 8.) but not ſo as to profit us and himſelf by way of ſatisfaction. The Reaſons of which are,

I. Becauſe his whole ſelf, and all he can do, is in all reſpects wholly and altogether ſubject to the Law already for himſelf, and he can plead no priviledge of exemption whereby he ſhould be any way free from this total ſubjection to the Law: And therefore the Law commanding him, and all the Relations and Reſpects that are in him, all that he can do is little enough for himſelf, to ſatisfie the Law. This is the Reaſon which the Saints themſelves give to put others off with, (for I would not give you School-Reaſons herein, but Scripture-Reaſons) *Matth.* 25. 8, 9. The Wiſe Virgins ſaid to the Fooliſh when they came to them for Oil, *We have little enough for our ſelves.* All the Money which any Creature can make, will but ſerve to ſatisfie what the Law requires for himſelf; and he hath nothing over and above what the Law can challenge to benefit another. *Do this, and live,* ſaies the Law to all that *are under the law,* and altogether under it; And it is as much as they can do to live by the Law themſelves: They have *little enough for themſelves,* and nothing over. And this Reaſon holds as fully in the beſt Creature that can be ſuppoſed to have never ſo much Grace (ſet that of Hypoſtatical Union aſide, which is Chriſts ſole Prerogative) as it doth in that Creature that hath never ſo little: For all the Grace that any Creature hath, be it of never ſo large a Revenue, he holds by the ſame Tenure, namely, the Tenure of the Law, that one of never ſo low a degree of Grace doth hold his by: And the Law doth as fully exact all he can do, as being his own Debt, as it doth the others. Even as a Man that hath never ſo much Land; if his Tenure from the Lord in chief be the ſame by the Law, with that of another Man, who poſſeſſeth but a Cottage; and the Conditions of both are to pay the whole Revenue (their own meer and bare ſubſiſtence ſet aſide) the former is as much diſenabled to pay anothers Rent as the latter, though he hath never ſo great Revenues. In this caſe he that hath the leaſt, hath no lack; for God accepts what a Man hath, and he that hath never ſo much hath nothing over: There is an Equality or proportion as the Apoſtle ſpeaks in another Caſe.

II. If we conſider the ground of the Laws thus requiring the whole; it will afford a further reaſon. The Ground why the Law requires this, lies in two things:

1. That whatever the Creature hath, it hath received it from God: And,
2. So received it, and upon ſuch terms, as to give an account of it: So as after it is given, God ſtill challengeth a Right in it, as being wholly his. Hence all that a meer Creature hath, or can have, it owes to God.

1. Becauſe it hath it wholly from God; and therefore God challengeth all again, and obligeth the Creature as a Debtor to him for the benefit received. And then withal there cannot any reſpect of propriety be found, which a meer Creature can challenge, in what it hath received, as having a Title to it, diſtinct from that which God claims to himſelf; but all is wholly and alone his. And therefore the Creature can never lay out any thing for another, which it can call its own ſtock, and ſay, this is mine to diſpoſe of, and

I have enough beſides to account with God for my ſelf, another way; For *what haſt thou* (ſaies the Apoſtle) *which thou haſt not received?* 1 *Cor.* 4. 7.

And 2*ly*. It receives all from God ſo as to give an Account as a meer Steward unto him: So the Apoſtle *Peter* ſpeaks, *A Steward of the manifold grace of God*, 1 *Pet.* 4. 10. and ſo accountable to him for all. Now it is as impoſſible for a meer Creature to ſatisfie God for anothers Debt, or he is as unable to do it, as a Steward can undertake to pay his Maſter for his Fellow-Servants Debt out of the Money his Maſter had betruſted him with. For what can be in this caſe given is the Maſters own already, and in having all reſumed the Maſter hath no more then what he ſhould have; this being a certain Rule and Principle in equity, that it is impoſſible to ſatisfie another Man with what is wholly his own already. And upon this ground doth the Lord refuſe Sacrifices for Sin, even becauſe they are all his already; *All the beaſts of the foreſt are mine, Pſal* 50. 8, 9, 10, 11. *I will not reprove thee for thy ſacrifices, or thy burnt-offerings, to have been continually before me,* ver. 9. *I will take no bullock out of thy houſe, nor he-goats out of thy folds.* ver. 10. *For every beaſt of the foreſt is mine, and the cattel upon a thouſand hills.* ver. 11. *I know all the fowls of the mountains: and the wild beaſts of the field are mine.* Therefore *David*, 1 *Chron.* 29. 14. acknowledgeth it Mercy enough that God would but accept of their Offerings for themſelves: *What are we that we ſhould offer thus freely* even *for our ſelves?* He conſiders both Gods Tranſcendent Excellency in himſelf, and that total dependance which they had on him for all; as it follows *of thine own have I given thee*, and how can that ſatisfie the Debt? Sin indeed is our own, which we owe for; but Obedience, that is not our own, but comes from the Grace of God and from his enabling. Indeed, if God had given us Grace, as Friends give Gifts each to other, to do what they pleaſe with them, without requiring any account of them, then we might have payd him with that which he hath given us. But he gives Grace to us as he does Talents unto Servants: And therefore he requires anſwerable Service and Improvement of thoſe Talents, of which he takes account according to the number given; and if they be not well uſed, he takes them away. *And when we have done whatever we can, we are unprofitable Servants* too, *Matth.* 25. 14, to 30. And it is impoſſible for one who is wholly a Servant, to ſatisfie his Maſter for the Debt of another. *Inter Servum & Dominum nulla intercurrit juſtitia*, (ſaies *Ariſtotle*, ſpeaking of meer Servants as in thoſe times,) becauſe ſuch a Servant is *pars Domini*, Part of his Maſters Goods. And herein let the ſuppoſition made hold good, as, Let the Creature have never ſo much Grace, ſo much the more is he diſenabled to ſatisfie for another; for the more Grace he hath received, the more Service is required from him: *Much is required from him to whom much is given*, *Luk.* 12. 48. Yea the Obligation upon himſelf is the greater, and binds him to do ſo much the more; and therefore he can as little, yea leſs ſpare any thing for another, as he that hath leſs.

II. In the Second Place, For Paſſive Obedience, that cannot be ſatisfactory for another. For,

1. Even ſo much Paſſive Obedience as any Creature can undergo, is in it ſelf in ſtrict terms of Juſtice due unto God from the Creature, though not as a Puniſhment, yet as a Tryal of Obedience, if he ſhould be pleaſed to lay it upon the Creature. How elſe could *Paul* wiſh himſelf *accurſed from Chriſt for his kinſmen and brethren* the *Jews*? *Rom.* 9. 3. and this, as a Duty ſurely! For he did not ſuper-erogate therein, nor do more than God might require: It was no more than what was due unto him.

2*dly*. Both of theſe Obediences muſt be joyntly performed by him that undertakes to ſatisfie; and it is impoſſible for him ſo to perform both.

1. Both

Book III.

1. Both muſt be performed joyntly : For Paſſive Obedience alone would never pay both Debts. To caſt a Man into Priſon payes not the Creditor; and Puniſhment is required by God as he is the Judge of the World; it is *Jus Rectoris*, and we owe Obedience to him beſides, as he is a Creditor. And though God be content with Paſſive Obedience from thoſe in Hell, becauſe it is all he can get of them ; yet he is not ſatisfied with it ; and therefore they are for ever to abide there. Its true, that he improves it to his Glory, in that it ſhews the various ways of his manifeſtation of his Attributes upon Creatures; but yet, ſimply, in it ſelf it would not ſatisfie it. Furthermore, the threatning of puniſhment is (as was ſaid) but the Appendix of the Law ; not the Primary intent of the Law-giver : And therefore God doth not ſimply delight in it, nor is he ſatisfied with it.

2*dly*. There is an impoſſibility that any Creature ſhould perform both of them joyntly and together; which it muſt do, if it ſatisfie: For from that Creature, though never ſo Excellent, an Eternity both of Active and Paſſive Obedience would be exacted; and he could not diſpatch or end either, nor perform both together. If the Obedience that is ſet him might be ended, or if both could be performed together, he might ſatisfie; but the Law exacts both for ever of us : And therefore the Pſalmiſt makes the Redemption of the Soul *too pretious* for any Creature to meddle with ; *Pſal.* 49. 8. giving this reaſon why a Man *cannot redeem his brother* ; *ſo pretious is the redemption of a ſoul, and it ceaſeth for ever* ; that is, it ſhall never be accompliſht; ſo the Phraſe is taken elſewhere. The Work is ſo pretious, as it requireth Eternity to do it in. So that that which the beſt of Creatures ſhould do, or ſuffer for us, in any finite term of time would not ſatisfie for what was due from us to Eternity; but it doth require yet a further, and infinite worth in the Obedience to be added to ſupply that Eternity, and it is an utter impoſſibility to perform both together for ever. Look as it is impoſſible to *ſerve two maſters, but that a man muſt lean to the one, and neglect the other* ; *Matth.*6.24. ſo it is impoſſible for the Creature to carry along both theſe Obediences together: For when he were obeying the whole Law, How could he at the ſame ſuffer? And when he were ſuffering, how could he obey the whole Law? All the Graces then exerciſed would have been only *Patience*, and all little enough to afford him that; there would have been no room for the exerciſe of other Graces. And as God calls us not to do, and ſuffer, at the ſame time; for both cannot ſtand together, ſo neither could any Creature do and ſuffer at the ſame time for us. If indeed he could firſt diſpatch the Active part, and then encounter the torments due unto us, and diſpatch them alſo; then there might be hope: but this he cannot; and to performe both to Eternity is impoſſible.

But yet by making as free and large conceſſions as are imaginable, further to ſhew the impoſſibility of it; Suppoſe that Paſſive, Obedience, and Sufferings for us would ſtand for both Debts; and ſuppoſe alſo, that if their Lives went for ours, they then might ſatisfie as well as we can; ſeeing theirs are as good as ours, and therefore, if Eternal Death in us be a ſatisfaction to Gods Juſtice (which if it be not ſo, God then loſeth by Sin, and then he would not have let it come into the World) then it might be ſo in them for us, and we be freed; yet conſider the inconveniences that will follow:

1. They muſt alwaies be ſatisfying, and it could never be ſaid, *it is finiſhed.* They muſt lie by it till they have payd the uttermoſt farthing; which they can never do, no more than we our ſelves can; and ſo they could not take away Sins from us; for we could not have an Acquittance till the Debt were payd; we could not be juſtified till our Suretie were acquitted. Therefore *if Chriſt had not riſen* (ſaies *Paul*) *we had yet been in our ſins*, 1 *Cor.* 15. 17. And therefore the Pſalmiſt ſaies, of the Redemption of the Soul by any Creature, *Pſal.* 48. 9. *it ceaſeth not for ever* ; that is, ſhall never be accompliſhed, but ſhall alwaies be a doing, and never ended, and ſo, we never be the better, nor the nearer having our Bonds cancelled, And this is the reaſon why

Sacrifices were rejected, even becauſe *every year* they were ſtill forced to offer them: *Heb.* 10. 1, 2, 3. 4. *For the law having a ſhadow of good things to come, and not the very image of the things, can never with thoſe ſacrifices which they offered year by year continually, make the comers thereunto perfect.* ver. 2. *For then would they not have ceaſed to be offered? becauſe that the worſhippers once purged, ſhould have had no more conſcience of ſins.* ver. 3. *But in thoſe ſacrifices there is a remembrance again made of ſins every year.* ver. 4. *For it is not poſſible that the blood of bulls and of goats ſhould take away ſins.* And *ver.* 11. it is ſaid, *That they ſtood daily offering the ſame ſacrifices.*

2dly. Suppoſe yet further, That God, to whom Eternity is but as one inſtant, ſhould therefore give us in our Bond, when the other had entred in his; becauſe though it be to Eternity a paying, yet to him it were as good as payd in hand preſently. Suppoſe this; yet notwithſtanding, one Juſt Man or Angel could ſatisfie but for one of us: Life could go but for Life, and *a tooth for a tooth*, (as the Law runs) and ſo he muſt ſacrifice as many Creatures as good as we are for ever, as he meant to ſave of us Men. That one Creatures Obedience would not as *Adams* Righteouſneſs have extended to many; for that was a favour, but this a Debt. And we cannot pay many Bonds with one Summ which is due for one; for every one is a diſtinct Debt and Obligation.

3dly, If we grant all this, yet what Creature would have had ſo much love in it towards us as willingly to ſacrifice it ſelf for us? Which it muſt fully do, or elſe it cannot be ſatisfaction; for *ſatisfactio eſt redditio voluntaria*, ſaies the School. The Apoſtle *Rom.* 5. 7. ſaies that *peradventure for a good man ſome would dare to die:* Mark it; he makes a [*peradventure*] of it; and it muſt be for *a good man*; that is, one profitable to him (as they expound it) and ſeeing Death is φοβερῶν φοβερώτατον, or he muſt be very hardy, and *daring*, that would do it. But to encounter Gods Wrath, *Who dares do it? Jerem.* 30. 21. *And their nobles ſhall be of themſelves, and their governour ſhall proceed from the midſt of them, and I will cauſe him to draw near, and he ſhall approach unto me: for who is this that engaged his heart to approach unto me? ſaith the Lord.* The Prophet there making a Promiſe of Chriſt to be a Mediator, and one that ſhould be able to draw nigh to God, he gives this reaſon; *For who is there that engageth his heart to draw nigh to me?* As if he had ſaid, None elſe durſt have ſtept in, to encounter me for you; eſpecially, not for Enemies both to God and themſelves. There is need of a Mediator to reconcile us and the Angels; as that place in the *Epheſ.* 1. 10. may ſeem to imply, where the Apoſtle ſaies, That *God made known unto us the myſtery of his will, that he might gather together in one, all things in Chriſt, which are in heaven and earth.* Making us as Friends to himſelf, ſo one to another; and if ſo then antecedently, they could not be the Reconcilers; And further the holier they were, the leſs muſt they needs love us, and ſo not of themſelves would they ever undertake ſuch Work for us.

4thly, Suppoſe yet further, That any had ſo much love, or would have been ſo hardy to venture, as with *Paul* to wiſh they may be accurſed; Yet if they were in Hell but half an hour, they would repent themſelves, and wiſh themſelves out again; and ſo it had been ſpoiled for ever being ſatisfaction, which muſt throughout be voluntary, as our Diſobedience was. And therefore God would not truſt to their help in ſo weighty a buſineſs, wherein his own Will was ſo engaged. It is ſaid in *Job* 4. 18. *Behold he puts no truſt in his ſervants*: Which though he might, in ordinary works of Obedience, yet he will never rely on them for ſo great a matter. He finds folly even in the Angels; They are mutable. He truſted one Man once for all, only in matter of Obedience to his Law, which was eaſie and ſweet to him; but ſee how he fail'd, and left all, and that upon no great or ſtrong temptation. He therefore will never hazard the Second *Adam* to be a meer Creature in a matter of Puniſhment; which that which that he may be willing to undergo, he muſt be fed with ſome delight or hopes of eaſe: No, he will make ſure work now.

Fifthly and *Laſtly*, Suppoſe any Creature had been ſo full of Excellency, as that the Sufferings of it alone could have been ſatisfactory for all that God meant to ſave, and according to the ſuppoſition formerly made, that he having more Grace than all Mankind; and ſo, being made Heir to more Glory than all Mankind beſides, would have been content to lay all aſide, and to have ſubjected himſelf for ever to undergo all our Puniſhments; yet conſidering all this muſt have been done by him, in obedience unto God, and for his ſake, (for otherwiſe it could not have been accepted, in that ſatisfaction for another muſt be voluntary on both parts, both on his that undertakes it, and alſo by the conſent and acceptation of him that is wronged:) If the Caſe had thus ſtood, then this Inconvenience would have followed, that a Creature ſhould have been Obedient unto God, yea, and performed the higheſt Obedience unto God, whom yet God never ſhould have had an opportunity to reward, becauſe he was to be in Hell for ever: And God will never be ſo behind-hand with any Creature that ſhall do him ſervice, much more, ſo great a Service as this would be.

CHAP.

CHAP. V.

That no Creatures could make that Satisfaction which an injur'd God required. They cannot compenſate the wrong done to him by Sin, nor repair the loſs of his Honour.

WEE have ſeen what Satisfaction the Law requires, and how far the Creature would fall ſhort of that: Let us Secondly, now ſee what Satisfaction God requires. And although *re ipſa*, in the thing it ſelf it comes all to one, to ſatisfie God, and to ſatisfie his Law, and both theſe Heads be really co-incident: Yet our Underſtandings may take a diſtinct conſideration from each; which will ſerve the better to clear this Point.

Now to make way for the Demonſtrations I intend, let us define in general, what Satisfaction is, and wherein it is to be made.

Satisfaction in general is, *when ſo much clear emolument ariſeth to the Party wronged, as was impared by the treſpaſs committed.* Now all ſuch Dammages to be repaired, do uſually conſiſt, either in *Goods*, or *Honour*; and Satisfaction for *Goods* is uſually called *Reſtitution*; but Satisfaction for *Honour* is it which is more properly called *Satisfaction*.

Now we may conſider a Wrong done to God both theſe wayes, and an anſwerable Satisfaction requiſite.

Firſt, For that of *Goods*; though it be a thing which God doth not much reckon, yet ſomething is conſiderable about it; and therefore the Prodigals wild courſe is expreſſed and aggravated by this, that he ſpent his *Fathers goods and ſubſtan e in riotous living*; *Luke* 15. 13. Therefore alſo God compares himſelf to a Houſe-holder, who commits Goods and Tallents unto his Servants to be by them improved; *Mat*, 25. 14. and who, when he reckons with them, doth count up their waſte and expence thereof upon their Luſts: and therefore they are ſaid to *conſume them upon their luſts*; *Jam.* 4. 3. that is, ſo to engroſs them to themſelves, and as it were conſume them, that God gets nothing by the things which he hath made. By reaſon of Sin he hath no profit by thoſe Creatures which Sinners have committed to them; and the World becomes loſs unto him. And though God ſtands not much upon this (as neither will I ſtand long upon the handling of it) yet thus much is ſoon demonſtrated, that no Creatures were ever able to make Satisfaction for loſſes of this kind: they are not able (as *Heſther* ſaid in another Caſe) to make good, or *countervail the Kings loſs. Eſth.* 7. 4.

Now to inſtance in ſome Particulars.

1. Sin by a forfeiture had quite deſtroyed this World, if Chriſt had not upheld it: And can all the Graces in the Creatures make another, or uphold this from falling? Surely no.

2. It blotted Grace out of the heart of Man, and can the power of all the Creatures make one dram of Grace? Yea could we ſo much as have lighted our Candles that were blown out at their Tapers? Surely no.

3. By Sinners the Law was deſtroyed alſo; *Pſal.* 119. 1, 26. *They have deſtroyed thy Law.* Now if you would ſet a Price upon the Law, one tittle of it is more worth than Heaven and Earth.

4. Through Sin was much Service due unto God loſt. For that we may reckon amongſt Goods; as a Maſter doth the Service of an Apprentice. Although all Sinners ſhould preſently ceaſe to offend God any more; yet ſtill God hath loſt ſo much Service from them for the time paſt. Now all mere Creatures being Gods *Servants*, and owing all their endeavours and ſervices

unto him for themſelves : No one of them therefore can do two Mens work, becauſe they owe all they can do, for themſelves ; and ſo they can never repay that loſs of Service paſt. God did hire Mankind into his Vineyard for all Eternity ; and though we could ſuppoſe they had not committed any poſitive Sin, yet if God had but only loſt ſo much Service from them, and the Sin of that neglect had annihilated them (and it doth as good as annihilate them to God, and therefore he accounts and calls them *loſt* ; as the *loſt Sheep*, the *loſt Son*, *&c.*) and then, if God had come to have entred into terms with any mere Creature for theſe loſſes, and ſhould have ſaid, Give me but the Creatures you have ſpoiled, make me a new World, for your Sin hath ſpoiled this, and *ſubjected it to vanity* ; had any of them power to have done it? Surely no. When God would confute *Jobs* contending with him, he doth but ask him, whether he could make the leaſt Creature, yea, or being made, command it : *Thou* ! (ſayes God) *where waſt thou when I laid the foundations of the earth* ? *Job* 38. 4. *Haſt thou commanded the morning ſince thy dayes, or cauſed the day-ſpring to know its place? Ver.* 12. *Out of whoſe womb came the ice? Ver.* 29. *Canſt thou lift up thy voice to the clouds,* (and bid them rain) *that abundance of waters may cover thee* ? *Canſt thou ſend lightnings that may go, and ſay unto thee, here we are? Ver.* 34, 35. And though thou canſt do none of all this, yet doſt thou contend with me? *Let me ſee* (ſayes God) *what thou canſt do*, *Job* 40. 7, 8, 9. If thou couldſt make, or command the leaſt Creature, then *I will confeſs to thee that thine own right hand can ſave thee* ; *Ver.* 14. Can all the Angels in Heaven (as powerful as they are) make one hair of thy Head? *Can they ſet ordinances in Heaven*? *Job* 38. 33. The Philoſophers feigned them to be but the Movers of thoſe Wheels and Orbes, not the Founders of them. They cannot ſet the Clock, much leſs, make it. And can they make Grace, or can they make the Law whole again, which Sin had broken?

But the truth is, that herein God expecteth not, nor is he capable of any Satisfaction or Reſtitution of Goods ; for *none can be profitable to him* ; *Job* 22. 2, 3. When that Formaliſt thought to oblige God by Sacrifices ; *If I were hungry* (ſayes God) *would I tell it thee? Pſal.* 50. 12. *The world is Gods, and the fulneſs thereof* (ſayes the Apoſtle, 1 *Cor.* 10. 26.) And again, *Who hath given to him, and he ſhall be recompenced? Rom.* 11. 35. No, it is Glory only that the Creature is capable to give him : So it follows there in *Pſal.* 50. 15. *Thou ſhalt glorifie me.* God is not as a King, whoſe Tribute lies as well in *Goods*, as in *Honour* ; but all the Tribute he expecteth or exacteth from the Creature, conſiſts in *Honour*, for that is the end of all his works ; he made all things for his glory ; *I formed it* (ſayes he in the Prophet) *for my glory* ; *Iſa.* 43. 7. *Of whom and to whom are all things, to whom be glory for ever*, ſayes the Apoſtle, *Rom.* 11. 36. And herein alſo, though it be moſt true, that the Creature can contribute nothing to Gods Eſſential Glory ; yet to his Manifeſtative Glory it may, and doth ; at leaſt the Creature may take from it, as by Sin it doth ; and the Reaſon is, becauſe this kind of Glory is revealed in, and by Creatures. Now it is in this that God expects Satisfaction; and that this Satisfaction in point of Honour does much more infinitely tranſcend the power of any Creature, is the thing which I am now to demonſtrate.

Let us therefore in like manner come to the Particulars wherein Gods Honour ſuffers by Sin, and ſhew how irrecompenceable the injury therein is by Creatures.

1. If it were no more than to ſatisfie for that Tribute of Honour left behind-hand unpaid ; for the neglect of that Homage due to God, and which is to come in by our Service of him ; what a Quarrel muſt it needs breed, not to be compoſed, or taken up by any Creature? You know, Kings that have Homage due to them from other Kings their equals, though the Tribute it ſelf, or thing to be paid, be ſmall ; yet if it be neglected, what Wars and ſtirs hath it bred, merely becauſe it is a matter of Honour neglected! Hence alſo the neglect of paying a ſmall acknowledgment (ſuppoſe a Pepper-

corn, or the like) or of doing ſome petty Service yearly, do oftimes forfeit great Eſtates; becauſe they are acknowledgments of Honour to the Lord of whom the Tenants hold; and ſo being omitted, they are neglects of an Honour that is due: Now the like ſlight being offered towards God, how great a wrong doth he account it, if no more yet becauſe there is a *neglect* of his Honour in it? If indeed the terms of our Service between God and us, did ſtand upon free mutual conditions of bargain, as when Freemen are hired, and work only for Wages, who if they neglect a Dayes-work, it is but calling in ſo much of their Wages, and they are even again with him that hired them. If it were thus between God and us, the matter were eaſier to be reconciled; but it carries a Diſhonour with it, ſuch as are thoſe neglects of Service to a great Prince, which Service is not due by any bargain for Wages, but out of Subjection, or as to a Lord by way of Knight-ſervice, not out of Love only and Liberty, but out of Reſpect and Homage. God is deſirous of nothing but Honour from you; and all the Honour the Creatures can give him, is too little for him; it ſatisfies not, neither anſwers to his vaſt Deſires of being glorified, nor to the Dues of his moſt glorious excellency. And therefore, if any be behind-hand unpaid by any of his Creatures, it is a loſs by Creatures irreparable, for they render no over-plus to make it up; and he cannot but account it ſo much loſs to him, and ſhould they now do what they can, ſtill God would want of his Due.

2. Satisfaction is to be made for *Honour debaſed* alſo; for Sin caſts a ſoil of diſgrace and debaſement upon the *Honour* which God hath, and goes about to diſpoil, and rob him of it. It is ſaid, *Rom.* 2. 23. *In breaking the law thou diſhonoureſt God*; there is a Diſhonour caſt upon him by it, yea it toucheth upon the height of his Honour; which will appear,

(1.) In that every Law of his is backt with his Prerogative, and is a note of his abſolute Soveraignty; *Jam.* 4. 12. *There is one Law-giver who is able to ſave and to deſtroy*; that is, he is the ſupream Potentate of all the World, the abſolute Lord Paramount; and this is ſhewn and declared in giving his Law: And is therefore anſwerably denyed by the Creature in every breach of every Law; to which every Sin is an affront.

Now as amongſt Men, Kingly Authority being the Summity, the Supremacy, the Tranſcendency of all Honour, therefore the Law hath ſo fenced it, that whatſoever is immediately directed againſt it, or is a denyal of it, is Rebellion, and *Crimen læſæ Majeſtatis*: and to diſgrace a Kings Perſonal Perfections is not ſo much, nay to ſpeak diſhonourably of the Perſonal Imperfections of a King, diſhonoureth him not ſo much as to oppoſe his Kingly Power and Dignity: As to ſay that Kings are not ſo Learned, or ſo Valiant as many other Men; this is not in account ſo high a diſhonour to them, becauſe it toucheth not upon their Soveraignty and Princely Dignity, for they may notwithſtanding be acknowledged and obeyed as Kings: But whatever tends to impair and blemiſh that their Prerogative and Dignity, is held to be the height of Diſhonour, as Kingly Authority is the ſublimity and top of Honour: So now in breaking the leaſt Law of God, we do deny the Soveraignty and Kingly Authority of God. To deſpiſe any of Gods works, and ſleight them, is a diſhonour to the *Maker*, as *Solomon* ſayes; but to ſleight his Law is more, becauſe that his tranſcendent Excellency and Kingly Authority is thus engaged in it. Some of the School-Men fondly reaſon to diminiſh and leſſen the hainouſneſs of Sin, ſaying that all the evil of Sin lying ſimply in this, that it is the breach of Gods Law, therefore it is not properly an Injury to God; no otherwiſe then as a thing contrary to his Will: As when a Maſter commands a Servant to do a thing, and he doth the contrary, and ſo, though indeed he diſpleaſeth his Maſter thereby (as doing a thing contrary to his command) yet (ſay they) it is no Injury: But they do not conſider, that not only Gods Will is engaged in his Law, but alſo his ſupream Authority; the Law being made by his Prerogative, and by the ſame Prerogative backt and commanded. Kings indeed in their Laws do not lay all the weight of their Authority upon every Law; but God doth: And therefore every Sin is not only a tranſgreſſion of his Will, but a debaſement of the Soveraignty of his

Will. Hence in the promulgation of Gods Laws, there runs this Preface, *I am the Lord thy God; therefore do this. Exod.* 20. 1. So that his Soveraignty is ſleighted in every Sin, and in it there is a contempt of his Crown and Dignity.

Sin is not only a diſhonour to him ſimply as he is a ſupream Law-giver, but unto all his other Perſonal glorious Perfections. Every contempt of the Authority of a Prince reflects not upon his Perſonal Vertues; but Sin reflects upon all Gods Excellencies; as upon his *Goodneſs, &c.* for Men ſeek that happineſs and goodneſs in the Creature, which is to be had in God alone, and ſo profeſs him not to be the *chiefeſt Good.* There is no Attribute upon which a diſgrace is not caſt by the Sins of Men; yea, and therefore they tend to make him no God; *Titus* 1. 16. *In their works they deny God.* Traytors may aim to unking a Prince, and to that end rebel againſt him, and yet their Treaſon not reach unto his Life. But Gods Sovereignty, and Perfection, and Glory are himſelf, and his Life; the leaſt detraction from which, is to deſtroy the whole; for *quicquid eſt in Deo Deus eſt*, whatever is in God, is God himſelf. It is true indeed, that in the event thoſe hurt not God: no more than Snow-balls thrown againſt the Sun can hurt it. *God dwells in light which darkneſs cannot approach* or touch. Sin hurts him no more than Grace benefits him. But yet, injuries and diſhonours are not meaſured in Morality, by the event only, but by what is the *Terminus*, the thing they tend to; which is, to un-God the great God, and deſpoil him of all his Titles. To reſolve to kill a King, is accounted Treaſon, as well as to do it, and ſo puniſht for ſuch; therefore *Solomon* did put *Adonijah* to death. Even as he who hates his Brother, is counted a Murtherer, 1 *John* 3. 15. ſo he who hates God, is a Murtherer of God: Now every Sinner is ſaid to hate God, *Rom.* 1. 30. *Peccatum eſt Dei-cidium.* It is true, that Phyſically Sin is but *Privatio boni finiti*, of that good which we might have in God, not *boni infiniti*, or *Dei*, not the Privation of God as in himſelf; but as he is to be participated by us. Yet as the Aſtronomers call the Interpoſition of the Moon between the Earth and the Sun, the Eclipſe of the Sun; though the Sun doth really loſe no light by it, but only the Earth; yet becauſe it makes the Face of the World below to be as if there were no Sun, it is therefore commonly called, *the Eclipſe of the Sun*, and not of the Earth, ſo may it be ſaid of Sin: It is in the guilt of it *a Privation of God, and of his Glory, and of his Law*: Becauſe though indeed and in truth we only are the loſers; yet it makes to us as if there were no God, as if God had no being; and ſo it may be ſaid to be the Eclipſe of his Being, *viz.* to us. Therefore Men are ſaid to *live without God in the world*; *Epheſ.* 2. 21. and *without the Law*; 1 *Tim.* 1. 9. and to be *deprived of the glory of God*, as being not manifeſted in them nor by them; *Rom.* 3. 23. Now if it be ſo that the ſinfulneſs of Sin thus lies in ſo great a diſhonour to ſo great a God; what Satisfaction can then be made for the demerit of it, by all the Creatures? For in this reſpect it tranſcends in evil, and outweighs all the goodneſs that is either in the Perſons or Graces of all the Creatures. Indeed it is true, if we take Sin Phyſically, as it is a privation of the contrary Habit of Grace and of our good only, that then it hath no more evil in it then Grace hath Goodneſs; for as Sin ſeparates from God, *your iniquities have ſeparated you from me*; *Iſa.* 59. 2. ſo Grace draws the Soul nearer to God, and ſo makes a Man as happy, as Sin makes him miſerable: *To draw near to thee is good*, ſayes the Pſalmiſt, *Pſal.* 73. 28. But this is not that ſpecial evil in Sin, for which Satisfaction is required; as neither is it the chief matter of our Repentance for Sin: for no Man ſatisfies for an evil done to himſelf; neither is it Sins having ſo much evil in it againſt us, that hinders a meer Creature from ſatisfying; which notwithſtanding was that that miſled ſome of the Antient Schoolmen, who upon that ground thought a Pure Creature might ſatisfie for Sin; all their Reaſons running upon the evil of Sin as a Privation of Grace, and of God to us only, and as he is our good; not conſidering, that over and above it is an evil againſt God himſelf; *Jer.* 2. 19. *It is an evil and a bitter thing to forſake God*: And Sin is accordingly called *enmity againſt God*, *Rom.* 8. 7. and *a provoking the* *eyes of his glory. Iſa.* 3. 8, It is likewiſe ſaid to be *againſt him* : So ſayes *David, Pſal.* 51. 4. *Againſt thee, thee onely have I ſinned* : He lookt not ſo much at the wrong to *Bathſheba* and *Uriah*, as at the diſhonour done to God; and this is the eminent evil to be conſidered in Sin ; for as God is the chiefeſt good, ſo himſelf is the meaſure of all other good and evil. Now then, the evil of Sin lying thus in ſo great a diſhonour unto God himſelf; no Creature can make amends for it. For,

1. Diſhonour which reflects upon a Perſon of worth, cannot be ſatisfied for but by a Perſon equally worthy and honourable; for the Satisfaction muſt be made by reſtoring of Honour again, and that will depend upon the honour and worth of the Party honouring. The reſtoring of Honour is to be meaſured by the ſame Rule, and weighed at the ſame Ballance that the Honour of the Perſon diſhonoured is meaſured by : As therefore, Honour is in it ſelf a Perſonal thing, ſo the repairing of it again depends upon the Perſonal worth of him that goes about to repair it. Were we and God equal, ſo as there were as much worth in us to honour him withal, as our diſhonouring of him comes unto; then indeed if we went about ſome way to reſtore again, that Honour that was impaired by us, we might perhaps ſatisfie for it: (And yet the Law is ſo tender of diſhonour, that in caſe of Defamation, it is not enough for a Perſon equally Honourable to ſubmit, and to ſay as much for a Man as he hath ſaid againſt him ; that is accounted Satisfaction ; but the Law enjoins a Penalty beſides) But however, the reſtoring of Honour being a thing Perſonal, doth therefore depend upon the honour of that Perſon who is to reſtore it; for *Honor eſt in honorante*, Honour is in him that honours ; the meaning of which Saying may well be this, that Honour depends upon the worth of the Party honouring. Therefore we ſee that honour from a mean Peaſant is not eſteemed or accounted of by one that is highly Noble: And hence it is, that Wrongs in point of Honour, offered by Inferiours to Superiours, do oftentimes tranſcend Satisfaction. It is not ſo in Goods; a Poor Man may ſatisfie a King in Goods, in caſe he be able to reſtore as well as another. And the Demonſtration of this is, that the beſt way of Satisfaction to be made by ſuch Inferiours, being to ſubmit themſelves, and that ſubmiſſion being a Due from them already, and no more than the diſtance of their Ranks call for ; it therefore reacheth not to Satisfaction. And thus it is in common eſteem, and that founded upon what is in the things themſelves, and not upon common opinion only. And therefore it is evident, that though the Creatures ſhould do that which might bring in as much glory to God as was loſt; yet becauſe of the diſtance and diſproportion that is between the Perſons, it would never ſatisfie. The aggravation of a diſhonour ariſeth not ſo much from the fact, as from the diſproportion between the Perſons; for Honour is not *inter Res*, but *Perſonas* ; it concerns not Things, but Perſons. To ſtrike, or offer to ſtrike at a Magiſtrate (though we hurt him not) the hainouſneſs of the fault lies not ſo much in the Fact, as in the Diſproportion between the Perſons. Therefore though in the Old Law, *a Tooth for a Tooth* was Satisfaction enough between Private Men; yet not ſo in caſe of hurting a Magiſtrate, or ſtriking a Mans Parent, which was Death by that Law, becauſe of the Diſhonour done to them thereby. So upon the ſame ground, for a mad Man to ſtrike the King, is Death by our Laws, not in reſpect of the Fact, or of his Intention ; but in regard of the tranſcendent Honour of the Perſon of a King ; and the diſproportion and inferiority that is in him that ſtrikes him. Now the diſproportion between God and us is ſo infinite, that it makes our ſinning a Diſhonour *altioris Ordinis*, of a higher kind then is recompenſable by Creatures.

And to enlarge this Demonſtration further: If no Creature can make unto God a reparation of Goods (as was ſhewn) then much leſs can it make Satisfaction for his Glory impaired. For Goods are extrinſecal to a Mans Perſon, and therefore the loſs of them a Man leſs regards ; yea the greater Spirit a Man is of, the leſs he cares for Goods ; and indeed the wrong therein becometh

cometh leſs: Even as to wrong a Poor Man in his Goods, is worſe (becauſe of his need) then to wrong a Rich Man; but the greater any one is in Spirit, the more he regards Honour, and that far above his Goods. Men will loſe their Blood rather than ſuffer a hair of Honour to periſh; which Diſpoſition though it be often ſet wrong in Men, yet it is a ſpark of Gods Image, and a reſemblance of what is in him. God can bear the loſs of Creatures and Worlds, and never be toucht with it; but he will not loſe one ray of Honour. For Glory is a Perſonal thing; it is the Luſtre of his Perſon which he carries and wears about him; and is intrinſecal to him, which Goods are not; and therefore God is willing to loſe Creatures, thereby to gain the more Glory. So he caſts away the moſt of Men and Angels for his own Glory. *My glory* (ſayes God) *I will not give to another*; *Iſa.* 42. 8. But his Goods he doth; *He gave the earth and all the fulneſs thereof, unto the Sons of Men. Pſal.* 115. 16. He gives Worlds and Kingdoms away even to the baſeſt of Men, (ſayes *Daniel*, *Dan.* 4. 17.) but he will part with none of his Glory that is proper to himſelf, unto any of them. Of all the Goods he poſſeſſeth, his Children are the deareſt to him; he *gives Nations for them*, *Iſa.* 41. 2. and once he *gave his Son for them*; they are *the apple of his eye*; and he that toucheth them, toucheth the *apple of his eye*: But his Glory is dearer to him than all his Children, for *he formed them for his glory*, (as the ſame Prophet there alſo ſayes) *Iſa.* 43. 7. How hard is it to pacifie Jealouſie, when a Mans Spouſe is deflowred, *It is the rage of a man, and he will not regard any ranſom*; (as *Solomon* ſayes *Prov.* 6. 34, 35.) How hard then muſt it needs be, to pacifie God, who is ſaid to be *jealous* of nothing but *his honour*.

Again, 2. Though it be but the manifeſtation of Gods Glory, which hath a ſoil and a reflexion caſt upon it by Sin, not his Eſſential Glory, (which loſeth nothing by Sin, as it gains not, nor is encreaſed by all the works that Chriſt, or God himſelf hath done); yet not all that the Creatures can do is worth the leaſt beam of that his Glory as it is to be manifeſted. For that is the end for which they were all made, and is therefore better then they. And beſides, all they can do to the advancing of it, they do owe it already, and God ſtands not in need of them to manifeſt it; he could have let them remain in the womb of nothing, and have raiſed up others to glorifie him.

3. In that Sin ſtrikes at Gods Being, what is there in the Creatures that can make amends for it, they being but ſhadows of his Being, and he the ſubſtance; whoſe name alone is [*I am*]. The over-ſhadowing therefore, or the eclipſe of his Being, is more than the deſtruction of ours.

Object. Yea, but you will object, and ſay, that the Grace of a meer Creature may ſeem to vye with all the evil that is in Sin; and this, in point of Honour. For as Sin is againſt God, ſo Grace though but in an impure Creature, can ſay, *I am for God*: and as Sin ſets up another God; ſo this Grace *glorifies God as God*. Now God being the Object of both, why ſhould they not alike ſet a worth, or a demerit upon what is done, and God accept of Grace, which is for him, as much as condemn and puniſh Sin, the aggravation of the ſinfulneſs of which is, that it is againſt him!

Anſw. For Anſwer unto this:

1. Though it be true that Sin hurts him no more than Grace benefits him; (in that God is capable neither of benefit nor hurt) even as Clouds take no more from the Sun than Candles add to it. And therefore in *Job* 35. 6, 7. it is ſaid, *What doeſt thou to him if thou beeſt righteous, or againſt him if thou ſinneſt?* For nothing is oppoſed to God immediately, but only to him in his Works: As no darkneſs can obſcure the Sun it ſelf, though his beams it may intercept; ſo Sin may dim the *manifeſtative glory of the Father of lights*. Yet, as we meaſure not kindneſſes or injuries by the event, but by what they are in the acts themſelves (as Treaſon is not puniſhed according to the event, but according to the nature of the act plotted or purpoſed) ſo are we to do by Sin.

And 2. If we compare the ingredient qualifications conſiderable in the one, and in the other, as the one is an Injury, and the other an Act of Obedience; we ſhall find a great diſproportion between them. For,

(1.) If an injury is accounted more evil and blame-worthy than all kindneſſes praiſe-worthy and to be accepted; then when the injury is an undue act of us, unworthy of all the obligations between us and another whom we wrong; when 'tis cauſleſs; and when the kindneſſes we do are all due from us; herein lies the diſproportion which makes the obliquity of the injury of Sin the more tranſcendent. All the Obedience we perform is due from us to God: *You do* (ſayes Chriſt) *what you ought to do*: *Luke* 17. 10. But in this (as Chriſt again ſayes) *we hate God without a cauſe*; *John* 15. 24, 25. *And what iniquitie have you found in me* (ſayes he) *and for which of all my perfections or kindneſſes to you, do you ſin againſt me*? *John* 10. 32. Now it is this inequality that lies between the one and the other, that makes the obliquity of the one to exceed the goodneſs of the other. As for Example: For a Child to love his Father, though it be good and commendable, yet in ſo doing he doth but his Duty, and even what Nature teacheth to do; therefore this is not ſo praiſe-worthy, as to hate his Father is odious; for he therein goes againſt his kind; there is an unnaturalneſs in it; and therefore we ſee, that one ſuch act does more diſcommend one to Men, than all former acts of dutiful and loving Obedience do, or can commend him. The being Due does diminiſh of the praiſe and commendation of what is good: *If you love thoſe that love* [*you*] (ſayes Chriſt *Luke* 6. 33, 34.) *what thank have you*? No reward attends ſuch a love although it be good; becauſe it is a due and ſuitable act; but *love your enemies* (ſayes he); unto whom (in regard of any obligation to them) nothing is due; and *then your reward ſhall be great*; this is praiſe-worthy indeed. I may turn this ſpeech, and ſay, that to obey God, and love him, and exalt him as God; though it be good, yet what is it but what is due from you, and that which all Obligations tye you to? *What does God require of thee O man*, (ſayes *Moſes*) *but to love and fear him? Deut.* 10. 12. He requires but what is reaſonable and due. Now to do all this is not thank-worthy; for if you knew him, you could not chooſe but love him; but to be rebellious to him; to be an enemy to one ſo good and ſo glorious, and one unto whom you are ſo much beholding; this is unſufferable.

(2.) As in regard of the undueneſs of the act, as from [us] to God, there is a greater obliquity in Sin, than goodneſs in Grace; ſo in regard of [God] alſo. Though the act of a Creature obeying God doth intend Glory to him, as much as a Sinner doth intend Diſhonour to him; yet the Sin is more; and that in regard of him who is the Object of both: For,

1. All the Honour which we can give God is but his due already. We do but attribute that to him which is his own already, and that independantly, without us. What do we in being holy and obedient? *We exalt him as God*; why, he is God already, whether we exalt him or no; yea, what we can do this way, falls ſhort of that which is his due, in himſelf; for *Nehem.* 9. 5. *He is above all bleſſings and praiſes*. But the very *formalis ratio* of ſinning againſt him, is to ſet up another God, and ſo to attribute that to him, which is not, or that which is below him, that is thereby to affix a new Title of Diſgrace upon him, utterly unworthy of him. As for the Eye to call the Light beautiful and glorious, and to admire it, what is it, but only to ſpeak that of it which it is already? But for the Eye to call Light Darkneſs, this is *de novo* to coyn and put a diſparagement upon it, and Sin is a new invention of our own, as *Eccleſiaſtes* ſpeaks, *Eccleſ.* 7. 29. to diſhonour God. Thus Unbelief makes God a Lyar; and what a wrong is that? It is not recompenſable by all our acts of Faith in believing that he is true; for to believe ſo, is but to declare what is his already; but the other is the invention of a falſhood obtruded upon him by Men. For one to ſpeak Truth, is but little or no commendation; for a Man ſpeaks but what is; but to tell a Lye, is to invent a new thing, that is falſe: and therefore how odious and ſhameful is it? Now

every Sin is a Lye concerning God, *changing the truth of God into a lye, Rom.* 1. 25 It declares that of God, which is not: And to be the Inventor of new Gods, or of falſe things of God, what an evil is it? Again to love God, and honour him is a thing due to his Name, *Give him the praiſe due to his name, Pſal.* 29. 2. and his Excellency challengeth it. Now to love goodneſs, what is it! So, to love God; but what in ancongruity is it to hate goodneſs? For Subjects to honour their King whoſe Title and Prerogative is independant upon them, is not ſo much to him, as it is a diſhonour for one Man to diſparage his Title, and to go about the ſetting up of another King. Now Gods Glory is in, and from himſelf; and therefore he hath reaſon to account it *more diſhonour* to him, that one Man ſhould rebel, *then honour* to him, that all ſhould obey him. When I honour him, his Honour ariſeth from himſelf, not me; as the Glory of the Sun ſhining in the Water, is not from the Water, but from the Sun: So when we reflect Glory on God, that Glory ariſeth not out of what we do, but is in himſelf already. But the Diſhonour of him is wholly in us: We are the ſole Inventors of it; and there is no ſuch thing extant, except in a Sinners heart.

Add to this; That all the Grace wherewith we glorifie God, is not a Mans own; but Sin is wholly his own; ſo *John* 8. 44. when he ſins, he ſins ἐκ τῶν ἰδίων from his own; and ſo in *Jude* 16. their Luſts are called their own; and *Ecclef.* 7. 29. they are ſaid to be our inventions.

Again 3*dly*. If the compaſs and meaſure be taken, of that Diſhonour which Sin tends unto; there will be found a wider diſtance between the two terms of its reach, then there is of the Honour that the Creature can give to God, or then it doth extend it ſelf unto: For the meaſure and compaſs of the Diſhonour is plainly this, To make the great God no God; theſe are the terms the leaſt Sin ſtretcheth it ſelf unto, in the Scope and tendency of the Act, though not in the event, nor in the intention of the Sinner. But when the Creatures glorifie God, though they ſhould *glorifie him as God* as far as the Creatures can do it, yet if you take the meaſure of the utmoſt Elevation of his Glory by them, there ſtill remains an infinite diſtance between the Honour which they aim to give him, and what is in himſelf; ſo that it falls ſo far ſhort, that it is infinite goodneſs in God to accept it.

As the Concluſion therefore of this Anſwer, and cloſure of this Diſcourſe, I will ſuper-add theſe few Demonſtrations drawn from the Effects, to ſhew clearly, and confirm this, That the leaſt ſin tranſcends in evil the worth of all created Graces, which puts all out of Queſtion, and makes the whole Demonſtration undeniable; for ſatisfaction being *reductio ad æqualia*, a reducing of things to an equality; Therefore if all their Graces cannot make ſo much goodneſs as ſhall counterballance the evil of Sin: It is impoſſible they ſhould ever ſatisfie: Now that they do not, appears by theſe Demonſtrations.

Firſt, One Sin when it is committed by the beſt of Creatures, prevails more with God, to condemn him, then all his Righteouſneſs to juſtifie him. If one of the Angels did never ſo much, ſo great, ſo long ſervice, yet if after Millions of years he ſinned in the leaſt; all the fore-paſt Service would be forgotten: As a Favourite that hath done much Service at Court, or in the Wars; if after all he ſhould be found guilty of one Treaſon, that one Act would put a blot upon all his former Services, and render them nothing-worth. If a Man *doth not all things*, yea, (more then that) *continues not in all things, he is accurſed: Gal.* 3. 10. Now if Sin were not more evil in Gods Judgment, (whoſe *Judgment is righteous*) then all Obedience is good, then this could not be. It is not as the Phariſees dreamed, that Men ſhould be juſtified, if their good works were more than their Sins; as if their good works being weighed, and found exceeding the other in number, they ſhould therefore carry it; no, a world of good works will be found too light for the leaſt dramm of Sin.

Secondly, The Demerit of Sin is more than the Merit of Goodneſs can be, for that the evil that is in Sin does truely deſerve Death; not only in relation to, or by vertue of a Pœnal Law arbitrarily given, or out of a voluntary compact and agreement between God and the Creature, but in its own Nature. That threatning *thou ſhalt dye the death* is not added *ex compacto* only; neither depends it meerly upon an outward Declaration of Gods Will, but further Sin is ſuch an Evil as in the Nature of the thing deſerves Death; and that immutably. Therefore that δικαίωμα τοῦ Θεοῦ, that Judgment of God written in all Mens hearts, ſaies, that *they who do ſuch things are worthy of death*; *Rom.* 1. 32. and ſo alſo, *Rom.* 6. 23. *The wages of ſin is death.* But if you put all the Grace in the World together, it cannot merit at Gods hands his favour: God may out of his bounty oblige himſelf by a promiſe to reward it, but it is not out of the worth of the thing. So it follows there, in that *Rom.* 6. 23. *The gift of God is eternal life*, you ſee what an apparent difference the Apoſtle puts between the one and the other. In like manner, *Luk.* 17. 10. it is ſaid, *When you have done all*, if you could ſuppoſe you had done all, yet, *you are unprofitable ſervants*: For Gods Right over us is founded upon his Excellence; and accordingly, our Obligation to ſerve God, is not from his benefits only, but from a Due unto his own Excellencies: And therefore although there were no reward for our Service, yet Service were due from us. So ſaies *Ariſtotle*: If any Man tranſcendently excell all others, that Man is to be King over them, and they are bound to ſerve him. Yea, and therefore the Priviledge to juſtifie a Man is ſeparable from our Graces (as in Men ſanctified by the Goſpel) but ſo is not condemnation, from Sin: And therefore although Sin in the Godly redounds not in the event, to the Perſons to condemn them, by reaſon of Chriſts Righteouſneſs imputed; yet all that Righteouſneſs makes not but that Sin in its own Nature deſerves Death; and ſo, they are to judge themſelves for it, as worthy to be deſtroyed. But all the Grace that is in them, doth not only not juſtifie them *ipſo facto*; but it hath wholly and for ever loſt that Priviledge. Which argues, that it is not ſeated in the Nature of Grace, to juſtifie as to demerit Death is ſeated in the Nature of Sin: For then, though the effect might be retained, yet that property would be inſeparable from it.

And Thirdly, That the ſtrength of Sin is greater then that of Grace, appears by this alſo, that it is able to expel Grace out of the Heart; as it did out of *Adams*; but all the Grace of all the Creatures could not reſtore it.

Fourthly, It is counted more Mercy to pardon one Sinner, than goodneſs to reward and ſave all the Angels. More Riches are attributed even to Gods Mercy and Patience towards Wicked Men, then to his ſimple goodneſs towards other Creatures innocent, though never ſo Holy.

CHAP. VI.

That Chriſt hath made full Reparation of all which was loſt by Sin. The Glory of the Law which Sin had darkned, is by him perfectly recover'd. And Gods Image, which Sin had defaced in Man, is more fully reſtored in him.

WE have ſeen the Power of all the Creatures ſet up, and at a loſs as to this the greateſt and moſt difficult buſineſs that ever was ſet on foot, *viz.* the *taking away of ſins*! Let us now come to lay open that Fullneſs that is in Chriſt, for this Work; before which all theſe Difficulties that have been put, and all our Sins likewiſe will vaniſh and melt away as Clouds before the Sun. A Fulneſs it is, that anſwers to every defect, and to every particular Objection made. I will begin with that ſatisfaction that is to be given to God; for in the wrong to him doth the principal knot and difficulty lie.

Firſt, If God ſhould ſtand upon ſatisfaction to be made, in point of *Goods* (which yet, as I ſaid, he doth not) Chriſt hath therein abundantly made amends: Which although he reckons not as any part of his ſatisfaction, which only conſiſts in his obedient humbling of himſelf, yet it may be conſidered as part of the ſurpluſage and redundancy of it. Let Juſtice come and bring in her Bill of Dammages; and ſee if Chriſt hath not abundantly given ſatisfaction for them: As,

I. Will the complaint be, of the loſs, ſpoil, and waſte made of the World, and of all the Creatures therein, and of the unjoynting that Frame unto the danger of the Deſtruction of it, which no Creature is able to repair, or to uphold: Then let it withal be remembred, that he that had undertook to ſatisfie God, had his hand in making this old World, and *without him it had not been made*; *John* 1. 10. It is a conſideration that both that Evangeliſt, and the Author to the *Hebrews* (*Heb.* 1. 2.) as likewiſe the Apoſtle to the *Coloſſians*, (*Col.* 1. 16.) do all ſuggeſt to this very purpoſe, thereby to ſhew Chriſts Abilitie to ſatisfie for Sin: And if God would yet further deſire new Worlds to be made him for ſatisfaction, Chriſt could make enough. And it may be further pleaded, that this World (as we ſee) ſtands and continues ſtill, notwithſtanding all the ſins committed in it, and that Juſtice had deſtin'd it to preſent ruine the firſt day that Man ſhould ſin. Now whoſe *power is it that upholds it?* Is it not Chriſts, whoſe very *Word* is able to underprop it, ſo *Heb.* 1. 3. *upholding all things by the word of his power*, who with one hand holdeth his Fathers hands from deſtroying this World, and with the other upholds it from tottering. Yea, if it were no more but this, that he who made the World would vouchſafe to admit himſelf into it, and become a Part of it; and that he whom God did never make nor create, but from Eternity begat, would be *made fleſh*, and become a Creature and Servant (which was an addition to Gods Goods, and worth all that he had made beſides) this might make reparation for all ſuch Dammages. And again, at whoſe Expences are all things here maintained? Are they not at Chriſts? The Father did as it were deny to lay out any more Power, or Patience in upholding the World, till he ſhould be paid for it; and did not Chriſt undertake this, and at his due time lay down a Price that fully bought it? Who is therefore called the *Lord that bought*, 2 *Pet.* 2. 1. as wicked Men, ſo all the World. And that he who made the World, and is Joint-Heir with God, and hath as much right to it as He, ſhould to ſatisfie him, lay down his Right, put himſelf out of all, and then take it up upon a new Title, when it was his before, ſo buying what himſelf made, and what was his own: That he ſhould become poor, even not worth the ground he went on when he came into the World, and ſhould ſuffer himſelf not to be *owned*, (as *John* ſpeaks) yea to be caſt *out of the vineyard* as one that had nothing to do with it; will not all this make amends, will not this Poverty riſe to great Riches? The Apoſtle *Paul* tells us ſo, Wherefore this may well make ſatisfaction to God for Goods loſt.

2dly. If Juſtice complain of the Law defaced, and as it were aboliſhed by Sin; if ſhe plead that through it the Righteous Law is made void, and of none effect; and ſo bring it in, in this Inventory of waſted Goods, conſidered only as it is a Copy of Gods Will, an Expreſſion of his Holyneſs, an Effect of his Wiſdom, and Monument of the ſame, the leaſt *iota* of which is ſo pretious, as not all in Heaven and Earth can make amends for its loſs: Should Juſtice make this complaint, then let the Reply be, that our Redeemers Head was in the making of that Law; and that the hand of him who is the *Mighty Councellor*, did guide the Pen that wrote it in *Adams* heart at firſt; and further that himſelf is the ſubſtantial Image of God, and the πρωτότυπον of the Law: And beſides, when it was loſt, and no Copy on Earth to be found, he it was that wrote it in the Conſciences of Men faln. In which Sence the Apoſtle *John* ſaies, that it is *he who enlightens every man that comes into the World*, *John* 1. 9. And becauſe that was but an imperfect Copy, it was he that farther delivered the Law, of which *David* ſayes, *'twas perfect*, *Pſal.* 19. 7. *The law of the Lord is perfect, converting the ſoul: the teſtimony of the Lord is ſure, making wiſe the ſimple.* And renewed it on *Mount Sinah*, *Galat.* 3. 19. And in the *fulneſs of time* himſelf came, and vindicated it from all corrupt gloſſes, in his Preaching, fulfilled it in his Life, and in fulfilling it, writ it out again with his own hands, and ſo ſet a more perfect Copy, then ever was extant, in the hearts and Lives of Angels. *I came not to deſtroy the law* (ſaies he) *but to fulfil it.* Yea, and if all the Copies of the Law that are in the World were burnt, they might be all renewed in his Story; inſomuch that he is reckoned a New Founder of it. *A new commandment* (ſaies the Apoſtle, 1 *John* 2. 8.) *write I unto you*; and ſo the Apoſtle *Paul* ſpeaks of *fulfilling the Law of Chriſt*, *Gal.* 6. 2. *Bear ye one anothers burdens, and ſo fulfil the law of Chriſt.* Yea, and ſuppoſe, that that Covenant (which is the fiaſt Story and Copy of Gods Will and Wiſdom) had been utterly loſt (like as ſome of *Solomons* Books were) yet he by his Works of Mediation makes a new Story of another Wiſdom infinitely more glorious, *viz.* the Goſpel, (whereof he is the Sole Founder, and of whom it is written as being the Subject of it) the leaſt Line of which is worth all the Law; ſo that the Angels ſtand amazed at the *Treaſures of Wiſdom* that are to be found therein, being deeper than ever were revealed in the Law. The Law, *That* came by *Moſes*, *but grace and truth came by Jeſus Chriſt*, *John* 1. 17. A new Volume of Truths, which had not been true, if he by his Blood had not made them ſo.

3dly. Though Gods Image be loſt by Sin, yet he is ſuch an Image of him, as the very ſight and beholding of him renews it, and *changeth men into the ſame image*, 2 *Cor.* 3. 18. *But we all with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the ſpirit of the Lord.* Yea, The Image which he renews is a better Image than that of *Adams*; it is of a higher Strain and Key, and raiſed by higher Motives.

4thly. As for loſs of *Service* to repair it, *He took on him the form of a ſervant*, *Phil.* 2. 7. And ſuch a Servant he was, as was not to have been hired amongſt all the Creatures. They all could not do the work that he did; *The government of the whole world is upon his ſhoulders*, *Iſa.* 9. 6. He eaſeth his Father of it for the preſent, and when he had brought him in infinite Revenues of Glory, he will at laſt *deliver up the Kingdom to him*, 1 *Cor.* 15. 24. with a greater ſurpluſage than elſe would have been had out of that begun courſe of Providence taken up at the Creation. And if you will not reckon that, as part of ſatisfaction, yet conſider the Service he did in the Prieſts Office, wherein God acknowledged him his Servant: He diſpatcht more work in thoſe Thirty Three Years wherein he lived, yea, in thoſe three hours wherein he ſuffered, then ever was, or will be done by all Creatures, to Eternity. It was a good Six-dayes work when the World was made; and he had a principal hand in that; neither hath be been idle ſince; *I and my Father work hitherto*, ſaies Chriſt, *John* 5. 17. But that three-hours-work upon the Croſs, was more, than all the other. Eternity will not have more done in it, then vertually was done in thoſe three hours; ſo as that ſmall ſpace of time was *τὸ νῦν æternitatis*. As they ſay of Eternity, that it is all Time contracted into an Inſtant, ſo was all time paſt, and to come, into thoſe few hours, and the merit of them: For he then made work for the Spirit, and indeed, for all the Three Perſons, unto Eternity: He then did that, which the Spirit is writing out in Grace and Glory for ever, yea, and all that ever was or will be done towards the Saints, was then perfected: *He perfected for ever them that are ſanctified, by that one offering, Heb.* 10. 12, 14. *But this man after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God:* ver. 14. *For by one offering he hath perfected for ever them that are ſanctified.*

CHAP. VII.

That Chriſt hath repaired the Loſs of Honour, which God ſuſtained by Sin. Satisfaction in point of Honour being to be meaſur'd by the Excellency, Dignity, and Reputation of the Perſon ſatisfying. Chriſt being God-Man, in this reſpect makes the Greateſt which could be.

BUT the greateſt Evil of Sin lies in the *injury* by it done unto the *Honour*, and *Soveraign Glory*, and to the *Perſon of God himſelf*; which is the thing that makes Sin ſo hainous, that the Difficulty of ſatisfying God herein is inſuperable by all the Creatures (as hath been ſhewed) unto which notwithſtanding we ſhall ſee Chriſt is as much enabled, as we have ſeen him to be unto the former, to make amends for the Dammage which God ſuſtained.

Honour (as was ſaid) being a *Perſonal thing*, and a due reſulting out of Perſonal Perfections; anſwerably therefore ſatisfaction therein is *fundamentally* to riſe out of, and to be meaſured by the *Perſonal Worth*, *Dignity*, *Excellency*, and *Reputation of the Perſon* who undertakes to ſatisfie. Wherefore, as the foundation of this great Demonſtration, let us conſider briefly *the Perſonal worth of Chriſt* our Surety, as from whence all his ſatisfaction receives its force and value; and ſo we will go on, to ſhew what his Perſon hath done to make amends therein; and then by comparing (as we go along) both *what he is*, and *what he hath done* to *ſatisfie*, with what is in *the diſhonour done to God* by *Sin* (which is the thing to be ſatisfied for) you will ſee all the diſproportions that have been mentioned, and can be thought of, to make Sin ſo above *meaſure ſinful*, *exceeded*, and wholly overcome. Now as a Ground-work to this, I will take but that one place

PHIL. 2. 6, 7, 8.

Ver. 6. *Who being in the form of God, thought it no robbery to be equal with God.*

Ver. 7. *But made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men.*

Ver. 8. *And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs.*

A place full, and adequate to my ſcope; wherein (you ſee) the Apoſtle argues the Efficacy of Chriſts Merit, and the worth of it, from hence, that being *equal with God*, *viz.* in Glory, (as the oppoſite to [*he humbled himſelf*] ſhews) he ſhould be *humbled*: and that he ſhould *humble himſelf*, and *become obedient*, &c. and all for the *Glory of God the Father*. Every word is weighty, and ſpeaks ſatisfaction; and that he, ſo great a Perſon, for greatneſs of Glory equal with God, for right to Glory, one that *thought it no robbery to challenge it*; for the kind of Glory which was his due, it was not accidental, but ſubſtantial [*being in the form of God*] that he ſhould be emptied of all, and lay aſide that Honour, which was due unto him, yea, ſuffer all his Glory to be debaſed, and his Honour laid in the duſt, and himſelf to be *humbled* to the greateſt and baſeſt of Evils, Death, and of all Deaths the moſt ſhameful, the *Death of the Croſs*, and not humbled Paſſively only, but that he ſhould voluntarily *humble himſelf*, *and become obedient*; and that the Object of this Subjection ſhould be but Actions only, not himſelf, his Perſon, ſo as, all that he did, or ſuffered, reflected on himſelf, and his Perſon was humbled in all, and all this, to recover Gods Honour loſt; it was *to the glory of God the Father* (as the cloſure of all hath it) ſurely all this (as you will ſee) muſt needs make a full amends.

Now for the clearing of this Point and Demonſtration, whence it is, that this ſatisfaction ariſeth, I will proceed by degrees, until a full ſatisfaction ſhall riſe up to all your apprehenſions, in a way of juſt Reaſon, as there did unto God himſelf by that one Oblation of Chriſt himſelf for us.

And *Firſt*, Let us conſider the worth of the Perſon, upon which, the worth of the ſatisfaction doth depend. And to the manifeſting of this, conſider we firſt, that Chriſt had an *Eſſential Glory*, as he is God which was the Foundation and Ground-work. This I need not inſiſt upon, all knowing it, and taking it for granted, though divers Interpreters judge it not to be, That Glory which the Text doth directly and in the firſt place intend, yet to be ultimately ſuppoſed, as that which is the Original Ground of all that Oriental Tranſcendent Glory, which as God-Man he parted withal, for ſatisfaction to God. And though it be true, that this Glory of his, as he is meerly God, cannot be debaſed, or diminiſhed, and ſo can never properly become the Matter of ſatisfaction for Sin, but it is another Glory, (which I ſhall ſpeak of preſently is the Matter of it) yet this is it that was the Cauſe and Riſe of that God-Mans Glory, and that doth give the Original worth and value to all that Chriſt did, or ſuffered. You ſhall ſtill find, that the Scripture puts the Efficacy of his Actions upon the worth of his Perſon; for indeed, it is the Dignity of the Perſon that dignifies the work. God had reſpect firſt, to *Abel*, then to his *Sacrifice*, for the ſake of *Abel*. Therefore in a proportion the more worth and eſteem the Perſon is of with God, the more worth the Actions are. And therefore, as the worth of Chriſts Perſon was Infinite, ſo muſt the worth of his Actions be. His Perſon raiſeth his Actions in *ſtatum ſibi ſimilem*, unto a ſtate ſuitable to himſelf, as a King doth his Children to a ſtate anſwerable to his own. And as the Humane Nature being Perſonally united to the Godhead is raiſed unto a Tranſcendent Priviledge, by vertue of that Union, which no other Creature hath; ſo the Actions thereof do by vertue of the Godhead, come to have *ſimilem ſtatum*; they are raiſed to a proportionable ſtate alſo. And as the Humane Nature is ſanctified through that Union with the Divine, with a ſanctification beyond that of *habitual Graces* (as the School-Men have rightly obſerved and deſcried) ſo the Actions thereof are *Deitate perfuſæ*, they have a Divinity in them. As the Humane Nature of Chriſt, by reaſon of its Union with the Godhead, hath more worth and dignity communicated to it, then is, or could be in all Creatures (*in all things he had the preheminence*, *Col.* 1. 18.) and therefore when he comes into the World, it was ſaid, *Let all the Angels worſhip him*, which Honour no Creature muſt have, ſo his Actions and Graces are tranſlated into as high a Rank of Dignity above the Graces and Actions of Creatures, and this by his Perſon, even as his very Humane Nature is exalted above the Rank of all Creatures. And this makes his Blood to be pretious Blood indeed, in that it is the *Blood of God*, *Acts* 20. 28. The worth of this Perſon being ſubſtantial, it doth *ſe totum transfundere*, it transfuſeth or rather caſts its whole worth upon his Actions, to the utmoſt of it. And as all the *fulneſs of the Godhead* is ſaid to *dwell in*, *Col.* 2. 9. and to be Perſonally communicated to the *Man-hood*, making it as Glorious as a Creature can poſſibly by God be made; ſo the whole Perſon doth caſt a glorious brightneſs, or luſtre, and reflecteth upon the Actions he doth in that Nature, all that Perſonal worth that is communicable. And ſurely this will equal the proportion of Evil that is in our Sins; for as the Offence was againſt an Infinitely-Glorious God; ſo the Works done to take away the Offence, were wrought by one as Infinite. And as the chiefeſt Accent of the Offence lies in this, *that it was againſt an infinite Majeſty*; ſo the greatneſs of the ſatisfaction made lies in this, that *it was performed by the Mighty God*; which proportion could never have been filled up by any Creature who was not God; ſatisfaction in point of Honour depending upon the equal worth of the Perſon honouring, and the Perſon diſhonoured. And though the Humane Nature (which is in it ſelf *finite*) be the *Principium quo*, and the Inſtrument *by which*, and *in which* the Second Perſon doth all that he doth; and therefore anſwerably the Phyſical being of thoſe Actions is but *finite in genere entis*: Yet all thoſe Articles being attributed to the Perſon who is *Principium quod*, the Principle which doth, and unto which all is to be aſcribed (for *Actiones ſunt ſuppoſitorum*, Actions are attributed to *the Perſons*, becauſe that is ſaid only to ſubſiſt) therefore the *Moral* eſtimation of them is from the worth of the Perſon that performs them. And thus, though the immediate Principle, the Humane Nature be *finite*; yet the Radical Principle, the Perſon, is Infinite. And both Natures being one in Perſon, what the one is ſaid to do or ſuffer, the other is ſaid to do and ſuffer; and therefore his Blood is called the *Blood of God*. Yet this is not ſo to be underſtood, (nor was it neceſſary unto ſatisfaction to God) as if the worth of the Actions of this Perſon ſhould be as infinite as the Perſon is, *eſſentially* and *ſubſtantially*; for Chriſts Merits could not be Infinite, as Gods Attributes are; but it is enough to ſatisfaction, that they might be valued ſuch in a Moral eſtimation; for thereby it holds an anſwerable proportion unto the evil of Sin. For as the evil of Sin is ſaid to be infinite Morally only, and in Repute, and *Objectivè*, as it is againſt an Infinite Perſon, and not eſſentially infinite, as the object of it is; ſo anſwerably the ſatisfaction that it requires to be made for it, needs not to be *Eſſentially and Phyſically infinite*, (for that were impoſſible) but it is enough if it be (as Sin it ſelf is) *Morally* ſuch, and in its value ſuch; which then it will ariſe to be, when the Perſon that performs it is infinite; and ſo, this will come to be *ſubjectively* infinite, as *from an infinite Perſon*, as Sin is objectively Infinite, as *againſt* an *Infinite God*: And ſuch a Perſon is the Second Perſon in the Trinity, and ſuch therefore is his Righteouſneſs, it being the Righteouſneſs of him who is God.

But *Secondly*, Although this Eſſential Glory of the God-head gives the worth and value to all the Actions that Chriſt did; yet in it ſelf it was not capable of being debaſed, nor he of being emptied of it; nor could this therefore properly become the Object Matter which ſhould be offered up to God for ſatisfaction. For as in our ſinning Gods Eſſential Glory is not, nor cannot be injured by us, but it is wronged only in the ſhine and luſtre of it, in the putting of it ſelf forth before us Creatures, or the manifeſtations of it (wherein though the Eſſential Glory of his God-head is not obſcured, but the manifeſtation of it only, yet the injury reflects upon that his Eſſential Glory, becauſe that was it that was manifeſted) ſo in like manner is it in Chriſts ſatisfaction. Chriſts Eſſential Glory as he is only God, could of it ſelf alone never have ſatisfied for Sin; for ſatisfaction in point of Honour being to be effected by the leſſening of Glory in the Satisfier to give Glory to him that is to have ſatisfaction; Thence therefore the *Eſſential Glory* of the God-head (which cannot be empaired of it ſelf,) if it remained unmanifeſted, it could never ſatisfie. But if this Second Perſon putting himſelf forth to be manifeſted will ſuffer himſelf to be obſcured in that Glory which is due to him when he comes to manifeſt himſelf, this indeed will come in to be fit matter for ſatisfaction.

For, *Thirdly*, If the God-head of Chriſt had gone about to manifeſt it ſelf in Works only, or ſuch wayes as are common to the other Perſons of the Trinity with himſelf, as by creating of Worlds, making of Laws, *&c.* He had not by thoſe wayes ſatisfied neither; becauſe the other Perſons had had as joint an Intereſt in all ſuch kind of manifeſtations as himſelf had, and the obſcurement of him in ſuch manifeſtations had reflected equally upon the other Two Perſons as upon himſelf. Wherefore over and above that his Eſſential Glory, he muſt have a *Manifeſtative Glory*, an outward, viſible brightneſs of Glory, and that alſo ſuch as muſt become Perſonal, and proper, and peculiar to him, ſo as to none of the other Perſons; that as it may be capable of being obſcured, ſo alſo that obſcurement of it may reflect upon his Perſon, and upon it alone.

Therefore *Fourthly,* The Son of God, if he make Satisfaction for Sin, muſt neceſſarily be ſuppoſed firſt to take, or to have taken on him the Nature of ſome Reaſonable Creature, either of Mankind, or of the Angels, into Perſonal Fellowſhip with himſelf; which would be both a peculiar way of manifeſting himſelf and of his Glory not common to the other Two Perſons, and would alſo draw in all his Perſonal Excellencies into ſuch an engagement, as that both in the manifeſtation of himſelf in that Nature aſſumed his Perſonal Glory may be intereſted, and alſo in the obſcurement and clouding of himſelf in that manifeſtation all theſe his Excellencies may be ſaid to be abaſed likewiſe, and ſo come to reflect upon the whole Perſon himſelf, who is thus glorious, and upon all that is in him : And thus fitly come to make a full Satisfaction.

Now in the *Fifth* place, Let us conſider what a Manifeſtative Glory is due to the Son of God, if he aſſume a Creature into One Perſon with himſelf. And herein conſider we, that that Nature or Creature which he ſhall aſſume (be it Man or Angel) muſt by Inheritance *exiſt in the form of God; Phil.* 2. 6. which [*form of God*] I here take not to be put for the Eſſence of God, as neither is [*the form of a Servant*] in the following Sentence, taken for the Nature of Man ſimply conſidered; but for that debaſed appearance in which he in our Nature came into the World, not as a Lord, Glorious, but covered with Infirmities; and this Expreſſion ſeems to be all one with that, *Rom.* 8. 3. *He came in the likeneſs of ſinful fleſh :* And ſo in like manner the [*form of God*] here, is that God-like Glory, and that manifeſtation of the God-head, which was, and muſt needs be due to appear in the Nature aſſumed; for [*form*] is put for an outward appearance and manifeſtation; in reſpect of which Chriſt as God-Man is call'd *the brightneſs of his Fathers Glory, Heb.* 1. 2. Brightneſs (you know) is not the ſubſtance of Light, but the appearance of it. And ſo alſo he is called, *the image of the inviſible God, Col.* 1. 15. The meaning of which is this, that whereas Gods Eſſential Glory is inviſible, (For *he dwells in light that no Man can approach unto*, 1 *Tim.* 6. 16.) Chriſt aſſuming our Humane Nature, becomes the Image of it, and ſo makes it viſible to us, God having ſtamped all *his glory upon his face*; that we might ſee it in him, 2 *Cor.* 4. 6. *For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.* So that if the Son of God, will aſſume our Nature; then it will follow that unto that Nature there is due a God-like Glory, ſo much tranſcending all Creatures, that all might plainly ſee and ſay, certainly that Nature is United to God; ſurely that Man muſt needs be God as well as Man: Hence,

1. He was to be endowed with Priviledges anſwerable to the Dignity of the Perſon aſſuming that Nature, For if that Nature becomes one in Perſon with the Son of God, he becomes one in the Priviledges of the Perſon alſo, and ſo that Nature is to have a *Glory, as of the only begotten Son of God,* (as the Evangeliſt ſpeaks, *John* 1. 14.) proper and peculiar to him. And ſo beſides that Eſſential Glory of his God-head, there will neceſſarily be due to that Perſon in that Nature aſſumed a more Manifeſtative Glory ſhining forth, then could have ariſen to God any other way; for God *manifeſted in the fleſh* Perſonally, muſt needs have (as his due) more Manifeſtative Glory, and ſo, manifeſt more of the Eſſential Glory of the God-head, then God manifeſted in all his other Works, be they never ſo tranſcendent: Even as there is more Honour due unto a King if he in Perſon ſhew himſelf, then if his Arms only be ſet up, or Proclamations be made in his Name. And in this reſpect Chriſt God-Man may be ſaid in a ſafe Senſe to be *equal with God;* as here in the Text, not in Eſſence, but in a Communication of Priviledges; that *as God hath life in himſelf* alone, and it is a Royalty incommunicable to any meer Creature, ſo this Son of Man, when once united thus unto the God-head, is alſo ſaid to *have Life in himſelf, John* 5. 26. this *Equality,* or [illegible] not being to be underſtood of æquality in *proportion,* but of *likeneſs;* and is

all one with that which *Zachary* ſpeaks of his Manhood, when he calls him *the man Gods fellow*, *Zach.* 13. 7. one in joint Commiſſion with him. And thus Chriſt himſelf interprets it, *John* 5. when the *Jews* looking at him as a meer Man, had objected it unto him as blaſphemie, that he *made himſelf equal with God*; *ver.* 18. (it is the ſame Word that is here uſed in the Text) *Chriſt anſwered them, ver.* 19. And you find that his Anſwer runs upon this, that even as he was *Son of Man* (which was it that made them to ſtumble ſo at his former words) his Priviledges were ſuch by the Union with the Second Perſon, that he had a true kind of Partnerſhip with God the Father in his Priviledges, and ſuch as did ariſe to a likeneſs, though not to an Eſſential Equality: So *ver.* 19. 'Tis true (ſaies he) *The Son can do nothing of himſelf but what he ſees the Father do*; *and yet whatever things he doth, theſe alſo doth the Son likewiſe*: And ſo, he goes on to ſhew, that he could do like things to his Father, and how he was to be *honoured as his Father, ver.* 23. and *had life in himſelf*, as *his Father had, ver.* 26. and *had all judgment committed to him*, &c. And that he might be underſtood to ſpeak this of himſelf as God-Man; he expreſly adds, *Becauſe he is the Son of Man, ver.* 27.

And hence *Secondly*, Unto the Son of God thus dwelling in an Humane Nature, (when it ſhall be firſt aſſumed,) all this Honour and Glory is due; it is proper to him; and therefore it is here ſaid in the Text, *He thought it no robbery* for him to challenge it. Yet of all things God is tender of his Glory; *I will not give my glory to another, Iſa.* 42. 8.] But Chriſt God-Man dares challenge ſuch a Glory (as we have been ſpeaking of) as his due; and it is no robbery for him to do it, becauſe it is his Right. As, Is Worſhip to be performed unto God? So it is to be given to Chriſt as dwelling in an Humane Nature, *Pſal.* 45. 11. *He is thy Lord, worſhip thou him*: Yea, let all *the Angels worſhip him*, when he comes into the World, and ſo as conſidered with his Man-hood, *Heb.* 1. 6. and *worthy art thou* (ſay the Saints and Angels, and all Creatures) *to receive Honour and Glory* and ſo *they fall down before him, Revel.* 5. 12. And therefore this high character of him is put in, 1 *Cor.* 2. 8. that *they crucified the Lord of Glory.* He was Lord, and Poſſeſſor of all the Glory that God hath, for as his Father hath given him to have Life, ſo Glory in himſelf alſo, as in that *John* 5. And here in the *Philippians* he is ſaid to *exiſt* in this Glory, *Phil.* 2. 6. not that his Humane Nature had this Glory actually put upon it at firſt: (for he was born as we are, and took upon him the *form of a Servant*) but becauſe thus to exiſt in this Glory was his due, from which he could not be put by; ſo as, if God would ordain him to ſubſiſt Perſonally in an Humane Nature, it was his due to have exiſted thus glorioufly in the form of God, and not in the form of a Servant which is put in to ſhew how the form of a Servant was meerly Arbitrary in him, in that another Form was due to him: And in reſpect of that dueneſs is accounted as really exiſtent with an exiſtency of Right, (for it ſhould ſo have done) which is a real exiſtency; even as one that is born a King, though he for ſome end take on him a mean Condition, yet he being born a King, does ſo exiſt, and it prejudiceth not his Right all that while; for it is innate and bred with his exiſting. And therefore the Scripture ſpeaks of Chriſt even as Son of Man, as if as Son of Man he had been in Heaven, and had come down; not that actually he had been there, but becauſe it was his Right to have been there the firſt moment of the aſſumption of that Nature. Thus *John* 3. 13. *And no man hath aſcended up to Heaven, but he that came down from Heaven,* even *the Son of Man who is in Heaven,* He (you ſee) ſaies, that *He is in Heaven.*

Thus much ſhall ſuffice to have ſhewn the Foundation of ſatisfaction, from the Qualifications, and requiſites in the Perſon.

CHAP. VIII.

What this Excellent and Glorious Perſon did for ſatisfaction brings more Honour to God, then ever Sin had done diſhonour. The Glory which redounds to God from this Perſons condeſcending to aſſume Humane Nature, and that too in ſuch a low Condition, and meaneſt Circumſtances.

NOW to come to the Second Head propoſed, namely to ſhew what it is *in*, or of ſuch a Perſon, that may become, or is the Matter of, this ſatisfaction offered up to God, for the debaſement of his Glory by Sin: To clear this, I will firſt ſhew what it is, that God reckons not upon, for ſatisfaction in this Perſon; what God cuts off from the Account, becauſe he would be ſure to have full ſatisfaction *in ſpecie, in kind*, which will alſo ſerve the more to ſet forth the Fullneſs, the abundancy of Chriſts ſatisfaction, when God accepts not of what might have been ſo accounted, but ſtands upon more; which Chriſt performs to him.

As, 1. The very condeſcending of the Second Perſon, who Natively and Eſſentially is ſo great, to aſſume Mans Nature, although in *this Form of God* deſcribed, inveſted with all that Manifeſtative Glory ſpoken of, and this, from, and upon the firſt moment of his aſſuming it; if this Act of Aſſuming had been done, and undertaken principally in Order, and with intention to ſatisfie God, by bringing in a new Glory to him, greater than that which he loſt by him, and this without the leaſt humbling of himſelf; I ask, why might not this in juſt reaſon have been accounted ſatisfaction?

For, 1. He had thereby leſſened himſelf to give Glory to God. For in that Aſſumption, and in that Communication of himſelf to a Creature, he takes on him ſuch relations as do in ſome reſpects abate of the height of his Native Perſonal Glory, as he is conſidered meerly as Second Perſon: And in reſpect to this Aſſumption, he is made leſs than what before he was. For now it may be ſaid of him, as it was by himſelf, *that his father is greater than he, Joh.* 14. 28. whereas he might have kept himſelf in a full equality to him in all reſpects for ever, and to have had no ſuch diminiſhing reſpect affixed to him.

And, 2. By this voluntary Act alone, he had brought in unto God a new and further revelation of the God-head, then ever was obſcured by Sin; and it is certain, that he had never aſſumed Mans Nature, and thus leſſened himſelf, but that ſo he might manifeſt the Glory of the God-head in ſuch a manner, as otherwiſe it never ſhould have been. Therefore for him thus to leſſen himſelf to the end to manifeſt and exalt the Glory of the God-head the utmoſt way it could be, or more than otherwiſe it ſhould have been, might not this make amends for the Glory that Sin would take from God? And the reaſon of this is, that ſatisfaction being a return of as much Glory as was loſt, and that by this means (if no other were added) more manifeſtative Glory would come in unto God, then either was, or ever could have been debaſed or impaired by Sin; why therefore might it not have been accounted ſatisfactory, if it had been ordered ſimply unto this end. And further alſo even this would have ſerved to fill up many of thoſe diſproportions found in the Evil of Sin. For as the Evil of *Adams* Sin (which was the firſt Sin) lay in this, that he who was a Creature, affected and aſpired to be as

God (*He is become as one of us*, ſaid God, *Gen.* 3. 22.) ſo Chriſts Obedience in aſſuming our Nature would herein have anſwered it, that he that is God, becomes a Creature, and on the other ſide, *is become as one of us*, *Men*, ſo to bring in a new Honour unto God. So that, look how high our Nature would have aſcended, ſo low doth he deſcend; and as Sin is a turning from God to the Creature, ſo in this Act the Creator deſcends from the height of his Glory to become a Creature, and joyn himſelf in a nearer Union with us then wherein we in ſinning affected to joyn our ſelves to the Creator.

And then again, 2. All the Works and Actions which in that Nature thus aſſumed in this height of Glory that becomes due to it he will ſet himſelf about, to work, and to ſhew forth the Glory of the God-head of his Father, and of himſelf; even theſe alſo, by reaſon of that worth which his Perſonal Perfections do contribute unto them, might haply be eſtimated ſufficient to give ſatisfaction in point of Honour, though no further debaſement be laid upon our Nature in him. As ſuppoſe, that he would have done nothing therein, but work Miracles, utter his Treaſures of Wiſdom, ſhew forth his Holyneſs and Power, *&c.* Yet theſe being from a Perſon ſo Infinitely Glorious, have therefore an Infinite Worth in them all, even as all his Actions now he is in Heaven, have; for the Perſon is Infinite, and he it is that gives this acceptance and this luſtre to them. And theſe would alſo have brought more Glory to God, than was loſt, and ſo would have countervailed our Sins. For all the Actions that he doth, and all the Glory that he hath now he is glorified, are *all to the glory of God the Father*, (as this Text hath it) and therefore if in all that he had ever done he had as directly glorified himſelf, as now in Heaven, yet all of thoſe Actions being further and beſides, to *the glory of God the Father*, they might ſuperabundantly have made amends for the diſhonour that Sin brought him.

But God reckons all this not as any part of that ſatisfaction which we are a ſeeking after. He accepts not ſimply the Aſſumption of our Nature, though never ſo glorious, and he accepts it not although it were a leſſening of the Second Perſon. In the Scripture I find nothing for it, and what God reckons not ſatisfaction to him, we muſt not account ſuch. Neither do I affirm it; having only pleaded what might be argued, (and what haply God might have reckoned) thereby the more to advance that ſatisfaction which Chriſt hath performed in this Humane Nature; the like whereof I did when I diſcourſed the point of ſatisfaction for Goods. It is indeed the foundation of ſatisfaction, and makes way to it, but is not a part of it. And ſo the Actions of him now glorified in Heaven, though they have ſo much worth in them, yet God reckons them not to be a part of ſatisfaction; for that was all finiſhed here in his Humbled Eſtate, ere ever he aſcended.

And the Reaſon of this, why this Aſſumption of our Nature in a Glorious Condition, or the Actions thereof are not mentioned in Scripture, as any part of ſatisfaction, may be; both becauſe the ſole end of Chriſts aſſuming our Nature, *quoad ſubſtantiam myſterii*, for the ſubſtance of this myſtery, was not (as I have elſewhere ſhewed) the Redemption of Man; but there were other ends which taken all together are as great as this, if not greater; as, the Manifeſtation of God to the utmoſt: God could not have been manifeſted to the utmoſt, but by leſſening one of the Perſons of the Trinity by an Hypoſtatical Union; as alſo becauſe God would make the Subject of all the parts of ſatisfaction to be Chriſt God-Man, and not the Second Perſon ſimply ſo conſidered, and therefore he muſt be ſuppoſed ordained to aſſume Mans Nature, ere he becomes a fit Subject for ſatisfaction. But the Act of aſſuming our Nature is the Act of the Second Perſon meerly ſo conſidered; and ſo, though done in order to ſatisfaction, as being the Foundation of it, yet is not a Part of it. And thus all this Glory ſpoken of being due to the Perſon in this Nature, and ſo, to ſhine forth in this Nature; for him to lay it aſide when he aſſumes this Nature, and for him then to take the form of a Servant, inſtead of this glorious Form and Manifeſtation of the God-head; this draws the Man-hood alſo into the Merit of ſuch a Debaſement, becauſe a greater

In the Diſcourſe of God the Father, and his Son Jeſus Chriſt, Book III. chap. 1, 2, 3, 4. *in the ſecond Volume of his works.*

a greater Glory was due unto him; and he might be truely ſaid to exiſt in his Glory, when ever that Nature was aſſumed, for ſo he ought to have done, and it might have been ſtood upon.

So then, the firſt Ingredient into this ſatisfaction lies in the laying aſide the Glory due to the Second Perſon when he ſhould dwell in an Humane Nature; and inſtead thereof, taking on him the form of a Servant, and the likeneſs of Men, or of *ſinful fleſh*, as *Rom.* 8. 3. that is, frail fleſh, ſubject to infirmities, and miſeries as ours is here. And ſo, the total Summ of that ſatisfaction which God reckons of as ſuch is here alſo caſt up firſt and laſt to have been, *the taking the form of a Servant, humbling himſelf, being emptied, or of no reputation*, and *becoming obedient* in his Life, and this, *to the death of the Croſs*, as being the laſt part of this payment. And this (you will ſee) will in ſo great a Perſon amount to, and become the Matter of a full and juſt ſatisfaction indeed, even to a flowing over. Which is the Second thing in this head we enquire and ſeek for.

In the Second place therefore, poſitively to lay down and define wherein Chriſts ſatisfaction unto God for Sin, in point of Honour, lies; it is in brief this, *viz.* Chriſts voluntary laying aſide all the Glory that was due to his Perſon in his Humane Nature aſſumed, and his ſubmitting himſelf to the utmoſt debaſement due to Sinners, in pure Obedience to his Father; thereby to reſtore and return Glory unto God for the diminiſhing of it by Sin. This God required, and this Chriſt performed, and this is ſatisfaction indeed, even to flowing over. God in his demanding ſatisfaction ſtood ſo much upon his Glory, That,

1. He would not be contented with the meer leſſening of this great Perſon, in aſſuming our Nature glorious; but he will have him take upon him (as this Text hath it) *the form of a Servant*, and be *found as Men* here on Earth, even cloathed with the ſame frail Condition of paſſible Nature that ſinful Men are found in: Nor,

2. Will he be contented with ſuch Actions from Chriſt in that Nature debaſed, whereby Chriſt might ſeek and ſhew forth his own Glory immediately and directly (*I ſeek not my own glory* (ſaies Chriſt, *John* 9. 50. (*but the glory of him that ſent me*;) but he will have him perform ſuch Actions, and ſubmit to ſuch ſufferings, as ſhall take away Glory from him, and obſcure and vail his Glory due to him. He will have him take the form of a (meer) Servant, and become (wholly) obedient, and not be for himſelf at all; who yet might think *it no robbery* to ſeek his own Glory directly with Gods. Nor,

3. Will God be ſatisfied to have this his Glory a little vailed, and in ſome parts clouded; but he will have him robbed and ſpoiled of all Manifeſtative Glory whatſoever due unto him. He will have him *emptied or made of no reputation*, (as it is here) *the Meſſiah ſhall have nothing left* (as *Daniel* ſpeaks, *Dan.* 9. 26.) not a Grain, or Mite of the Riches of his Glory, which he could call his own, as God doth. Yea, if there be any debaſement worſe than other, he will have him *obedient* to it, even *to death*; and if any Death be more ſhameful than other, he will have him ſubmit to it, *even the death of the croſs*. And,

4. God will have all this come from him willingly, heartily, and freely. He is not only thus to be humbled, but he muſt *humble himſelf* (as the Text alſo hath it;) who indeed was ſo great, that no other could do it, without his own free conſent: And all this, *to the glory of God the Father*.

And ere we go any further, do but think with your ſelves that if a Perſon, ſuch as in the firſt head hath been deſcribed, who is *equal with God* in Glory, will to glorifie God and exalt him, not only condeſcend to leſſen himſelf, and that ſo much, as to have it ſaid, The Second Perſon is made a Creature; But will further, at the Command of his Father, lay aſide even that Glory which is ſtill due to him when thus made Man, yea, even *empty* himſelf wholly of all that Glory Perſonally due to him, and *take on him the form of a Servant* inſtead thereof; and yet further, will actually become *obedient* in the performance of all ſuch Actions, not only which it was meet ſo great a Perſon glorified in Heaven ſhould imploy himſelf in, and ſhew his own, and his Fathers Glory jointly in, but ſuch as Men on Earth ſhew their ſubjection in, both as mere Creatures and as Sinners; yea, and not only ſo, but will be obedient to the utmoſt of Sufferings, even *to Death*, and to the moſt ſhameful and ignominious Death, the *death of the Croſs*; and will perform all this voluntarily, with an intention of Mind and Will, directing all to this ſole end, ſo to make God alone glorious by, and through his own utter debaſement and obſcurement, falling down thus low to exalt and ſet God up thus high, by his having ſo great a Perſon, and in himſelf ſo glorious, thus obedient to him, and lowered for his Glories ſake; I appeal even to the Juſtice that is in all Mens hearts, if it doth not both equalize the Diſhonour done to God by Sin, and alſo bring in a greater over-plus of Glory than was taken from God by it; and ſo make a full amends.

CHAP. IX.

The principal matter of Chriſts Satisfaction was not only in a Diminiſhing of his Glory, but Deſpoiling him of it. And that he did this willingly, he humbled himſelf. And that his Perſon was the ſubject of this Debaſement and Humiliation.

BUT to ſpeak yet more diſtinctly: The Matter of his Satisfaction lies in theſe Three Things principally; all which are in the Text.

I. That it was not only a Leſſening of his Glory, but a Deſpoiling and *Emptying* him of it, or a *making him of no Reputation*.

II. That this was voluntary in him: [*He humbled*] Actively; it is not ſaid [*He was humbled*] Paſſively.

III. That the Subject of this Humbling was *himſelf*, conſidered both as the Subject Author of all this Obedience; and alſo as the Subject Matter involved in this Obedience and Debaſement; [*He humbled himſelf*].

I. It was an *Emptying himſelf* of Glory to glorifie God: which in the ſtricteſt way that Juſtice can require, becometh properly and truly Satisfaction in point of Glory debaſed. To clear this, let us conſider the difference between *giving Honour* ſimply, and *giving Satisfaction for Honour*. We give mutual *Honour* to one another without Debaſing our ſelves, as Inferiours to Superiours, and Superiours to Inferiours by mutual uncovering of the Head each unto other. But if Satisfaction in Point of Honour be ſtrictly ſtood upon, then ſome Acts of Humbling are exacted from the Party that is to ſatisfie, even a taking down of the Glory of the one, to reſtore it to the other: Examples whereof we often ſee, by the Sentence of ſuch Courts as deal in Point of Honour and the reſtitution of it. Now to make uſe of this in the Point in hand; a meer Creature indeed cannot give the ſimple Tribute of Glory that is due unto God, but by humbling it ſelf ſome way, either in *Obedience* or *Worſhip*; all the Acts of which have an humbling of the Creature in them. Thus the Angels cover their Faces, and cry, *Holy, Holy, Holy, &c.* and the Elders caſt down themſelves and their Crowns, and cry, *Worthy art thou to receive honour and glory.* And the Reaſon is, becauſe of the tranſcendent diſtance and diſproportion between God and mere Creatures; his Glory being ſo high and ſoveraign, that they cannot ſhew forth the greatneſs of it, but by vailing their own Glory before him. Thus the diſtance between Kings and ordinary men, being in the inſtitution of it ſo high and ſoveraign, the greatneſs of their Majeſty and Glory cannot be held forth but by their Subjects debaſing of themſelves, and falling down before them. And in this reſpect, the Creatures debaſement could never have ſatisfied for Gods Honour loſt and impaired; becauſe all its debaſements are but ſuitable wayes to give and ſhew forth that Glory of God which is ſimply due from them, although they had never ſinned. But Chriſt, though he were leſſened indeed (as became God-Man) yet ſtill this Man being one Perſon with God, and ſo God, as well as Man, and ſo, being by right of Inheritance, in joint Commiſſion with his Father, and ſet up in ſuch a kind of equallity as hath been ſhewn; hence, as two Kings in joint Commiſſion for the Government of a Kingdom, and by a like Right, though they give Glory each to other, yet not by debaſement of their Glory: ſo nor was Chriſt to have done, as now in Heaven he doth not; where though he interceeds for us, yet *more regio*, as a King; *ſitting* (not kneeling, as on Earth) *at Gods right hand*; and *ſtilo regio*, in the Language of a King, [*Father, I will*] as *John* 17. 24. It is not performed in a way of an humbling debaſement, though in a way that argues a leſſening of him. And thus he might have kept his State and Majeſty, as now in Heaven he doth, and have given Glory to God for ever, upon ſuch terms, and by ſuch wayes, as ſhould withal have held forth his own Glory jointly and as directly as his Fathers. Thus at the latter day, when he comes to judge the World, he will come in his fulleſt Glory, and *every knee ſhall bow to him, to the glory of God the Father*; this being his due, that he ſhould be honoured together with his Father; *that all ſhould honour the Son* (ſayes Chriſt, ſpeaking of that Judgment committed to himſelf) *even as they honour the Father*. *John* 5. 22, 23. Thus indeed he might (as now he doth) have glorified God: But then all this in him would not have been ſatisfaction for the empairing and diminution of Gods Glory by Sin: This is no way to be effected (no, not by Chriſt) but by an humbling, a lowering, a debaſement, an emptying himſelf of Glory, to reſtore it to his Father. For look, as in Point of Goods, Reſtitution is not made but by a parting with ſome of that Mans Goods, that is to ſatisfie, to be added to his, who is to be ſatisfied: ſo in Point of Honour, if Satisfaction for *Diſhonour* (which is a taking away of Honour, or reflecting diſparagement on him who is diſhonoured) be to be performed; there muſt in like manner be a taking away of, or a parting with Honour and Glory in the ſatisfier done for the injured Perſons ſake, to give again unto the diſhonoured; ſo as his Glory ſhall be made up, or ſhewed forth by the others debaſement. For elſe, it ariſeth not to a Proportion: which is the Rule of Juſtice in ſuch caſes. Therefore nothing but a *debaſement* can make a full amends for a *debaſement*; but when ſo, then a Proportion is obſerved; and Honour can never be repaired, but out of anothers Honour impair'd, for it muſt be paid in its own Coyn: and in this caſe you cannot repair a loſs to the one, but you muſt empair it to the other. And this is the true Reaſon why Chriſt now he is glorified in Heaven, though he be as full of Action and Employment as ever, and all to the Glory of his Father, as much as thoſe Actions were which he performed here below; yet all that now he doth in Heaven hath not a Meritoriouſneſs in it, nor is it accounted of as being Satisfactory for Sin, as what he did here below, was: yet all thoſe Actions have an infinite worth in them, in reſpect of the Perſon performing them, conſidered meerly as an Agent and efficient Cauſe of them: and they are infinitely acceptable to God (as glorifying him) to other ends: but ſtill they ariſe not to anſwer the proportion that in Juſtice, Satisfaction requires. For though they are the Actions of Chriſt conſidered as an Inferiour, and one made leſs, and that in order to the glorifying of God; yet ſo, as he ſtill having a right to be glorified with God in all, jointly, and as directly as God himſelf is to be glorified, and accordingly all theſe Actions as immediately holding forth his own Glory as his Fathers; therefore though God reckons, and accounts of them as a *glorifying of himſelf*; yet not as a Satiſfaction to himſelf for his Glory empaired; becauſe Chriſt is not humbled in any of them, ſo as by a debaſement in them to give Glory unto God, but does now ſhare with God in the Tribute of Glory that comes in, as being his due. But here on Earth he abated of, and hid his Glory: He was emptyed of it, to the end that thereby what was loſt to him might accrue unto God; which debaſement does truly and properly become fit matter for Satiſfaction.

II. That which gives worth and acceptation to this debaſement of his, to make it ſatiſfactory, is, That *himſelf* or his Perſon (ſo great a Perſon) is included in it: *He humbled himſelf and became obedient*; and ſo, this Obedience of his being in ſuch a way of debaſement does draw and take into it all his fore-named Perſonal Perfections, to contribute an infinite dignity, worth and ſatiſfactorineſs unto all he did, or ſuffered; and this, from the conſideration of [*himſelf*] as being included therein, and ſo in a double reſpect and relation giving a double gilt unto this Obedience, as I may ſo ſpeak.

1. If his Perſon be conſidered as the *Worker* and *Efficient Cauſe* of all he did or ſuffered, and withal, as the *Root* from whence it ſprung, and as the *ſubject Author* of all thoſe Graces and Self-denyals; this gives a worth to his Obedience and Sufferings.

2. As his Perſon and all his Excellencies are yet further involved as the *Materiale*, the *ſubject Matter* it ſelf of this his Obedience, as that which he offered up in all that he either did or ſuffered; ſo the Honour of his Perſon not only gives an influence of worth into his Works of Obedience, as he is the Efficient of them; but further, in that his Honour was reflected upon in them all, and he debaſed himſelf therein. And thus his Perſon is doubly enwrapped in all he did: and therefore in the Text it is ſaid, *He humbled himſelf and became obedient*; that is, in his Actions of Obedience himſelf was humbled and made ſubject. There is a Reduplication [*he*] and [*himſelf*] noting that they came *from his Perſon*, and that they again reflected upon his Perſon; and were not only proceeding from *Perſona infinita*, in an infinite Perſon, but are *circa Perſonam infinitam*, concerned about him.

Now for the *Firſt*: Conſider him but as the ſubject Author of them; and yet even ſo, all his Graces and Actions in his Perſon thus humbled, receive an infinite value and worth from him. Therefore the efficacy of his Righteouſneſs is put upon this, that it was the *righteouſneſs of God*, and *our Saviour*; that is, our Saviour who was God: So 2 *Pet.* 1. 1. *Simon Peter, a ſervant and an apoſtle of Jeſus Chriſt, to them that have obtained like precious faith with us, through the righteouſneſs of God, and our Saviour Jeſus Chriſt.* And tho' this relation of his Actions unto his Perſon ſimply and alone conſidered in Chriſt as glorified, God accounts not Satiſfaction; yet they coming from Chriſt as humbled, he accepts of all his Graces and Actions, not only as having an infinite worth in them, but alſo as part of Satiſfaction. And to that end he conſiders this in them, that they are all from a Perſon ſo infinite, and in that reſpect they add a diſtinct worth to that Satiſfaction, which thus humbled he performs from this other that follows; which is,

2*dly*, That his Perſon is further to be conſidered as the *Materiale*, the Matter of all his Obedience; namely in this reſpect, that his Perſon was debaſed in all that Obedience of his; ſo that it came to paſs, that this his Obedience was not only accepted becauſe the Offerer of it, the Sacrificer, was a Perſon of that worth, but alſo in that himſelf and his Glory became the Sacrifice and Offering it ſelf. He not only gave Honour to God by his Actions, and with his Graces; but did alſo therein give away his own Honour, the Honour of his Perſon. I will make this plain to you by a place of Scripture, namely, *Heb.* 9. where that that gives weight and efficacy to his Blood to *purge our Conſciences* (which all the Sacrifices in the World could never have done, as the Apoſtle ſayes, *ver.* 13, 14.) is made to be this, that *through the eternal Spirit he offered up himſelf* (as the 14th Verſe concludes) whence obſerve, that *he*, *viz.* his Perſon with his Godhead, was conſidered not only as the *Offerer*, (which thoſe words import *through the eternal Spirit*) or as the *Author* of that Action of Sacrificing, as the Prieſts were of thoſe Sacrifices of the Law; (which is the firſt conſideration mentioned in the former part of this diſtinction) but beſides, *himſelf* was the *thing offered*, as thoſe words ſhew, *offered up himſelf*. So that *that* Action had a double reſpect to his Perſon; both as the ſubject *Author*, and as the *Matter*; both as the *Sacrificer*, and as the *Sacrifice*. The Prieſts, they offered indeed, but it was the Gifts which People brought, ſo as therein the Prieſt was one thing, and the Sacrifice an other; but here Chriſt was both Offerer, and the Offering: there the Giver was one thing, and the Gift another; but here Chriſt was both the Giver and Gift: *Epheſ.* 5. 2. *Who hath loved us, and given himſelf for us*, an *Offering* and a *Sacrifice* to God. And this is that which the Scripture mentions to have given a further infinite over-ballancing weight of Merit and Satisfaction, and diſtinct from the former, unto all that Chriſt did; namely, that in all he ſtill gave away himſelf. They were not meer Actions *from him* and *in him*, but ſuch as included himſelf as given, and humbled in them. This, as the places above-mentioned, ſo that in *Heb.* 1. 3. does plainly ſhew; [*having by himſelf purged our ſins*] mark it; not by Actions meerly from him, but by himſelf humbled in theſe Actions and Sufferings. And therefore the ſame Author to the *Hebrews* puts the main value upon himſelf conſidered as the Perſon offered, and not only on himſelf conſidered as the Offerer; and indeed, he diſtinctly mentions both. For throughout the 7th Chapter, he ſhews that it was neceſſary, that he ſhould be the Prieſt, the Offerer, that ſhould Sacrifice, and ſo appeaſe Gods Wrath; ſhewing oppoſitely, the inſufficiency of the Levitical Prieſts, although their Sacrifices had had no defect; and ſo concludes, that *ſuch an High-Prieſt became us, &c. ver.* 26, and yet becauſe all the Merit lay not in the bare Perſon of the Prieſt as an Offerer, had not the Sacrifice it ſelf been anſwerable; therefore he further ſhews in the 9th and 10th Chapters, the worth of that Sacrifice alſo which by this our High-Prieſt was offered; which was no other than himſelf. And this the Apoſtle ſhews as conſidered apart by it ſelf from the former conſideration; and therefore in like manner he oppoſitely ſhews the weakneſs and unworthineſs that was in all the Levitical Sacrifices, and things offered, as he had formerly done of thoſe Offerers, *Chap.* 7. ſtill mentioning the worth of that *one Sacrifice* of himſelf; ſhewing that he was alſo the Perſon offered, and that that was it which gave that ſuper-eminent worth to his Offering, to take Sins away. And it is plain, that the Apoſtle conſiders both theſe; for he argues the perfection of his Satisfaction from both.

Now to clear this diſtinction by comparing an inſtance or two together; when Chriſt wrought a Miracle, turning Water into Wine; this was an action from him meerly as the Author of it, and wherein he humbled not himſelf; which therefore made up no part of Satisfaction. It was from him, but it reflected not thus upon, nor included his Perſon thus in it; but when he was Circumciſed, and became obedient to his Parents, and to the Law; all theſe Actions, as they were from his Perſon, ſo alſo they included in them the Humiliation of himſelf, and had therefore the whole worth of the Perſon who did or ſuffered them, communicated unto them, as being included in them, and as reflecting upon the whole honour of his Perſon in a way of debaſement, for his Glory is himſelf. Therefore in all his Obedience, doing, and ſuffering, his Glory being reflected upon, or debaſed, his Perſon is ſaid to be involved in the Matter of it; as a Kings Honour is, when he doth an Action that debaſeth himſelf.

Or if you will yet more accurately conſider how many wayes himſelf, or his Perſon was included in this; then in a word to ſum up all.

1. His Obedience was from an infinite Perſon as the *Cauſe thereof*.

And 2. Performed likewiſe *in himſelf* as the immediate Subject thereof: the difference between which two is evident; for the Holy Ghoſt who is God, when he prayes in us, and helpeth our infirmities, and makes Interceſſion for us, though he be the efficient of the Prayers made, yet theſe are not wrought in himſelf, but in us as the Subject of them, and therefore are called our Prayers : And hence theſe Actions of his in us have not this great worth in them, though he be the Author of them. But Chriſts Satisfaction and Interceſſion were not only effected by him, but further, were performed in himſelf as the Subject in whom the Action doth reſide, and to whom it appertains for ever.

3. It was not only performed by him, and in him, but himſelf was the Matter of the Obedience ; [*he gave himſelf.*] And ſo near an alliance of his Obedience unto his Perſon, muſt needs every way add an infinite worth unto it. Thus much for the Second requiſite to the Matter of Satisfaction:

III. Now in the Third Place add this other alſo, That all this Obedience and Humiliation was Voluntary and Arbitrary.

1. Voluntary, [*He humbled himſelf*] which I know is included in what hath been even now ſaid in that Second Head fore-mentioned, yet ſomething there is, that the diſtinct notion of it addeth to all the former ; and it is a neceſſary requiſite in Satisfaction, which cannot be without it. Wherefore all that Chriſt did, was voluntarily done by him ; [*He humbled himſelf*] : For Submiſſion and Obedience forced, or to give Honour to another out of conſtraint, can never ſatisfie, but rather prejudiceth it. And as Honour ſought for by the Perſon himſelf who is to be honoured, is not Honour (as *Solomon* ſaith) ſo conſtrained Submiſſion in the Perſon honouring another, redounds not to the Honour of him who is to be honoured, and ſo not to Satisfaction. And therefore among other defects in the Satisfaction to ariſe from the Puniſhment of Men in Hell, this is juſtly to be reckoned one, that all that Submiſſion and Puniſhment of Men and Devils is not voluntary, but forced. But now, this of Chriſts was voluntary : *He became obedient.*

Yea, and 2. It was voluntary in a further conſideration than can be attributed to the Obedience of any Creature, in that it was arbitrary in Chriſt as well as voluntary. He might have ſtood upon it by reaſon of his Prerogative and Equality with his Father, and was at liberty whether he would do that which he did, or not do it. And this the Text intimates, when it premiſeth unto this his Obedience, That he was *exiſting in the form of God*, and *equal with God* ; that is, he might have ſtood upon his terms not to have ſubjected himſelf in any ſuch way of Humiliation ; yet *he humbled himſelf, and became obedient.* The Creatures Obedience, though never ſo voluntary, cannot thus be ſaid to be arbitrary ; *A neceſſity lies upon me to preach,* (ſayes *Paul*) *and wo is unto me if I do it not* ; and yet he Preached willingly. It is a due from them, but not ſo from Chriſt. And this added unto it, makes it fully and properly Satisfaction. And thus much for this Second Head, the Matter of this Satisfaction.

CHAP. X.

The Greatneſs and Supereminent Worth of this ſatisfaction as performed by ſuch a Perſon. That hence the Acts of his Obedience exceed in Goodneſs all the Evil that is in Sin, and that therefore they make full Reparation ſince they honour God more than ever Sin had diſhonoured him.

NOW having thus ſeen the Excellencies of the Perſon who was to ſatisfie, Chriſt God-Man; which Excellencies have an influence into the Worth and Merit of this ſatisfaction made: and having alſo viewed the Ingredients into the Matter of this ſatisfaction for the Diſhonour done unto God; I will now come to rear upon theſe as Foundations, Demonſtrations of the ſuper-eminency that muſt needs be in the Materials of ſuch a ſatisfaction performed by ſuch a Perſon. Which makes the third and laſt head propounded. And whereas there were preſented many inſuperable Mountains of difficulty that lay in the way of all the Creatures, to ſatisfie for Sin, which they could never paſs over, or remove; and ſuch vaſt gulphs of diſproportions between Gods Diſhonour and Debaſement by Sin, and all the Creatures Abilities to repair and reſtore it, by reaſon of the diſtance between God himſelf and them, ſuch that nothing in, or from them could ever make up, or fill; you ſhall now ſee all and every one of thoſe *Mountains* overtopped and levelled, and before this our Mediator, Chriſt God-Man, become a *Plain*, all thoſe Chaſmaes and Chinks being filled up, and the way of ſatisfaction made ſo even, and plain, that our Faith may paſs over it, and walk in it, aſſiſted and ſupported even with Reaſons deduced from Principles of Juſtice and Equity; and ſo, all the Principles of Underſtanding in us may come to ſee and receive full ſatisfaction in this ſatisfaction of his.

In making of this Reddition, I ſhall not be able exactly to keep unto the ſame Method I held in the beginning of this Diſcourſe, *viz.* to bring in the mention of every particular of this *ſatisfaction*, in the ſame Order that I marſhalled each of thoſe Particulars of the Creatures non-ſatisfaction; ſo, as to ſet the one againſt the other in a Parallel Rank. For the diſpoſing of ſuch Materials as do follow in the way of a Natural Conſequence one from the other, muſt be ſuited unto the Matter it ſelf, not in an Artificial, but according to the Natural dependance wherein one thing may appear to ariſe from another. Hence therefore, when I was to ſhew the Creatures Unabilities, I ſo ranged and placed thoſe things that ſhould demonſtrate, and in ſuch an Order, as might by the conſequence that one thing held upon another, beſt ſet forth the Creatures Inſufficiencies; which therefore was moſt ſuitable to that Subject. And accordingly now that I am to ſpeak of the Abilities that are in Chriſt, I muſt preſent the fullneſs of them in each of thoſe Particulars ſo as will beſt ſuit with this Subject; by ſetting forth one particular after another, as they ariſe from, or depend each on other; arguing in an orderly way from what is to be conſidered in him, that makes this ſatisfaction to make it by degrees riſe up to its height and fullneſs; Yet ſo, as there ſhall be no particular ground of difficulty that made it impoſſible for the Creatures to ſatisfie, that ſhall be left out unſatisfied in theſe Demonſtrations of the fulneſs of Chriſts ſatisfaction, although not in the ſame Method that in the former part was obſerved.

The firſt and loweſt Conſideration from whence I ſhall begin to argue this ſatisfaction of his is that which was in the former head given; *viz.* That himſelf, or his Perſon is to be conſidered as the Subject of all his Graces, and Obedience. And let us firſt ſee how much even this will contribute towards the ſatisfactorineſs of his Obedience, and equalize the Evil and Diſhonour by Sin; and how far it will carry this on.

You may remember how in the firſt part of this Diſcourſe, *viz.* The demonſtration of the Creatures unability to ſatisfie, I ſhewed both how far ſhort the Graces of a meer Creature never ſo pure and innocent do fall, as not having any worth in them, more than to juſtifie themſelves, and that by Gods appointment too, and likewiſe how much Sin exceeded in evil the goodneſs and worth of all meer Creatures Graces, and that they did no way ſo much honour God as Sin diſhonoured him. Now let us from this firſt conſideration, that ſo infinite a Perſon is the Subject of Grace and Obedience, ſhew both,

1. How much their Graces are exceeded: And,
2. Alſo the Evil of Sin thereby.

1. Theſe his humbling Graces (as I call them) for ſuch only are matter of ſatisfaction, and his Actions of Obedience ſpringing therefrom, infinitely excel thoſe of meer Creatures, conceive them never ſo vaſt and large. That which makes Grace more excellent than any other Creature, and ſo is the true meaſure of the greater, or leſſer worth in Grace, or Holyneſs, is, that it is the participation of the Divine Nature. Now take but an eſtimate in your thoughts of the vaſt difference between the participation of the Divine Nature in Chriſt, which makes his Graces and Obedience accepted, and that in meer Creatures. The participation of the Divine Nature in the Grace of Creatures, is but by way of a meer ſhadow, likeneſs, or ſimilitude, ſomething reſembling, and ſo the worth thereof is but ſuch as you would have of the picture of a King, that is ſomewhat like him: But the Grace of Union (as Divines call it, and that in way of diſtinction from Chriſts own Graces habitually conſidered, as well as from thoſe in meer Creatures) which derives worth into Chriſts Graces and Obedience, is a kind of Communication of the God-head it ſelf perſonally united, and ſo diffuſing anſwerable worth and acceptation afore God into the Actions of HumaneNature thus united. The difference herein is ſuch, that whereas in meer Creatures ſtanding afore God under a Covenant of works, and the Covenant by meer right of Creation is no other, it is meerly their Graces and Actions that make their Perſons accepted in ſuch a Covenant, and they have no worth from the Perſon at all whoſe Graces they are, but the Perſon from them: Now contrarily, the Graces and Actions of Chriſt do not dignifie the Perſon ſo much, as the Perſon them. So that look in a proportion how much his Perſon exceeds all the Creatures, ſo much in their capacity, and meaſure, and in a Moral value, muſt his Graces and Actions of Obedience excel all theirs. 'Tis true, that for kind his Grace and ours are and would be the ſame, for of his fulneſs we receive Grace for Grace, *John* 1. 16. But look as what a tranſcendent diſtance there is between the worth and excellency that is put upon the Body, and the Actions thereof in a Man, (by reaſon of that Eternal Soul that dwells in it, and is ſubſtantially united to it) and the Actions of a Beaſt, ſo that one and the ſame kind of Earth is made capable of, and is to be a Partner of Eternal Life, and of Heavenly Glory, by reaſon of the Soul in a Man, whereas that in a Beaſt is ordained but to a Life of Sence. Look in like manner how thoſe Actions are enobled (comparatively to thoſe of Beaſts) wherein the Members of Mans Body are imployed as Weapons of Righteouſneſs, ſo that they are Actions of Eternal conſequence, and acceptation with God: Now an infinitely greater tranſcendent diſtance is there between the worth which the Perſon of Chriſt doth communicate to the Humane Nature, and the Actions thereof, or of his Perſon therein, (it being thereunto ſubſtantially united) and the worth which the Perſon of meer Creatures,

though ſuppoſed to be as full of habitual Grace, as Chriſt himſelf can communicate to their Actions. Though for Metal they had been the ſame that Chriſts were, yet wanting this Royal ſtamp of the Deitie upon them, they had not been Coyn that would have paſt for payment and ſatisfaction. His Glory is ſubſtantial, and communicates its worth to the utmoſt to all, and every Action ſo far as the Act is capable, even as the whole Kings Image is ſtampt upon Three-pence as well as Six-pence, yet Six-pence is of more value becauſe the matter is capable of more, and ſo one Action of Chriſt was capable of more worth than other, yet ſo as in them all there was an Infinite Moral Dignity from the Perſon. And again as all the Godhead in all his fulneſs is ſaid to dwell in him, and his Perſon, ſo all the whole worth that the ſubſtantial Excellency of the Perſon can transfuſe is in like manner ſtampt upon all his Actions. And though the Humane Nature, which in it ſelf is finite, be the *Principium quo*, the Inſtrument of all, by whom, and in whom the Second Perſon doth all he doth, and therefore anſwerably the Phyſical being of thoſe Actions is but finite, *in genere entis*, take them as created productions; yet all Chriſts Actions being attributed to the Perſon, who is *Principium quod* (for *Actiones ſunt ſuppoſitorum*, Actions are attributed to, and ſaid to be of the Perſons that perform them, becauſe that is ſaid only to ſubſiſt) therefore the Moral eſtimation of them is infinite. And though the immediate Principle, the Humane Nature be finite, yet the radical Principle, the Perſon is infinite, and they being one in Perſon what the one is ſaid to do, the other is ſaid to do alſo; and therefore Chriſts Obedience is called the *Righteouſneſs of God*, and the *Obedience of God*.

Yea, *Secondly*, His Graces do for this reſpect ſo far exceed any that are in Creatures, that their goodneſs (as *Pſal.* 16. 2. it is called) equals the utmoſt Evil can be ſuppoſed in Sin: For as the Offence is againſt an Infinite Glorious God, ſo the Holy Works are wrought by one as Infinite. And as the higheſt accent of the Eſſence of Sin lies over this head, that it was againſt an Infinite Majeſty, ſo the greatneſs of the ſatisfaction herein lies, that it was performed by the Mighty God. Which proportion could never have been filled up by any Creature who was not God; ſatisfaction in point of Honour depending upon the equal worth of the Perſon honouring, and diſgraced.

Yet it is not ſo to be underſtood, nor was it neceſſary, that the worth of the Actions ſhould be as Infinite as the Perſon, Eſſentially and Subſtantially. For Chriſts Merits could not be Infinite as Gods Attributes are, nor ſo loved by God as his Attributes are, but that they are ſo in a Moral Eſtimation was enough. For look as though Sin was Infinite, yet not ſo Eſſentially, ſo Juſtice required not an Obedience Eſſentially and Naturally Infinite, but Perſonally Infinite, which Chriſts, is, it being the Righteouſneſs of him that is God.

The Second thing propounded to be proved was, That his Graces and Actions of Obedience did exceed in goodneſs the utmoſt Evil that was in Sin, which we ſaw no Creatures Graces did, or can be valued to do.

1. In the general, The Evil of Sin lies in this, That it is committed againſt the great God, and that God is the Object of it: So as the utmoſt aggravation of the Evil of Sin is taken at the higheſt but from the worth of the Object, God and his Glory, againſt whom it is committed; but the worth of all his Graces and Actions being taken from the Perſon, the Subject, the Efficient from whom they do proceed; look how much more reaſon there is that the Perſon who is the Author and Subject of his Actions ſhould conveigh more worth to his own Actions than a Perſon who is but an Object of anothers Action can do to the Action of that other, ſo much doth his Graces having a Perſon that is God, for the Subject of them, exceed the Evil of Sin, that is againſt God, the meer Object thereof. For the Subject conveys worth to his own Actions, as the Father conveys nobleneſs to his Child; his Child inherits it from him, and ſo an Action doth worth from the Perſon

from whom it is Natively derived, but that worth, and ſo that evil too, which it hath from the Object is but extrinſecal and borrowed, and therefore the denomination of Actions is taken rather from the Subject than the Object. As when a Man underſtands an Angel never ſo perfectly as the Object of his Underſtanding, it is called Humane knowledge, becauſe Man is the Subject of it, and it is his knowledge; though the Object it is converſant about be an Angel, it is not called Angelical knowledge: So by the ſame reaſon Actions derive more proper Worth and Merit (for both Worth and Denomination ariſe from the ſame Root) from the Perſon from whom they come, and in whom they are, than from the Perſon unto which they tend. And therefore though Sin be done againſt God as the Object, and ſo is hainous, yet becauſe this ſatisfaction was made by God as the Subject of it, therefore it is more meritorious than Sin can be demeritorious. This ſatisfaction ſucks more Nobleneſs from the Subject of it, which is the Root it grows upon, than Sin can take evil and blackneſs from the External Shadow the Father of Lights caſts upon it by the Sinners Eclipſe of him. And the reaſon is, becauſe all participation is founded upon Union, mutual Relation and Conjunction, and the more remote and further off the Union and Relation is, the leſs a thing participates from it. Now the Relation and Conjunction between the Act and the Object is but extrinſecal, it is an External Conjunction that is between them, ſuch as is between a Mans Eye and the Sun, they remain Strangers ſtill, but the Relation, Conjunction and Kindred that is between a Perſon and his Actions is nearer, it is intrinſecal, ſuch as is between the Sun and the Beams that flow from it, which is yet nearer, when the Perſon himſelf is included in the Matter of the very Action, as in this of Chriſt it is; whoſe Perſon is intrinſecally included as the neceſſary part of the ſatisfaction it ſelf. Now if this, that God is but the Object of Sin doth caſt ſuch an heinouſneſs upon the Acts of it which come from us, if ſuch a remote, far off, extrinſecal Relation and Conjunction brings forth ſo much demerit, and makes Sin to abound in ſinfulneſs, what will the ſatisfaction which comes from ſo great a Perſon as Chriſt, God-Man; and includes that Perſon as a part of the ſatisfaction it ſelf, how will this nearer Union and Relation between this Perſon and his Actions beget Worth and Dignity in them?

But then add to this further that other Conſideration mentioned which will make a Second head of this Demonſtration, that himſelf was not only the Subject of his Graces and Actions of Obedience, but that himſelf and his Perſonal Worth were included and involved therein as the *matter alſo* of the ſatisfaction (as I ſhewed at large;) hereby it comes to paſs that the Evil of Sin is again afreſh exceeded to a flowing over. For as the Relation between the Act and the Subject from whom, and in whom, is more near (as is ſaid) than between the Act and the Object, ſo the ſubject matter, the *materiale* of the Action *circa quam* hath a nearer affinitie than the Subject *in quo*, for it includes it, inwraps it into it ſelf. And ſo did all Chriſts Obedience inwrap his Glory in it, and robb'd him of it, and ſo he ſacrificed it to God, and hereby God comes to have Honour payd him double, over and over, not only Honour returned him from a Perſon as Honourable and Glorious as himſelf, which makes it Infinite, and more than ever Sin took from him, (for *Honor eſt in honorante*, Actions of Honour take value from the Perſon, and as one King may render Honour to another when as yet he keeps his State, ſo might Chriſt have honoured God manifeſting himſelf in a glorified Condition,) but God hath not this ſingle, but a double Subſidie and Tribute of Honour, he will have Chriſt lay down his Glory to glorifie him, he will have the Forfeiture, and not the Principal Debt only. And as Chriſts Obedience reduplicates upon his Perſon, he humbled himſelf, ſo the Honour due to God is reduplicated alſo, ſo that as the Apoſtle ſayes, there is ſuperfluity in his ſatisfaction, 1 *Tim.* 1. 14. For as if when he who was the Lord of ſo many Worlds became poor for us, it muſt needs purchaſe Infinite Riches as the Apoſtle ſpeaks, ſo if he who was equal in Glory to God, will debaſe himſelf at Gods command to glorifie and give Honour to him, and give up his own Glory to add as it were to his Fathers; what Honour muſt needs redound to God thereby? *John* 17. 3, 4. *Father* (ſayes he) *give me the glory which I had ere the world was, I have glorified thee on earth*; as if he had ſaid, I have laid aſide the Glory which I had afore the World was all this while, and which was all this while my due, have left Heaven and come to Earth, and all to glorifie thee on Earth, *Now glorifie me, &c.* Chriſt reflects upon, and drawes and includes all his Glory to contribute and impute this double Worth and Satisfaction to his Obedience.

And to make this demonſtration the more full and ſatisfactory, let us more particularly conſider what was that ſpecial dammage and injury Sin did unto God. It was (as I ſhewed) the obſcuring of the glory of God, and reflecting diſhonour to him. Now then let us but weigh together as it were in two ſcales, that exceeding weight of the glory of Chriſt, who was debaſed, with the glory of God the Father, which was obſcured by Sin; ſatisfaction being a reducing things to an equality, and a making of amends in what is loſt or endammaged; and if it be in point of honour, it is requiſite that as much and as great an honour be debaſed to make reſtitution as was reflected upon or taken away. And here you may remember that Satisfaction in point of Honour doth depend upon the worth and reputation of the Perſon that ſatisfies for it, and what was the worth of Chriſt in his Perſonal Dignity, I have ſpoken to, what is meet for the point in hand. And from thence it is evident that ſuch worth of the party honouring, equally ballances all the diſhonour, which Sin had thrown upon God.

But 2*dly*, As was alſo ſhewed, this Satisfaction of Chriſt is not ſimply a giving Honour to God, but a giving away his own Honour to make Gods Glory the more illuſtrious. Now therefore Chriſt made all his Honour a Sacrifice to God (I ſhewed how himſelf was the matter of the Sacrifice) and therein indeed might eſpecially be ſaid to ſacrifice himſelf, and to humble himſelf, and it is the principal meaning of thoſe expreſſions, for his Glory is himſelf: As a King, conſider him as a King, and his Glory is himſelf, for his being a King is wholly matter of Honour and conſiſts in nothing elſe; and therefore we uſe the word *His Majeſty*, for the King; ſo God is called *the God of glory*, *Acts* 7. 2. and *the Father of glory*, *Epheſ.* 1. 17. and Chriſt, *the Lord of glory*, 1 *Cor.* 2. 8. and the *Jewes* paraphraſtically uſe to ſay, *the glory of God*, to expreſs God himſelf; and we alſo in ordinary ſpeech, ſpeaking of a man of worth, doing any thing diſhonourable or unworthy of him, we ſay, *he doth below himſelf*, for his Honour is himſelf; and to any Spirit that is Noble, it is a nearer thing than Wives, Children, Goods, or whatever. Now all this in Men is but a ſpark of that Image in God and Chriſt; and in Scripture phraſe it is ſaid of God, *that he made all things for himſelf*, that is, for his Honour: And though the Honour that he hath by it, is but a manifeſtative Honour and extrinſecal, yet becauſe himſelf is intereſted in it, and it is his, therefore it is called himſelf, and he is as tender of it as of himſelf, *My glory I will not give to another*, *Iſa.* 42. 8.

Now therefore let us come to weighing, and put theſe two Glories in the Scales, Gods obſcured by Sin, and Chriſts debaſed for Sin.

A double Glory God hath.

1. The one Eſſential, the Glory of the Godhead in it ſelf.

2. A manifeſtated Glory unto us: And the firſt is reflected upon by Sin, the other detracted from.

And Jeſus Chriſt, the Second Perſon, God-Man, hath anſwerably a double Glory, as was ſhewn, the one eſſential and equal to that of his Father; the other due to be manifeſted in and upon his aſſumption of our Nature. Now look whatever can be ſaid of the proportion of diſhonour done to either of theſe Glories by Sin as concerning God, the like may be ſaid of the debaſement done to and performed by Chriſt, in reſpect of both thoſe his Glories alſo.

And firſt compare we the reflexion and ſhadow caſt upon their Eſſential Glory on either ſide, and at leaſt the Scales will be even. The Eſſential Glory of God, although it cannot really be empaired by Sin, yet it is reflected on by Sin, and ſo that that Glory which is empaired, (as his Manifeſtative is) being a peculiar belonging to his Perſon, and indeed is himſelf, (as was ſaid); hence all the Eſſential greatneſs that is in God, is taken in to aggravate the guilt of Sin, and hence there is a denomination given to our acts of Sinning, as if they were deſtroying and diſhonouring the Godhead, as *Rom.* 1. 23. ſpeaking of the Sin of Idolatry, *They changed* (ſayes he) *the glory of the incorruptible God into the image of a corruptible man, and creeping things*: He ſpeaks as if they had utterly deſtroyed the Godhead, and turned him into a Creature; thus a denomination is given to Sin, as reflecting on the Eternal Godhead and the Eſſence of it.

Now then to anſwer this evil in Sin, and make all even, it muſt be remembred what was afore ſaid, That Chriſt that was debaſed was God, and his glory Eſſentially equal to his Father, and that though that his Eſſential glory was not empaired, yet all the debaſement of his Perſon in the Humane Nature, reflected as much upon that, as that of Sin doth any way upon Gods. When he appeared in our fleſh, I may ſay, he changed the glory of the incorruptible God into the Image, yea the reality of a crucified Man, a Malefactour, the ſcum and dung of the Earth, yea, a Worm and no Man. And as Sin hath a denomination, as if it did thus and thus to the Eſſential Deity it ſelf, ſo hath Chriſts Sufferings a denomination of reflecting on his Godhead in all his Sufferings; it is called the *blood of God, Acts* 20. 28. and God may be ſaid to have dyed, and to have been crucified; and ſo it is ſaid, *They killed the Prince of life, Acts* 3. 15. *and crucified the Lord of glory,* 1 *Cor.* 2. 8. Now then all that ſubſtantial glory of his comes in (as was ſaid) as the foundation, to give worth to all he did or ſuffered, as reflected upon thereby. For as no Creature could have ſatisfied, becauſe they have no radical internal worth to fill up this diſproportion, theirs is but a borrowed and extrinſecal glory; ſo if Chriſt had had no other, if indeed his glory had been but a borrowed glory, extrinſecal and but by repreſentation, and but as called God, as Kings are in name, not really and ſubſtantially (as the *Arrians* and *Socinians* teach) then his being himſelf made *of no reputation,* when his glory lay but in reputation, would have had no ſatisfaction in it. God who had a ſubſtantial glory reflected on by Sin, would never have regarded or accounted of receiving any Honour from the humbling of ſuch an one: What is it to have a King at Arms, or one that doth but perſonate a King, crouch unto a King? What glory is it to the Sun to have the Stars to pull in their glory, and be put out, and not to ſhine, when as all their glory is borrowed from it ſelf? The Creatures, although they may rob God of Glory, and reflect Diſhonour upon God, and ſeem to eclipſe him by Sin, yet they can add no Glory to him, as the Moon which receives light from the Sun, may interpoſe between it and the Earth, but ſhe can no way add to the Suns brightneſs, or make it more illuſtrious, no not although ſhe diſappears in the preſence of him, and looks pale; and no more would all the debaſements of the Creature, though directed and intended to give glory unto God. But if there were another Sun as glorious as this, and you ſhould ſee it hide its brightneſs in this Suns preſence, as if not worthy to ſhine together with it, that the Sun might alone appear: Or if you ſhould ſee a King as great in Majeſty as ours, come and leave his Kingdom and Royalty, and debaſe himſelf to honour our King; what an Honour adds this to the King, when as it would not be ſo much for a Subject to do this. And this makes the Popes glory ſo extravagant and tranſcendent, that Kings give their glory and power to him, and kiſs his feet. Now ſo did Chriſt lower his glory to Gods, when he was equal in ſubſtantial glory to him. All the glory of the Creatures is but accidental, put upon them as garments are, they ſhine *alienis radiis* as Stars with anothers beams. Thus in Kings, all their glory is accidental to their Perſons, therefore Chriſt ſayes, *the glory of the Lillies exceeded that of Solomon, Matth.* 6. 29. becauſe it was native and inbred in compariſon of his; but Chriſts is glory ſubſtantial,

tial, reſiding in his Perſon, as Light in the Body of the Sun. Accidental Glory, ſuch as in Kings, doth not give a worth to all their Actions, they ſleep, eat, drink, *&c.* as other Men, and theſe Actions are no more Royal in them than in other Men, they do not all they do as Kings, but where ſubſtantial Glory dwells it transfuſeth a value into every thing that is done; and therefore Chriſts Glory being his Eſſence (as he is God) it diffuſeth a Royalty on all his Actions, and ſo the leaſt debaſement of him to give Glory to God, how infinite a value muſt it put upon it! He having (as I ſhewed out of the Text) an equal Glory to his Father, and ſo his condeſcention makes at leaſt the Scales even.

But then there are even in this reſpect ſome Conſiderations, that make the reflection of Diſhonour on Chriſts ſubſtantial Glory, greater than that by Sin on Gods, and ſo to outweigh it.

1. Becauſe the Creatures Act is but a tendency, or at moſt, an attempt to eclipſe this Glory of God, and therein falls ſhort in compariſon; for it is but as if a Moat ſhould go about to eclipſe the Son, when the Sun ſhines round about it ſtill; But theſe debaſements of the Sun of God, equal with God, are Real, and they being Arbitrary and done by himſelf, and from himſelf, are therefore greater and deeper than what the Creature could any way effect, for he himſelf that is God, debaſeth himſelf.

Yea, And *Secondly*, There is a Perſonal Glory proper to the Second Perſon as ſuch which was leſſened and reflected on, beſides his Eſſential Glory, as I may ſo diſtinguiſh it. For there is an Eſſential Glory common to all Three Perſons, the Glory of the God-head, which is properly the Object of Sin; and few or no Sins are peculiarly againſt that proper Perſonal Glory of any of the Perſons apart. When we ſin, we ſin no more againſt the Father, than againſt the Son, and Holy Ghoſt; and even that Sin againſt the Holy Ghoſt is rather againſt the Effects of the Holy Ghoſt, than againſt his Perſon diſtinctly conſidered of by the Sinner. Now then in this debaſement of Chriſt, there was not only a Reflection on his God-head, as it is common to him with the other Two Perſons, but that Perſonal Glory proper to him, as he was the Second Perſon, was in a further peculiar manner reflected on, and this in every debaſement of his Yea, That Perſonal Glory was in ſome reſpect leſſened; For beſides that his Father was greater than he in a true ſenſe, upon the aſſuming of Mans Nature; He was alſo made leſs than other Men, and the *Terminus* or *Subject* of this leſſening or diminution was truely the Son of God. For although it cannot be ſaid that the God-head ſuffered, yet of the Second Perſon it may now truely be ſaid, he ſuffered as well in, as that he was made Fleſh. Now the Perſonal Glory of the other Perſons is not debaſed or leſſened by Sin, becauſe they do not Perſonally manifeſt themſelves; but the Second Perſon did Perſonally manifeſt himſelf, and preſent himſelf to Men, and his Perſon was made the ſole Butt, Mark, Subject, *Terminus* of all the Diſhonour done the Godhead in him, his Perſon was ſingled out to bear it, and be the ſole Receptacle thereof; ſo as he being thus debaſed, this Diſhonour reflected on his Perſon and the Glory thereof, beſides what in common fell upon his Eſſential Glory, his God-head, and ſo he came to have a further, and more ſpecial debaſement than the God-head had by Sin.

But then in the Second place let us make the compariſon between the obſcuring the manifeſted Glory of God detracted from by Sin, and the Diſhonour done to Chriſts manifeſted Glory, which is the Second thing, and you will find his loſſes in that manifeſtative Glory that was due to him to exceed Gods loſſes in the diſhonour done to his. For as was ſaid, the manifeſtative Glory due to Chriſt at his appearing in the Fleſh perſonally, muſt needs be more than what the God-head any other wayes could have ever manifeſted in Effects, be they never ſo tranſcendent. As more Honour is due unto a King if he appears in Perſon, than if his Arms only be ſet up, or Proclamation be made in his Name, or than unto his Picture or Coyn; ſo by the like reaſon unto *God manifeſted in the fleſh* (as it is ſaid of Chriſt, 1 *Tim.* 3. 16.) a greater manifeſtation of Glory is due then unto God, but *manifeſt* *in his works*, as *Rom.* 1. 19, 20. and ſo more was to have ſhone in Chriſt the expreſs Image of the Inviſible God, (as *Coloſ.* 1. 15. and *Heb.* 1. 3.) than in Gods Works, which are but the foot-ſteps of the inviſible things of God, or in his Law, which is but the ſhadow of his Glory, *Heb.* 10. 1. *For the law having a ſhadow of good things to come, and not the very image of the things, can never with thoſe ſacrifices which they offered year by year continually, make the comers thereunto perfect.* Now that manifeſted Glory of Gods (of which alone properly and really Sin is the Obſcurer and the Detracter from) is but that which ſhineth in in his Law, which we ſin againſt, or as he is manifeſted to us in his Works; and this Glory due to ſhine in Chriſts Perſon manifeſted in the Humane Nature, muſt needs infinitely tranſcend the Glory of all thoſe, yea, and in his Perſon doth now ſhine more of the God-head dwelling in him, than in all his own Works of Redemption wrought by himſelf, which yet exceed thoſe of Creation wrought by God. And therefore that he ſhould empty himſelf of all that Glory due to him the firſt Hour he aſſumed our Nature, he muſt needs loſe more than God either did, or ever can come to loſe by Sinners, and ſo the ſatisfaction in that reſpect doth ſuper-abound. Yea, and this manifeſtative Glory was as truely his due, as his Fathers Glory was due to him, or ought to have been given the Father by us his Creatures, either upon the manifeſtation of his Glory in his Works or Holy Law, in which the God-head ſhined; for becauſe ſuch a Glory was his right, therefore all that great *Name* or Dignity he hath above the Angels he is ſaid to have by *Inheritance*, *Heb.* 1. 4.

CHAP. XI.

That upon the whole it is evident, That there is all in the ſatisfaction made by Chriſt, which Juſtice can require. An Enumeration of the ſeveral Pleas which may be fram'd againſt the Sinner, and how they are all anſwer'd by what our Redeemer hath perform'd.

NOW theſe general grounds of ſatisfaction for Sin being laid, if Juſtice will yet contend, or Satan, or the Sinners Conſcience dare to avouch or produce any of thoſe particulars which were found in Sin ſo tranſcendently ſinful as exceeded all the Creatures ſatisfaction; I make Proclamation here in open Court, and do challenge Heaven and Earth, things viſible and inviſible, to bring in their Bills and Aggravations of a Sinners ſinfulneſs; and they ſhall ſee a juſt and full, and particular diſcharge unto higheſt ſatisfaction: And for a Tryal we will go over all thoſe particular Damages in Honour, which afore were mentioned and require ſatisfaction for them, and you ſhall ſee that what Chriſt hath done, will in all things punctually and particularly make amends for them.

Firſt, If we reckon Honour due to God left behind unpayd, which all the Creatures are never able to reſtore, becauſe all they can do is due for themſelves, and therefore they cannot afford an over-plus of Glory to repay what is loſt: Yet Chriſt is able to make amends. For he who was thus glorious to the higheſt degree, (and it was his due by Inheritance) he layd aſide his Honour, made himſelf of *no Reputation*, ſo the Text ſaies, yea, emptied himſelf of all, became vain, left himſelf diſrobed and deſpoyled of all, *I am a worm and no man*, ſaies the *Pſalmiſt Pſal.* 22. 6. of him, he made himſelf nothing, became nothing, not in Being or Subſtance, but in Account and Reputation. It is ſaid of *Herod* and his Men, they did ſet him at nought, made no body of him, and when we ſaw him *we eſteemed him not*, ſaies the Prophet, ſpeaking concerning the *Jews* uſage of him, *Iſa.* 53. 3. Yea, they call'd it Blaſphemy in him when he but meekly challenged his own, and told them for their good he was the Son of God. If God ſhould reckon what manifeſtation of Glory all thoſe that have, or ſhall ſin againſt him had been able, or ought to have brought in to him, and which thorough their Negligence and Omiſſion is now for ever loſt, it will be found to hold no proportion unto what was to have been manifeſted in Chriſt God-Man the firſt hour of his Aſſumption. For when he had aſſumed our Nature Perſonally, there muſt needs be a greater brightneſs (as the Author to the *Hebrews* ſtiles it, *Heb.* 1. 3.) a more glorious gleam or iſſuing forth of ſplendor was to accompany and ſhine forth in that Nature ſo united, than could poſſibly reſult to God out of all other wayes of revealing himſelf whatever. Becauſe they all are of a lower kind, and inferiour unto this, this is a manifeſtation of the God-head *altioris ordinis* of a Superiour Kind and Order to all other. If himſelf perſonally appears, his Glory muſt alſo appear as the Glory of the only begotten Son of God. But he ſuffered all this utterly to be vail'd and clouded, though ſometime perchance as it were a beam broke forth thorough a cranney, that as *John* ſayes, *We ſaw his glory as the only begotten Son of God*, *John* 1. 14. Which yet was rather to make them believe what he was, than any way to glorifie himſelf; but otherwiſe he ſtole into the World as a Prince diſguiſed, and lived as an Exile, debarred and kept from wearing that Crown of Glory which ſhould have been ſet upon his Head the firſt hour. He ſtood out of his Glory for Three and Thirty years which was due to him aſſoon as he was conceived, therefore it comes in, *Jeſus was not yet glorified, John* 7. 39. What not yet, not after Thirty Three years dwelling in fleſh and debaſement? Why to ſtay for his Crown one hour, in that one hour he ſhould loſe more than ever God could loſe, in all that the Creatures could afford him in all thoſe wayes he had manifeſted himſelf to them by, unto Eternity, or in any other way than by the Aſſumption of a Creature he could ever ſhew. And yet I ſay this Glory was his due the firſt minute, for when he came into the World, when he firſt landed, it is proclaimed, *Let all the angels of God worſhip him*, *Heb.* 1. 6. and even as much was due then, as he now wears in Heaven, or as he put forth on the *Holy Mount*. He hath not increaſed his Perſonal Glory by his own Merits, *nil meruit ſibi*, in that reſpect he deſerved as great and high a Name for Perſonal Glory as he hath now in Heaven, for *the great Name* he hath by Inheritance, *Heb.* 1. 4. I ſay Perſonal Glory as much was his due the firſt day: For I confeſs there is a glory ſhines out of his works of Mediation and a Glory of his Offices which is additional to his Perſonal Glory due unto his Perſon. If a meer Creature that had done never ſo much Service to God, had been content to have ſtood out of that Glory, which as a reward God had promiſed unto him, this would not have ſatisfied for Gods loſs of Honour by Sin as this of Chriſt doth; For beſides that, the loſs of the Creature had not been equal to what God loſt, as his was (as hath been ſhewn) even more than God could otherwiſe expect in his manifeſtation in his Works; the Glory due to that Creature as a reward of its Service, being but by promiſe, out of favour, could never have come up to ſatisfaction: But the Glory due to Chriſt was by Inheritance deſcended to him, when once united to God by Natural Right, ſo as though he was Man, yet that Man being one in Perſon with the Son of God, is not to be reckoned the Adopted Son of God, but the Natural Son of God, and ſo his Glory was anſwerable, not borrowed, but Natural to him and by Right, not as one who holds it by promiſe only, but as inheriting it. *We ſaw his glory as of the only begotten Son of God*, *John* 1. 14. a Glory that was proper to him, ſuch as he who was the Son of God muſt neceſſarily have, and that by Inheritance, as his Right. Thus much for the firſt part of the Bill, *Honour loſt to God*.

Well, but Juſtice will plead yet further dammage, not only of Honour omitted and neglected to be given, but of Honour robbed, ſtolen from God and given away to Creatures, and ſo debaſed ; *changing the glory of the incorruptible God, into an image made like to corruptible man and fowls*, &c. *Rom.* 1. 23. Now behold, Chriſt did that which well may make amends, for he not only emptyed himſelf, and ſtood out of Honour, but humbled himſelf to the death of the Croſs ; which beſides the pain had alſo the higheſt ſhame accompanying it, put upon his Perſon in it ; therefore we find both joyned, *Heb.* 12. 2. *He endured the croſs, and deſpiſed the ſhame.* And now bring in all the Objections and Aggravations of Diſhonour done to God, and ſee them all equall'd and exceeded in his debaſement.

Firſt, Doth the evil of Sin lye in a diſhonour done by ſuch baſe Creatures as we are, to a God ſo glorious ; and is it indeed the infinite diſproportion between him and us makes the guilt thereof ſo hainous ? Why if this Perſon ſo great as Chriſt was, and whoſe eſſential glory is equal with his Father, if he will ſubject himſelf to the loweſt debaſement that is poſſible, ſo as between that his glory, the glory of his Perſon, and this his debaſement, ſhall be as great a diſtance every way found as between the Creatures and the glory they are able to give to God, or God to receive from them ; this muſt needs anſwer to, and fill up the diſproportion. But there was a greater diſtance ; for he that is equal with God, takes upon him *the form of a Servant*, and will ſubject himſelf to God, and if that be not low enough, he ſubjects himſelf to the baſeſt of Creatures, yea and will fall lower yet, to the baſeſt condition of Creatures, yea as low as Hell it ſelf, and for ſubſtance endure the ſame anguiſh which the damned there do, and ſhall not this make amends ? If Sin hath offended Gods glory as far as he can be offended, *quantum offendibilis eſt*, he ſubjects himſelf *quantum ſubjicibilis eſt*, as far as he can be ſubject. If Sin exalts a Creature above God, in lieu of it, God will debaſe himſelf below all Creatures, and of all conditions take the baſeſt, will not this his falling ſo low riſe up in all apprehenſion to higheſt ſatisfaction ?

Again *Secondly*, If you ſay Gods Prerogative and Soveraignty is affronted by every Sin ; Chriſt though he can ſtand upon his Prerogative as much as God, being equal with him, yet he lets it fall, layes it down, yea ſtands and holds up his hand at a bar as a Malefactour. Yea it is that very Prerogative of his, and his being a King, that was the greateſt exception which they had againſt him, *gloria fit crimen*, his glory is turned into his ſhame ; he is condemned to death for an Uſurper and an Impoſtour, for ſaying he was the Meſſiah, and King of the *Jews*. It was written as the Title on his Croſs, of what he ſuffered for ; and though he tells them that he was a King, and above a King, which was that good Confeſſion which *Paul* puts *Timothy* in mind of, which he made afore *Pilate*, yet *Pilate* thinks himſelf a better Man than he, *Have I not power to condemn thee* ? And will not Chriſts thus diveſting himſelf of all his Royalty in like manner make amends ?

Thirdly, Is not only Gods Prerogative, which he backs his Law with, contemned, but all his glorious Perfections ſlighted and denyed, as his Wiſdom, Holineſs, *&c.*? So were all the Excellencies in Chriſt debaſed.

1. His Perſon was debaſed, *He ſaid he was the Son of God* ; *let God ſave him if he will have him*, ſay they of him when he hung on the Croſs. *Matth.* 27. 43.

2. All his Offices are blaſphemed.

(1.) Prophetical ; *Propheſie to us*, ſay they in a jeer when they buffeted him, *Matth.* 26. 68. *and tell us who it was that ſmote thee* : He will one day tell him that did it, at the day of Judgment.

(2.) Alſo his Kingly Office, *Matth.* 27. 42. *If he be the King of Iſrael let him come down* ; and they mocking him.

And (3.) His Prieſtly Office alſo ; *He ſaved others, himſelf he cannot ſave*, ſay they in deſpite. *Matth.* 27. 42. They ſay this when he was doing that very thing they mockt him for, namely ſaving others, it was his buſineſs he hung upon the Croſs to finiſh.

As thus his Perſon and Offices, ſo all his Attributes ſuffered contempt. Though he was the Wiſdom of his Father, and diſcovered more than appears in all the Works of Creation and the Law, yet how is he ſlighted as unlearned? *He knowes not letters*, (ſay they, *John* 7. 15.) And who are his followers? None but the People that know not the Law. *Joh.* 7. 49. And how is *Moſes* preferred before him; *John* 9. 29. *As for this fellow, we know not whence he is:* So how do they ſcoff at his Omniſcience, *Tell us who it is that ſmote thee? Matth.* 26. 68. As if when they had blinded him, and covered his Eyes, they thought they had hood-winked his All-ſeeing Eye alſo. He that is Truth it ſelf is counted a deceiver of the people; yea he that is Holineſs it ſelf is reckoned amongſt tranſgreſſours, *Iſa.* 53. 12. yea the greateſt of Sinners; and this not by Men only but by God himſelf, *by whom he was made ſin that knew no ſin,* 2 *Cor.* 5. *ult.* ſo that by imputation, he was the greateſt Sinner that ever yet the World had, as *Luther* uſed to ſpeak. He was made as it were, a ſink into which the guilt of all Sin was drained; *The iniquities of us all did meet in him. Iſa.* 53. 6. His Body on the Tree was made the Centre of all Sins, as ſo many Lines coming in upon him from the circumference of all Ages. Yea, and he was not only to be accounted a Sinner by others, but he was himſelf to do ſuch Actions whereby he *ipſo facto* acknowledged himſelf ſuch, as to fulfil the Ceremonial Law, to be Circumciſed, *&c.* which was our Bond, whereby we acknowledged our ſelves Debtors to the Law, and he ſet his hand to it, as acknowledging the Debt. And now methinks he that was Holineſs it ſelf ſhould leaſt of all have brooked this diſhonour, what made SIN! Why? 'Tis that which he only hates, which his pure Eyes abhor to look upon, and yet he muſt quietly bear the name of it, and take upon him the guilt of it, as if it were his own; a greater indignity than for the chaſteſt Woman to be called a Whore. I will ſay no more but this; He that was the great God was called Devil, and content to put it up.

Laſtly, The Being and Life of God makes Sin moſt odious, as being that which Sin in the nature of the Act tends to take away from God: For (as was ſaid) as he that hateth his Brother is a murtherer, 1 *John* 3. 15. ſo he that hateth God is a murtherer of him, (though it doth him no hurt) in the attempt or rather tendency of the Act, though not in the attempt or intention of the Sinner, and therefore the life of all meer Creatures will never make amends, no more than the life of a Traytor ever can for murthering his Prince, only it is all the ſatisfaction that can be had: And ſo in Hell God takes their lives for it, becauſe it is all that can be gotten. But now come we to Chriſt, he of whom it is ſaid, that *he hath life in himſelf*, *John* 5. 26. and is the *living God*, is content really to be murthered, and put to death: Murtherers (ſayes *Peter* to the *Jews*, *Acts* 3. 15.) *ye have killed the Prince of life*; and *Paul* ſayes, *They crucified the Lord of glory*. And though it was but in the Fleſh that he was Crucified, as *Peter* elſewhere diſtinguiſheth, yet the Life he laid down was the Life of his Perſon; and as it is called the Blood of God which was ſhed, ſo this was the Life of God which was taken away; therefore *John* 10. 17, 18. Chriſt there calls it his Life, *I have power to lay down my life, and take it up again.* None could ſay ſo much, but he who was God, but he who is the Lord of Life; and it is more plainly expreſſed, 1 *Joh.* 3. 16. *Hereby we perceived the love of God, becauſe he laid down his life for us*: It was the Life of God, and that in ſo true and real a ſenſe, as therein the utmoſt of his Love appeared. Yea further, he not only dyed, but Death held him a while under it, as a Conquerour of him; therefore *Romans* 6. 9. Death is ſaid to have once had dominion over him. Now this true and real laying down of his Life muſt needs be more ſatisfactory unto God, than the attempt or rather tendency that is in the Act of Sin to take Gods Life away, can be reputed heinous.

You may remember when we did ſet forth (in that Firſt Part of this Diſcourſe) Sins ſinfulneſs, and the evil of it againſt God, wherein it was that it exceeded all the goodneſs of the Creature (which yet was for God, as well as

Sin is ſaid to be againſt God) we pitcht it upon this, *The undueneſs of the act of diſhonour done to God by the Creatures*; whereas all the honour their Graces bring in to him, is due from them towards him: Now therefore let us ſee if even in this particular, the evil of Sin be not exceeded by Chriſts Satisfaction alſo, that nothing may be omitted that may ſatisfie a Sinners reaſon about the allſufficiency of this Satisfaction. This undueneſs of the act of diſhonour was the higheſt and utmoſt aggravation of Mans ſinfulneſs, and did caſt the ballance, and was found to weigh heavier than all the Creatures goodneſs. Now let us put Chriſts debaſement of himſelf into the ballance with it, and we ſhall ſee it far over-ballanced even by this, that all this debaſement of his to glorifie God was infinitely more undue, which naturally riſeth thus to all Mens apprehenſions.

1ſt. In that it was ſuch a way of giving Honour to God by him, as God himſelf could no way challenge as his due from the Second Perſon towards him, for he was equal with him. He did owe indeed (as all the Perſons do one to another, a mutual Honour) an Honour unto God, even as Kings mutually Honour one another, yet ſtill but as equals uſe to do. And if as Man, being made inferiour to God, he owed Subjection, yet ſtill not in this way of debaſing himſelf. He honoured his Father, and his Father the Son from all Eternity; for as they Love one another, ſo they give Honour one to another: But that God ſhould have Honour this way by having his Son, a Perſon his equal, become inferiour to him, and obedient, and that ſo far as to Death, and to profeſs that he did it freely at his Command, this was in it ſelf more than could be challenged as due from him by God, and therefore muſt needs be a full amends for any diſhonour thrown on him by Sin. It is as if the King of *Spain* ſhould come out of his own Kingdom, and admit himſelf into this of ours, and ſubject himſelf to our King and his Lawes, thereby to make our King ſeem greater; what an Honour were it to him? More than all his Subjects can do to him all ſorts of wayes, in which they can be ſubject.

And *2dly*, As Chriſts debaſement was thus undue in reſpect that God could not exact it from him but by his own voluntary compact; ſo moſt of all undue it was, if we conſider that which ſo often hath been inculcated; *viz.* the glory that himſelf could challenge as his due, and that by right of Inheritance, and how great that was, and how due it was, hath been declared; and for him to be ſo debaſed, how infinitely undue was it in this reſpect alſo? Of Sins undueneſs it may be ſaid, *Hear oh heavens and hearken O earth*; that men ſhould ſin and rebel againſt the great God, ſo undue an act it is and unworthy of the Creature: But when we think or ſpeak of this debaſement of the Son of God, equal with God, to whom ſo much glory is due: Oh ſtand aſtoniſht at it all you Angels, and Men; and with meer amazement fall and ſhrink into your firſt nothing, to think that ever it ſhould be ſaid, and be a truth, that the great God, the Lord of Glory ſhould be crucified, the Lord of Life killed. I appeal to you all, if this be not an act infinitely more unworthy and as much out of courſe, more horrid to the thoughts of Men and Angels than Sin can be ſuppoſed to be. That a baſe Creature ſhould ſin againſt God, it is a thing to be wondred at indeed as a ſtrange indignity; but yet the Creatures, if they know themſelves, may well know, yea and fear, that they being but Creatures, they may do it too ſoon, as the beſt of them did, and it was a wonder rather that any ſtood: But that the Lord of Glory ſhould be thus debaſed and killed, no Creature durſt have thought it, if they had conceived it poſſible; but it is ſo abhorrent as it could never have entred into their thoughts had not God done it, and it is marvellous in our eyes.

And *Laſtly*, That Sin may have nothing left to boaſt of, and that we may omit nothing that may, or hath been any way pleaded about Sins ſinfulneſs, but ſee it out-pleaded, and caſt, and exceeded by this Satisfaction of Chriſts: Let us put into the ballance likewiſe thoſe evil effects mentioned alſo in that firſt part of this Diſcourſe, whereby the heinouſneſs of Sin was demonſtrated to tranſcend the goodneſs of the Creatures Graces in any effects of their goodneſs; You ſhall find the effects of Chriſts Righteouſneſs to abound far above them.

For *Firſt*, His Actions, by reaſon of the Dignity of his Perſon, do pleaſe God more than Sin can diſpleaſe him. For if our Works, although full of Sin, are yet by reaſon of our union with Chriſt as our Head, made ſo acceptable as to pleaſe God more than the Sin in them doth diſpleaſe him; how muſt his own Works be accepted wrought in himſelf in our Nature hypoſtatically united to him.

Secondly, And therefore if Sin hath that inſeparable evil (as was ſaid) in the Nature of it, that where it is found it condemns all, though the Creature had been in former times never ſo Righteous, nor never ſo long ſuch: So hath Chriſts Righteouſneſs that inſeparable Royalty to ſave and juſtifie, though Sins be never ſo great and many; ſo *Rom*. 5. 17. he compares both the one and the other; *If condemnation came by one mans diſobedience; how much more ſhall by an abundance of his righteouſneſs juſtification be unto life*; ſo as if he will impute this Righteouſneſs, and account it to the ugliest Sinner in the World, then by vertue of the imputation he cannot but juſtifie him, and pronounce him as worthy of Eternal Life as the greateſt and the holieſt Angel in Heaven; for this Righteouſneſs claims it by the Merit of it, when once the Sinner can call it his. And although one Sin ſpoils and makes void all the good in any Creature, though it hath been of never ſo long continuance; yet his Righteouſneſs on the contrary is Sin-proof for time to come, and hath the worth of his Perſon, who is the great God, to give power to it to prevail againſt all Sins paſt, preſent and to come; *it is an everlaſting righteouſneſs*, *Dan*. 9. 24. ſuch as which Sinners can never ſpend or evacuate: And if Sin take away the juſtifying power from Grace, his Righteouſneſs takes away the condemning power from Sin: *There is no condemnation to them that are in Chriſt*; for it *condemneth ſin it ſelf*. *Rom*. 8. 1, 3. *There is therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit*. Ver. 3. *For what the law could not do, in that it was weak through the fleſh, God ſending his own Son, in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh*.

CHAP. XII.

That all the Pleas which the Law can make againſt a Sinner are by this Satisfaction of Chriſt alſo fully Anſwered.

AND now we have ſhown ſuch abundant Satisfaction given to God in point of his Honour, the Law methinks may well ſet down and never ſo much as mention the Debt that is its due; yet if the Law will needs bring in her Bill alſo, there will be found Satisfaction full enough for its claim alſo.

And *Firſt* in general, What is the Law? The Will, Word and Command of the great God: Well but Chriſt is the Word of his Father in an higher and more glorious ſenſe; the Original of this Word and Law. This is but the Copy of what is ſubſtantial in him, he is therefore called ὁ λόγος, *the Word*. *John* 1. 1. Yea, and is not Chriſt the maker and the giver of that Law, *Gal*. 3. 19.? And if he that made the Law will *be made under the Law*, as *Gal*. 4. 4. he was, and enter into bond to the Law, and give the Law power over him, as a Servant and an Apprentice to it; make himſelf a Debtor to it and fulfil it, will not this make amends? We might make very ſhort work with the Laws Suit but by calling for her Bond which once ſhe had to ſhew againſt thoſe Chriſt dyed for; Therefore let the Law ſhew and bring in that Bond into open Court; She returns Anſwer, That ſhe hath it not; we find then that it is *taken out of the way*, *Coloſ.* 2. 14. But how, and by whom, not ſurreptitiouſly and by ſtealth, or by force and violence, but openly in the face of the Court of Juſtice, and by whom? Chriſt blotting it out, nailing it to his Croſs, and *triumphing openly*, ſaies the 15. *verſe*, and before the Judges Face. The Moral Law that was the Creditor, and the Bond which God appointed the *Jews* to give in, whereby to acknowledge the Debt was the Ceremonial Law, therefore ſayes the Apoſtle, *he that is circumciſed* (upon which the Bond was Entred into, and Sealed) *is a Debtor to the whole law*. Now in token that the Debt is paid, we find the Bond cancelled, and now ſhe hath nothing to ſhew againſt Believers ſo as to condemn us, and this is Evidence ſufficient. But yet if the Law, or any Legal Conſcience would notwithſtanding have further ſatisfaction, and put us to prove and ſhew how the particular Debts due thereunto were payd and diſcharged, both that of Service to be done, and fulfilling all the Law, by Active Obedience, and then by Paſſive Obedience alſo, and know how the Puniſhment and Curſe threatned was undergone: The particular diſcharge is yet upon Record; Chriſt hath done both fully; and what he hath done and ſuffered hath that in it which the Obedience and Sufferings of no pure Creature could have had, nor could have ſatisfied as his hath done. It is a point I ſhall ſpeak of after, when I ſhall ſhew the fulneſs of parts that is in his Obedience, yet I ſhall ſay a little now, and enough to ſtop the Laws Mouth, for this is but a ruder draught of what more particularly we will fill up.

Firſt, He fulfilled the Law in Service and Obedience performed unto it for the ſpace of Thirty Three years, *John* 8. 29. *I do alwaies the things that pleaſe him.* The Text too ſayes, *He was a Servant*, and obedient *uſque ad mortem*, until Death, *Phil.* 2. 8. and therefore all his Life. He there mentions that Obedience in lieu of Service due by us; and although Creatures could fulfil the Law, yet they could not perform it for us, and for themſelves too, becauſe the Law requires all they can do for themſelves, and what they do, is not their own, but what Chriſt doeth ſhall ſtand for both. To go no further now than the Text for clearing this.

Firſt, Though as Chriſt was Man, the Law required Obedience of him for himſelf, when once he is become a Man, and had once aſſumed our Nature, yet being before his Aſſumption *equal with God* (which the Text on purpoſe mentions to ſhew the worth of his Obedience) and at his choice to have continued free for ever from all ſubjection; that he ſhould take upon him voluntarily this condition of a Servant (as the Phraſe *he became obedient* importeth, and he was *Servus factus, non natus*, ſo *Gal.* 4. 4. *made under the law.*) This Act of ſuch a Perſon and thus free, doth make all the Obedience he upon this performed to ſtand both for himſelf and for others alſo; For the Righteouſneſs the Manhood performed, his Perſon had no need of. And then again the Aſſumption of this Nature was agreed on by Covenant, and this by a more Ancient Law and Decree made in Heaven ere there were any Creatures extant to give the Moral Law unto; whereby it was agreed that the Service he did in that Nature ſhould juſtifie others; ſo *Iſa.* 53, *My ſervant ſhall juſtifie many*, though a Servant, yet his Service was not for himſelf, but others. And again, though as a Man he is ſubject, yet that Man is perſonally united to the Godhead, and ſo partakes of all his Royalties, whereof one is to be Lord of the Law, *Matth.* 12. 18. and therefore his fulfilling the Law is truely the Obedience of God the Lord thereof as well as his Blood is the Blood of God. The Creatures have no Relation or Priviledge whereby they can plead Exemption from the Law, but ſo can he, but all that the Creatures have is neceſſarily and wholly ſubject, and therefore all which they can do is only for themſelves: But his Perſon is equal

with

with God, and in that Relation (which over-ballanceth all other) is free and ſubject not neceſſarily but voluntarily, and that by a Covenant made on purpoſe, the Condition whereof was to aſſume the Nature and the Form of a Servant in it, meerly to juſtifie others, and therefore will ſtand good for us againſt the Law *Jehovah* that hath no need of acquiſite Righteouſneſs, is our Righteouſneſs *Jer.* 23. 6. And,

Secondly, Though Creatures could not by their Active Obedience ſatisfie for another, becauſe what they did was not their own, nay, it was but borrowed; yet he could ſay his Soul was his own (as we uſe to ſpeak) and that his Life was his own, which no Creature could ſay, they cannot ſay their Service is their own, and Grace their own. And this propriety in what he had, did, or ſuffered, the Scripture often puts an Emphaſis upon, as that which conduceth to ſatisfaction, as when it is ſaid he waſht us with his own Blood, *Rev.* 1. 4. And I will lay down my Life and take it up again, and *John* 16. 14. He ſhall receive of mine. And though as ſome of the Schoolmen object, Chriſts Humane Nature and all his Actions were *ſub dominio Dei* under the Dominion of God, as Creatures, and God, had an Intereſt in them, yet this Humane Nature and all that it could perform was in another Relation ſo peculiarly the Second Perſons own, as it was not the other Perſons, namely his own by Perſonal Union, which propriety was incommunicable to the other Perſons. Habitual Grace, though it was the work of the Holy Ghoſt, *Luke* 1. 35. yet due unto the Humane Nature when united as its own; and as the Humane Nature was to be called not the Adopted Son of God but the Natural, ſo the Grace in that Humane Nature might be called now it is united to the God-head connatural to him. And though the firſt Grace of Union was meer Grace, yet that Grace was vouchſafed to the Humane Nature, not the Divine, ſubſiſting in the Second Perſon, who as ſuch is the Perſon who owneth all both Graces and Actions in the Humane, and is the Proprietor of them, and he it was who was leſſened by that Aſſumption. Yea and beſides, When once that Humane Nature is aſſumed, then all the Dues and Rights of that Perſon, as to be full of Grace, and Lord of Glory, &c. was due and proper to him as the only begotten Son of God, *John* 1. 14. *And the Word was made fleſh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.* And Grace was not given to him as a meer Servant to give Account of, but he entred upon it as a Lord, for if he be *the Lord of glory*, as 1 *Cor.* 2. 8. then the Lord of Grace too, and he is not as *Moſes*, as a Servant, but as a Son in his own Houſe, *Heb.* 3. 5, 6. and ſo there are theſe great and juſt reſpects upon his Obedience that it was free, and his Perſon not ſubject to that Law which he fulfilled.

And whereas the Creatures muſt have gone over their Works again and again to Eternity, done nothing but written the blurr'd Copy of their Obedience, Copy after Copy in their Lives, and ſo have made nothing perfect; there is in Chriſt a fulfilling of it but once by him which will ſerve for that Eternal Debt of Active Obedience: And as by once offering of himſelf, *Heb.* 10. 14. ſo by *one Righteouſneſs and Obedience*, *Rom.* 5. 18. that is, once gone over, he is able to juſtifie us for ever. And therefore he tells his Apoſtles a little afore his Death, that he had now but one thing to do, and that was to drink of the laſt Cup, and how do I long ſayes he, till it be accompliſht! And at his Death he tells his Father, *John* 17. 4. *I have finiſhed the work which thou gaveſt me to do.* And ſo he having diſpatcht the Active part, he had ſpace enough left to undergo the Paſſive, which as I ſhewed in the firſt part of this Diſcourſe, no Creature was capable of. Nay further, he can do both at once, in obeying, ſuffer; and in ſuffering, obey; and each ſucceſſively, ſo as God ſhall be no loſer by the one or the other; and in the end can ſay of both, *it is finiſhed.* Thus much for the Debt of Active Obedience.

Now if we come to Paſſive Obedience, we ſhall find that he was able ſo to undergo it, as ſhall put that worth into it, as it ſhall ſoon be finiſht, and be yet ſatisfactory.

Firſt, Whereas no Creature could have ſo much as borne the imputation of Sin (which yet was neceſſary to ſatisfaction) for it would have withred and ſhrivel'd up all their Grace, becauſe their Grace is all but waſhy ſtuff, and but as a gilding by Gold ſlightly overlaid; now Chriſts Grace is ſubſtantial, it was as Gold it ſelf, therefore it was Sin-proof. He can be made ſin, and yet his Grace continue, as ours doth not, when *Adams* Sin is imputed. Grace maintains it ſelf in him not by a Covenant of Works, but by the Perſonal Union and the Rights thereof, and ſo can bear the guilt of all our ſins, and his Grace never a whit the worſe for it; his Perſon is unpeccable, and ſo uncapable of hurt by the imputation of Sin.

Secondly, The Life and the Comforts thereof which he layes down, and ſacrificeth, is his own. His Life is not due to God, as is the Creatures, for it is given him *to have life in himſelf*, *John* 5. 26. *And I have power over my life to take it up and lay it down*, ſaies he. God that hath power over Life and Death, hath not power over his, *John* 10. 17, 18. *Therefore doth my Father love me, becauſe I lay down my life, that I might take it again.* ver. 18. *No man taketh it from me, but I lay it down of my ſelf: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.* So as whatever he loſeth in ſuffering for us ſhall be his own, he will not borrow any thing to ſuffer with, but all he offers is his own, as it muſt be, if it be a mediating Death. He was able to offer up himſelf, and ſo be his own Sacrifice, Altar and Prieſt; he borrowed nothing, and this all at once, and this no Creature could do.

1. He being God, was able to be his own Prieſt, and in dying offered up himſelf to God, and needed no other Prieſt; ſo *Heb.* 9. 14. *thorough his Eternal Spirit he offered up himſelf.* Yea, And

2. He finds a Sacrifice alſo, which was in a true reſpect his own, a reſpect wherein it was not Gods, *himſelf, offering up his Body*, *Heb.* 10. 10. and pouring forth his Soul an Offering for Sin, *Iſa.* 53. 10 And,

3. He is the Altar him himſelf, *Heb.* 13. 10. *We have an altar whereof they have no right to eat, which ſerve the tabernacle.* And ſo he offers all upon his own coſt, and borrows nothing.

Now in the laſt place, Let us take a brief ſurvey of all thoſe inſeparable inconveniencies (mentioned in the firſt part of this Diſcourſe) which we found to attend upon, and clog the Paſſive Obedience of all meer Creatures, if they ſhould preſume to undertake it, and you ſhall ſee them all to melt away, and come to nothing before his fulneſs. As,

Firſt, The Creatures would very hardly have ſo much as dared to die and undergo it for us, *Rom.* 5. 7. *For a good man peradventure one would dare die*, *Jer.* 10. 31. *Who hath ingaged his heart*, ſaies God, *to draw nigh unto me?* No Creature durſt do it, but only *this one that ſhall come out of the midſt of you*; (as there) *he ſhall draw near to me*; He durſt encounter with his Fathers wrath; He hath the hardineſs to encounter with it, and to bear it and not be broken. The wrath of God it broke the backs of Angels, but *Iſa.* 42. 14. *My Servant*, ſays he, *whom I uphold, ſhall not be broken.* Again,

Secondly, Will he be overcome with it, or alwayes ſatisfying? No, whereas if any of the Creatures had had the boldneſs to undertake it, yet they muſt have been alwayes ſatisfying, and ſo we ſhould never have come to have our Bond out; But Chriſt will bear it, ſo as to come at laſt to ſay, *It is finiſhed*, as he did ſay at his Death. He that was to be our Mediator, was to riſe again as a Conqueror over Death, to overcome Hell, Gods Wrath, and not lye wreſtling under them to Eternity; for if he had layn by it, and had been kept in Priſon, ſo long the Debt had not been paid. If ever therefore he will juſtifie us by his Death, he muſt overcome and riſe again, elſe we ſhould ſtill be in our ſins, as 1 *Cor*, 15. 17. *And if Chriſt be not raiſed, your faith is vain; you are yet in your ſins.* And this no Creature could ever do, Gods Wrath would have held them tugging work to Eternity, and they never have riſen again from under it. He that overcomes that, muſt be as ſtrong as God himſelf; Yea, and he mnſt do this himſelf, by his own Power too. 'Twas not enough to be raiſed up as *Lazarus* was by the Power of another, that will not ſerve to ſatisfie for a Sinner: For that Power that raiſed him, muſt firſt ſatisfie and overcome Gods Wrath, eluctate, and break open the Priſon Doors. Now if another Power than his own had done it, that Party that helpt him had been in part the Mediator, and ſo not he. But Chriſt being God, he is able to do all this, and to do it by his own Power: For,

1. Being God, he was backt with that Power that was able to raiſe him up and to looſe the pains of Death; yea and it was impoſſible *he ſhould be held thereof*, ſayes *Peter*, *Acts* 2. 14. Thoſe pains of Death there mentioned were from the Wrath of God, which would have ſped all the Creatures in the World for ever riſing; and the place implyes that thoſe pains would not have let him go till they were looſned and overcome; for if poſſible, they would have held him, but being he was God, it was not poſſible; but he takes Hell-Gates like another *Samſon*, and throws them off their Hinges, carries them away, and ſwallows up Death in Victory.

2. He could raiſe himſelf up, *Deſtroy this Temple*, ſays he, *John* 2. 19. *and I have power to raiſe it up*, I my ſelf; The Body could not raiſe it ſelf, nor the Soul have joyned it ſelf to that Body; therefore if he had been but meer Man, he could never have done it, but that Spirit the Eternal God-head could, 1 *Pet.* 3. 18. *He was put to death in the fleſh*, that is, his Humane Nature, *but quickned in and by the ſpirit*, that is, his God-head united thereunto: And he will thus overcome, not by meer Power, by Force, but in a way of Juſtice, ſo as Juſtice it ſelf ſhall willingly let him go free, as being it ſelf firſt ſatisfied. Yea, he will overcome upon ſuch terms that it ſhall be unjuſt to hold him any longer, unjuſt and ſo impoſſible in that ſenſe alſo; for he will in a few hours pay the whole Debt, undergo the whole Wrath due; that which the Creatures ſtrength could endure but by drops (and therefore endures it ever) he will be able to bear at once, ſo as Juſtice it ſelf ſhall ſay it is finiſhed, and I am ſatisfied.

And further, When he hath diſpatcht it, there will be time enough left, even an Eternity of time to reward him in, and to be glorified with the Glory he had before the World was. This was another inconvenience attended the Creatures ſatisfaction, that it muſt alwayes be a ſatisfying, and ſo ſhould never have been rewarded; which God would never put any Creature to, for then he ſhould require and accept the higheſt Obedience from a Creature whom he ſhould never have time to reward for it. But Chriſt can ſo ſatisfie as there will be time enough to reward him in: Yea, and he needs but a little time to ſatisfie in, and then he will ſurvive and live again to call for his reward, *He ſhall prolong his days, and ſee his ſeed, and be ſatisfied*, *Iſa.* 53. 11, And therefore in this Text we read of *a great Name above every Name*, which as a reward God gave him for his being Obedient unto Death, *Phil.* 2 9. And,

Thirdly, Will his ſatisfaction ſerve but for one Sinner? (as alſo I ſhewed would be the caſe if Creatures had performed it; yea, God muſt have ſacrificed as many Innocent Creatures as he meant to ſave Sinners:) No, Chriſts ſatisfaction will ſerve for Worlds, *Rom.* 5. 17, 18. He is able to bring in ſuch abundance of Righteouſneſs as abounds to many.

And in the laſt place, To Crown the Concluſion of this Diſcourſe with an Additional weight of Glory, that is more than all that hath been ſpoken. What will there be but juſt enough in this his Obedience to make ſatisfaction for Sin, and procure peace for Sinners? The Creatures they could not have done ſo much; No! But his will not only ſatisfie and make Peace, but alſo reconcile, make Friends, *Coloſ.* 1. 20. *And (having made peace through the blood of his croſs) by him to reconcile all things unto himſelf, by him, I ſay, whether they be things in earth, or things in heaven.* His Righteouſneſs will not only pacifie vengeance, but there is enough in it to bring us into favour with God. The Worth and Grace of his Perſon is ſuch, and he ſo beloved, as it makes us though Sinners graciouſly accepted in his Beloved, *Eph.* 1. 6. brings us into a degree of favour infinitely greater than ever, and more laſting. He is the Natural Son of God, the Beloved in whom Gods Soul is well pleaſed, and his Love being conveyed to us through him, it falls upon us with more ſtrength and fervour than ever: And alſo this offering up himſelf was ſo ſweet a ſmelling Sacrifice to God, as *Eph.* 5. 2. That although God expreſſed never ſo much anger againſt Chriſt, as when he hung upon the Croſs, yet he was never ſo well pleaſed by him as then; nay, he was more pleaſed than he had been diſpleaſed with all the Sins the Creatures have or can commit. The Damned Spirits their puniſhment ſatisfies not, Vengeance can never ſuck out Blood enough; and yet if what they did could ſatisfie, it would never riſe ſo high as to pleaſe God, never be of worth enough to bring them into favour again. But here when firſt Vengeance had ſuckt its fill, and falls off ſatisfyed, then the favour of his Perſon, the willingneſs of his Obedience, purchaſeth an over-plus, a redundancy of Merit, a ſurpluſage of Riches, *unſearchable riches*, *Eph.* 3. 8. not only able to pay our Debts the firſt day (and that is the leaſt part of the benefit by it) but enough beſides to purchaſe Heaven it ſelf as a Portion for us, the favour of God; Yea, as much there is of it as we can ſpend or take out in Glory to Eternity. God had large thoughts of great and glorious Bleſſings to be beſtowed upon his People, and the Righteouſneſs of Chriſt is as large in Merit, as Gods Heart in Purpoſes, adequate thereto; therefore the Apoſtle makes Gods Grace and Chriſts Righteouſneſs of equal extent, ſo that what God intended to be beſtowed, his Righteouſneſs hath purchaſed, *Rom.* 5. 17, 18, 19, 20. *For if by one mans offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one Jeſus Chriſt.* ver. 18. *Therefore as by the offence of one judgment came upon all men to condemnation: even ſo by the righteouſneſs of one, the free gift came upon all men unto juſtification of life.* ver. 19. *For as by one mans diſobedience many were made ſinners: ſo by the obedience of one ſhall many be made righteous.* ver. 20. *Moreover, the law entred, that the offence might abound: But where ſin abounded, grace did much more abound.* Yea, the merit of this his Obedience is ſo great as it ſhall never be rewarded to the full, the Saints ſhall not have to Eternity the full worth of it out in Glory.

ſtrong as God himſelf; Yea, and he mnſt do this himſelf, by his own Power too. 'Twas not enough to be raiſed up as *Lazarus* was by the Power of another, that will not ſerve to ſatisfie for a Sinner: For that Power that raiſed him, muſt firſt ſatisfie and overcome Gods Wrath, eluctate, and break open the Priſon Doors. Now if another Power than his own had done it, that Party that helpt him had been in part the Mediator, and ſo not he. But Chriſt being God, he is able to do all this, and to do it by his own Power: For,

1. Being God, he was backt with that Power that was able to raiſe him up and to looſe the pains of Death; yea and it was impoſſible *he ſhould be held thereof*, ſayes *Peter*, *Acts* 2. 14. Thoſe pains of Death there mentioned were from the Wrath of God, which would have ſped all the Creatures in the World for ever riſing; and the place implyes that thoſe pains would not have let him go till they were looſned and overcome; for if poſſible, they would have held him, but being he was God, it was not poſſible; but he takes Hell-Gates like another *Samſon*, and throws them off their Hinges, carries them away, and ſwallows up Death in Victory.

2. He could raiſe himſelf up, *Deſtroy this Temple*, ſays he, *John* 2. 19. *and I have power to raiſe it up*, I my ſelf; The Body could not raiſe it ſelf, nor the Soul have joyned it ſelf to that Body; therefore if he had been but meer Man, he could never have done it, but that Spirit the Eternal Godhead could, 1 *Pet*. 3. 18. *He was put to death in the fleſh*, that is, his Humane Nature, *but quickned in and by the ſpirit*, that is, his God-head united thereunto: And he will thus overcome, not by meer Power, by Force, but in a way of Juſtice, ſo as Juſtice it ſelf ſhall willingly let him go free, as being it ſelf firſt ſatisfied. Yea, he will overcome upon ſuch terms that it ſhall be unjuſt to hold him any longer, unjuſt and ſo impoſſible in that ſenſe alſo; for he will in a few hours pay the whole Debt, undergo the whole Wrath due; that which the Creatures ſtrength could endure but by drops (and therefore endures it ever) he will be able to bear at once, ſo as Juſtice it ſelf ſhall ſay it is finiſhed, and I am ſatisfied.

And further, When he hath diſpatcht it, there will be time enough left, even an Eternity of time to reward him in, and to be glorified with the Glory he had before the World was. This was another inconvenience attended the Creatures ſatisfaction, that it muſt alwayes be a ſatisfying, and ſo ſhould never have been rewarded; which God would never put any Creature to, for then he ſhould require and accept the higheſt Obedience from a Creature whom he ſhould never have time to reward for it. But Chriſt can ſo ſatisfie as there will be time enough to reward him in: Yea, and he needs but a little time to ſatisfie in, and then he will ſurvive and live again to call for his reward, *He ſhall prolong his days, and ſee his ſeed, and be ſatisfied*, *Iſa*. 53. 11, And therefore in this Text we read of *a great Name above every Name*, which as a reward God gave him for his being Obedient unto Death, *Phil*. 2 9. And,

Thirdly, Will his ſatisfaction ſerve but for one Sinner? (as alſo I ſhewed would be the caſe if Creatures had performed it; yea, God muſt have ſacrificed as many Innocent Creatures as he meant to ſave Sinners:) No, Chriſts ſatisfaction will ſerve for Worlds, *Rom*. 5. 17, 18. He is able to bring in ſuch abundance of Righteouſneſs as abounds to many.

And in the laſt place, To Crown the Concluſion of this Diſcourſe with an Additional weight of Glory, that is more than all that hath been ſpoken. What will there be but juſt enough in this his Obedience to make ſatisfaction for Sin, and procure peace for Sinners? The Creatures they could not have done ſo much; No! But his will not only ſatisfie and make Peace, but alſo reconcile, make Friends, *Coloſ*. 1. 20. *And (having made peace through the blood of his croſs) by him to reconcile all things unto himſelf, by him, I ſay, whether they be things in earth, or things in heaven.* His Righteouſneſs will not only pacifie vengeance, but there is enough in it to bring us into favour with God. The Worth and Grace of his Perſon is ſuch, and he ſo beloved, as it makes us though Sinners graciouſly accepted in his Beloved, *Eph.* 1. 6. brings us into a degree of favour infinitely greater than ever, and more laſting. He is the Natural Son of God, the Beloved in whom Gods Soul is well pleaſed, and his Love being conveyed to us through him, it falls upon us with more ſtrength and fervour than ever: And alſo this offering up himſelf was ſo ſweet a ſmelling Sacrifice to God, as *Eph.* 5. 2. That although God expreſſed never ſo much anger againſt Chriſt, as when he hung upon the Croſs, yet he was never ſo well pleaſed by him as then; nay, he was more pleaſed than he had been diſpleaſed with all the Sins the Creatures have or can commit. The Damned Spirits their puniſhment ſatisfies not, Vengeance can never ſuck out Blood enough; and yet if what they did could ſatisfie, it would never riſe ſo high as to pleaſe God, never be of worth enough to bring them into favour again. But here when firſt Vengeance had ſuckt its fill, and falls off ſatisfyed, then the favour of his Perſon, the willingneſs of his Obedience, purchaſeth an over-plus, a redundancy of Merit, a ſurpluſage of Riches, *unſearchable riches*, *Eph.* 3. 8. not only able to pay our Debts the firſt day (and that is the leaſt part of the benefit by it) but enough beſides to purchaſe Heaven it ſelf as a Portion for us, the favour of God; Yea, as much there is of it as we can ſpend or take out in Glory to Eternity. God had large thoughts of great and glorious Bleſſings to be beſtowed upon his People, and the Righteouſneſs of Chriſt is as large in Merit, as Gods Heart in Purpoſes, adequate thereto; therefore the Apoſtle makes Gods Grace and Chriſts Righteouſneſs of equal extent, ſo that what God intended to be beſtowed, his Righteouſneſs hath purchaſed, *Rom.* 5. 17, 18, 19, 20. *For if by one mans offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one Jeſus Chriſt.* ver. 18. *Therefore as by the offence of one judgment came upon all men to condemnation: even ſo by the righteouſneſs of one, the free gift came upon all men unto juſtification of life.* ver. 19. *For as by one mans diſobedience many were made ſinners: ſo by the obedience of one ſhall many be made righteous.* ver. 20. *Moreover, the law entred, that the offence might abound: But where ſin abounded, grace did much more abound.* Yea, the merit of this his Obedience is ſo great as it ſhall never be rewarded to the full, the Saints ſhall not have to Eternity the full worth of it out in Glory.

OF

OF CHRIST THE MEDIATOR.

BOOK IV.

Chriſts Willingneſs to the Work of Redemption, from Everlaſting, till he accompliſhed it.

HEB. x. 3, 4, 5, 6, 7, 8, 9, 10.

But in thoſe ſacrifices there is a remembrance again made of ſins every year.

For it is not poſſible that the blood of bulls and of goats; ſhould take away ſins.

Wherefore when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not, but a body haſt thou prepared me.

In burnt-offerings and ſacrifices for ſin thou haſt had no pleaſure:

Then ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

Above, when he ſaid, Sacrifice, and offering, and burnt-offerings, and offering for ſin thou wouldeſt not, neither hadſt pleaſure therein (which are offered by the law,)

Then ſaid he, Lo, I come to do thy will, O God. He taketh away the firſt, that he may eſtabliſh the ſecond.

By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once for all.

CHAP. I.

That there are two things to be conſidered in the Obedience which Chriſt performed, The Will, and the Deed. That from all Eternity he expreſſed his willingneſs in his conſent to undertake the Work.

AS in all our Obedience there are two Principal Ingredients to the true and right Conſtitution of it, The *Matter* of the Obedience it ſelf, and the Principle and *Fountain* of it in us; Whereof the one, the Apoſtle calls the *Deed*, the other the *Will*; which latter God accepts in us often times without, alwaies more than the Deed or Matter of Obedience it ſelf: Even ſo in Chriſts Obedience, which is the Pattern and Meaſure of ours, there are theſe two eminent parts which compleat it.

I. The *Obedience* it ſelf, and the *worth* and *value* of it, in that it is his, ſo *great a Perſons.*

II. The *Willingneſs*, the readineſs to *undertake*, and the *heartineſs* to *perform* it. The *Dignity* of the Perſon gave the value, the *Merit* to the Obedience performed by him: But the *Will*, the *Zeal* in his performance gains the *Acceptance*, and hath beſides a neceſſary influence into the worth of it, and the vertue and efficacy of it to ſanctifie us. All which you have in the Text. The *Offering up the Body of Jeſus*, there's the *Matter.* The *Obedience of him to Death*, then there's the *Will* by which he offered it up: [*By which Will*] As calling not only for a diſtinct, but a more eminent *Conſideration*; and both neceſſarily concurring to our Sanctification and Salvation. *By which will we are ſanctified.* Now the Story of his willingneſs to redeem and ſave, or the Will by which we are ſanctified, is a ſtory of four parts.

1. Of his Actual Conſent and Undertaking the Work made and given to his Father from Everlaſting.
2. The continuance of that his Will to ſtand to it from Everlaſting, unto the time of his Incarnation and Conception.
3. The renewal of this Conſent when he came into the World.
4. The ſtedfaſt continuance of that Will all along in the performance, from the Cradle to the Croſs.

And 1. As to his voluntary undertaking it *afore the World was.* In the handling and diſcovery of thoſe Tranſactions of God the Father with him about the Work of Redemption, I have ſpoken ſomething of Chriſts Willingneſs and Conſent, as it was there neceſſary; for elſe I could not have ſet forth the iſſue and concluſion of that Treaty made by the Perſons ſhewing themſelves; yet ſo as I reſerved enough to make it a diſtinct Head, when I ſhould come to Chriſts part: And ſo I here begin with it; for it was then, as was ſaid, left by God the Father with him, and did wholly lye upon him.

It was neceſſary that Chriſts Conſent ſhould be then given, even from Everlaſting; and that as God made a Promiſe to him for us; ſo that he ſhould give Conſent again unto God. Yea and indeed it was one reaſon why it was neceſſary he that was our Mediator ſhould be God, and exiſtent from Eternity; not only to the end he might be privy to the firſt Deſign and Contrivement of our Salvation, and know the bottom and the firſt of Gods mind and heart in it, and receive all the Promiſes of God from God for us: But alſo in this reſpect, that his very Conſent ſhould go to it from the firſt, even as ſoon as his Father ſhould deſign it: And it was right meet it ſhould be ſo; for the performance and all the working operating part was to be his, and to lay all upon his Shoulders to execute, and it was an hard task, and therefore reaſon he ſhould both know it with the firſt, ſeeing he was extant together with his Father; and ſhould alſo from the firſt contrivement by his Father give his Conſent to it. It was fit that both his Heart and Head ſhould be in with the firſt: And you have all in one Scripture, *Iſa.* 9. 6. where when Chriſt is promiſed, *Unto us a Child is born, unto us a Son is given*: Obſerve under what Titles he is ſet forth unto us; *Counſellour, The Mighty God, The Everlaſting Father*: Where *Everlaſtingneſs* which is affixed to One, is yet common to thoſe other Two. The *Everlaſting Counſellour* as well as *Everlaſting Father*: For he was both *Counſellour* and *Father*, in that he was the *Mighty God*, and all alike from Everlaſting: For being God, and with his Father as a Son from Everlaſting, he muſt needs be a *Counſellour* with him, and ſo privy unto all God meant to do, eſpecially in that very buſineſs; for the performance of which he is there ſaid to be *given as a Son, and born as a Child*; and the effecting of which is alſo ſaid to be *laid wholly on his ſhoulders.* Certainly in this caſe, if God could hide nothing from *Abraham* he was to do; much leſs God from Chriſt, who was God with him from Everlaſting. And as he was for this cauſe to be privy to it for the cognizance of the matter; ſo to have given his Actual Conſent likewiſe thereunto: For he was to be the Father and Founder of all that was to be done in it. And in that very reſpect, and in relation to that Act of Will then paſſed, whereby he became a Father of that buſineſs for us, it is he is ſtiled, the *Everlaſting Father*, and that from Everlaſting *a parte poſt*. For it is in reſpect of that Everlaſtingneſs he is God, and ſo Father from Everlaſting as well as God from Everlaſting; a Counſellour for us with God, a Father of us, and our Salvation. Gods *Counſellour* becauſe his Wiſdom was jointly in that plot and the contrivement of it; and *Father* both of us and this deſign, becauſe of his Will in it, and undertaking to effect it. In that his Heart and Will were in it as well as the Fathers, he was therefore the Father of it as well as God, and brought it to perfection.

I acknowledge the Scripture is more ſparing in recording that Hand and Will that the Son of God had in it as from Everlaſting. And I have long apprehended this to be the reaſon of it; becauſe his Will is ſo neceſſarily and naturally reſolved into his Fathers Will, they having but one Will between them, (as I have elſewhere alledged it upon this very Argument): But chiefly, becauſe what was done as in the point of our Salvation from Everlaſting, it is and was the proper Honour of God the Father; and ſo the concurrence of the Son is ſwallowed up in the Fathers contrivements about it; and the rather alſo, becauſe the Son hath manifeſted his willingneſs ſo abundantly in the very performing it; which neceſſarily imported and required this everlaſting Conſent of his, and argues it. Hence ſo little is explicitely ſaid of it: But as the Work of Redemption performed in time is attributed to the Son; ſo theſe Works from everlaſting to the Father. And therefore all the ſpeech is of what he then did; how he made promiſe to Chriſt, and bleſt us in him with all Spiritual Bleſſings, and ſware he ſhould be Prieſt upon the very day he begat him, in *Heb.* 5. which refers both to his Eternal Generation and Call to the Office of Prieſthood, from the ſame everlaſting as well as to that in time.

Yet there are two things ſaid elſewhere, that imply Chriſts full Conſent given from everlaſting, in anſwer unto that Oath of God. For it is not barely ſaid as in that place, that he *was made a Prieſt paſſively*, as dedicated only by his Father to the Prieſthood, that might have been ſuppoſed to have been without his own actual Conſent given. Like as Parents, from the Births of their Children, have dedicated them to the Miniſtry, or the like Calling; as *Hannah* did *Samuel* without his knowledge: And thus alſo *Sampſon* was a *Nazarite*: But it was not ſo here; that his being made a Prieſt then by his Father, is elſewhere interpreted by his being made a *Surety of a Covenant*. So *Heb.* 7. by comparing the 21th and 22th Verſes together. In the 21th Verſe, that Oath is mentioned, *The Lord ſware and will not repent, Thou art a Prieſt*, And this is interpreted by an inference from it, *Ver.* 22. *By ſo much was Jeſus made ſurety of a better teſtament*. Now this Oath, though it was recorded and uttered by *David*, *Pſal.* 110. after *Moſes* Law ſuppoſed given, as the laſt Verſe of that Chapter inſinuates; yet we elſewhere find this *Covenant* to be called an *everlaſting Covenant*, and the *everlaſting Goſpel*, as *Rev.* 15. as that which had been made and lain hid in God from everlaſting, *a parte poſt*: As the Apoſtle ſpeaking of the Goſpel, plainly inſinuates, *Rom.* 16. 25, 26. *The myſtery kept ſecret, ſince the world began; but now is made manifeſt according to the commandment of the everlaſting God*: Which ſpecial Attribute of Eternity is there given God, to ſignifie that though he had *kept it ſecret ſince the world began*, and but [*now*] revealed it; yet he had framed and contrived it from *everlaſting*, and *afore the world*. And it is certain, that as all Promiſes in the Word are but the Copies of Gods Promiſes made to Chriſt for us from everlaſting, ſo theſe Oaths and Covenants recorded in the Word are but the Copy of that Oath and Covenant ſtruck betwixt God and Chriſt from everlaſting: Theſe the *Extracts*, thoſe the *Original*.

Now then if the intent of Gods Oath was to make a *Covenant* of it, and not only a *Promiſe* but a *Covenant*, then Chriſts Conſent is manifeſtly imported: If it had only been called a *Promiſe* from God, that would not neceſſarily have implyed Chriſts Conſent, though it would have implyed his

Exiſtence or Being then, as I have uſed to argue from that place, *Titus* 1. 2. *In hope of eternal life, which God that cannot lye promiſed before the world began.* But it being called further a *Covenant*, it doth import two; for as a *Mediator is not of one but two*; ſo a *Covenant* is alwayes the Conſent of two, and not of one only; it cannot be a *Covenant* elſe. You uſe to ſay, to every *bargain two words* muſt go; the meaning is, the Conſent of two Parties: So to every Covenant; it had not been a compleat Covenant elſe. If God had ſworn to it; yea if Chriſt himſelf had been ſecretly willing; yet if by his Conſent expreſſed it had not been ſtruck up, it had not been a Covenant. A Purpoſe alſo it might have been called, but not a Covenant.

Yea, and let me further improve it. If Chriſt had not fully and perfectly Conſented, it had not been a perfect Covenant. Yea, and if he had not at firſt propounding of it (which was from everlaſting) come off to it, without taking any time to deliberate, it had not been an everlaſting Covenant; that is, from everlaſting.

But (which is more) the Second Perſon did ſo fully engage himſelf, that God calls him not only *his Covenanter*, but *his Covenant*. 'Tis in that place, *Iſa.* 49. 8. out of which I have elſewhere ſhewed, how the Covenant was ſtruck *Dialogue-wiſe*. You may ſee there how it was driven; and after he had ſhown upon what Conſiderations Chriſt came off to it, he thereupon in the 8th Verſe calls him *his Covenant*.

And if it be Objected, that a Covenant may be made without the Conſent of both Parties: For God ſayes, *This is my Covenant*, when he promiſeth to give to us (who had not then conſented) a *new heart, &c.*

Yet for Anſwer: Conſider that this Promiſe alledged was neceſſarily made firſt to Chriſt for us, and was driven Covenant-wiſe with him; and in that reſpect it is that it becometh to be called *a Covenant*; as thus, it reſpects us, becauſe indeed made with him for us firſt, and ſo made known unto us: The meaning is, that therefore it is that God promiſeth on his part to give us a new Heart, becauſe Chriſt promiſed afore to him, for his part, to work Redemption for us, otherwiſe it could not have been called *a Covenant* till we had conſented.

Then 2. The Word, *He was made a ſurety*, doth argue it alſo; for that evidently imports an undertaking on Chriſts part: And ſo as the Oath was Gods; ſo the Suretyſhip was Chriſts. And a Surety Ἔγγυος is a plighter of his Troth, by *ſtriking hands*, as the Phraſe in the Original. *Prov.* 22. 26.

Now 2. For the Second Interval of the continuance of that his Willingneſs from Everlaſting unto the time of his coming to perform it, that is as evident alſo out of *Prov.* 8. 30. which ſhews how his *delights* were in it all the while; and therefore his Heart was more eſpecially ſet upon it than all works elſe. But this I have alſo ſpoken unto elſewhere.

CHAP. II.

That Chriſt renewed his Conſent as ſoon as he came into the World. That his Humane Nature from his firſt Conception agreed to it. That this is apparent from the Scope and Intent of the Twenty Second Pſalm.

HEB. x. 3. 4, 5.

But in thoſe ſacrifices there is a remembrance again made of ſins every year.

For it is not poſſible that the blood of bulls and of goats, ſhould take away ſins.

Wherefore when he cometh into the world, he ſaith, Sacrifice and offering thou wouldſt not, but a body haſt thou prepared me.

THE other two parts of his *Willingneſs* come now to be handled.

I. His Willingneſs and Conſent renewed, when he came into the World, to perform what he had undertaken and Covenanted for from Everlaſting.

II. The conſtent and fixed poſture of his Will and heartineſs in the Work *all along, during his Life time*, and in his *Death*, till he had *finiſhed it. John* 13. 4. I ſhall not need to purſue this any further than unto his *Death*, for the reſt of his Work in Heaven was pleaſant Work, and but as the reaping the joyful harveſt of his Seed ſown in tears.

The Firſt I call the Will of *Dedication* or *Conſecration* of himſelf by a Vow to this great Work, then ſolemnly made and given when he came into the World. The latter the Will of *Execution* or *Performance.* The firſt is like the *Dedication of the Temple*, which was his Type, and was a moſt glorious Action and Fundamental to all that followed ; and calls for an anſwerable regard and obſervation from us. The Dedications of the outward Temple, the Type of his Body, the Tabernacle made without hands, were the moſt ſolemn Actions recorded in the Old Teſtament. And the firſt Dedication had to accompany it the greateſt Hecatombs and Sacrifices that ever were afore or after, joyned with a large, ſet and powerful Prayer, compoſed by *Solomon* and upon record. The other by *Zerubbabel* had a Yearly Feaſt, called the *Feaſt of the Dedication*, to celebrate the Memorial of it : But *a greater than Solomon is here*, and a more glorious Dedication of that Temple, which was the *glory of that ſecond*, as *Haggai* had foretold, *Haggai* 2. 9. What Sacrifices of Prayers ſhould we then offer up to God upon the news thereof?

For the Firſt, *Chriſts Willingneſs, and renewed Conſent when he came into the World.* Theſe words hold forth eminently two things concerning it.

1. The time of Chriſts dedicating himſelf.
2. The Dedication it ſelf.

1. The time you ſee is at the very inſtant of his coming into the World to undergo this great Work and Service. *When he comes into the world, he ſayes, &c.* This muſt needs be obſerved (as it is) a great and mighty ſecret, That the very words that God the Son then uſed to God the Father, at the moment

ment of his Incarnation, (when he was to take our Nature, to become Fleſh and appear in this World as a part thereof,) ſhould be recorded, which words were before known alone to the Three Perſons; which yet the Holy Ghoſt, the great Secretary of Heaven, hath vouchſafed to reveal unto us; for the great concernment of them as to our Salvation, ſo to our Knowledge thereof. The words were firſt uttered by *David* Prophetically of Chriſt, *Pſal.* 40. 6, 7. and the Apoſtle not only interprets them of Chriſt, but adds that which *David* mentioned not. *David* ſpeaks not a word of the time that the date of this Speech ſhould be at, *viz*, when he ſhould come into the World. No, This is one of *Pauls* ſecrets revealed to him by the Holy Ghoſt, and could have been known from no other hand. You have the like Speech recorded of the Fathers to Chriſt, when he came firſt to Heaven, by the ſame *David*, though the time thereof is more clearly hinted there, in the words themſelves, *Pſal.* 110. 1. *The Lord ſaid to my Lord, ſit thou on my right hand till I make thine enemies thy footſtool.*

The great inquiry next will be, who this [*I*] was, in *Heb.* 10. 7. that ſhould then utter it? Whether the Second Perſon only, as now being to take up our Nature, or withal, the *Humane Nature* concurring with him in that Conſent.

1. That it was the Speech of the Second Perſon, then exiſting, is evident: For it was ſpoken when the Holy Ghoſt was *framing the Body*, or Humane Nature, in the Womb. *A Body haſt thou fitted me*; *Lo I come.* For he is the Perſon, the [*ME*] and the [*I*], that took up that Body into One Perſon with himſelf. He was more concerned than that Humane Nature, and gave more away by his Incarnation and the Sufferings that followed; and therefore his Willingneſs was the more requiſite and eminent, and to that end recorded for our comfort; thus at the inſtant when the Humane Nature was a making, and ſo was not capable as yet to give Conſent; yet had the great and total ſumme of Glory due to it upon its union with that Perſon, given away for thirty three years to come; by him that was indeed the Perſon that aſſumes it: Then did the Second Perſon (that is the Perſon to whom all Actions are attributed) expreſs his readineſs and willingneſs, *Lo I come.* And to ſhew he did it the moſt deliberately, and *conſulto*, as we ſay; it is prefaced how he had taken aforehand conſideration of all wayes elſe; and now that his Father had took a ſummary of all other means, that might be in pretence to redeem Mankind, and how all would prove invalid; giving one inſtance for all the reſt, as of which the experiment fully has been made; namely, *Sacrifices* and *Burnt-Offerings*: And ſo by that one inſtance, for all other, at once declaring that all Creature-Sacrifices would be too light, and of no value; *Sacrifices and burnt-offerings thou wouldeſt not.* And he ſpeaks withal, as one who had conſulted his Fathers *Decrees*, *the volume of that Book* written in Heaven, wherein all our Names are written, *Heb.* 12. 23. and had there ſeen all the whole Work ſet down, and every tittle of Gods Will he was to perform or ſuffer. And now when it was come to the very moment of time ſet down, the fullneſs of time, Chriſt the Son offers himſelf to perform every jot of it; and doth not ſo much as ſtay expecting his Fathers anſwer in return, or that he ſhould ſpeak anew to him about it, or move him in it, but prevents him: He ſayes, *Lo I come*; as carrying all this in his Heart written there, and preciſely remembring the time, the moment; for you ſee himſelf is only here to ſpeak to his Father.

So then you have the Speech which at that inſtant not only the Angel ſpake to his Mother on Earth, *Luke* 1. 28, to 38. but here alſo that which the Son ſpake in Heaven: And it ſpeaks all Willingneſs, yea *Heart* and *Zeal* not to fail a moment, *Lo I come to do thy will O God.* And 'tis with an *Ecce*, *Lo and behold how ready I am to do it.*

2. It is worth our next Enquiry, what Conſent and when it was that the Humane Nature, that Body which he aſſumed actually did firſt give.

1. It was neceſſary that this Humane Nature ſhould likewiſe conſent and be willing; for as it was a diſtinct Nature from the Divine, ſo it had a diſtinct Will, and alſo it was concerned, being to be made the ſubject of all the

Sufferings, the Sacrifice to be given away and offered up, as the 10th Verſe hath it. It is neceſſary that it conſent too, when it is able to put forth an Act of Conſent, and of a deliberate Will. The Fundamental Conſent was the Divine Perſons, and the Act of aſſuming our Nature, and coming into the World, and writing his Name among Creatures, was ſolely and ſingly the Act of the Divine Perſon: But yet there is to be an acceſſary Conſent of the Humane Nature, now marryed into One Perſon with the Divine, concerning this.

2. The Queſtion will be about the time; whether at his firſt coming into the World this Conſent was actually given: Or, that the Conſent of the Humane Nature was included as of one under Age in the Conſent of the Divine Perſon, the Son of God.

For Anſwer how ſoon, and when firſt the Humane Nature gave his Conſent, is hard to ſay.

1. This may ſafely be affirmed, That as ſoon as, or when firſt he began to put forth any Acts of Reaſon, that then his Will was guided to direct its aim and intentions to God as his Father, from himſelf as the Mediator. And look as in Infants Hearts, if they had been born in Innocency, there would have been ſown the Notion of God, whom they ſhould firſt have known in and by whatever they knew elſe: And the Moral Law being written in their Hearts, they ſhould have directed their Actions to God and his Glory, through a Natural Inſtinct and Tendency of Spirit; the principal Law written in their Hearts then, and wherein Holineſs conſiſts, being to direct all to God and his Glory. Thus it was in Chriſt when an Infant, and ſuch Holy Principles guided him to that, which was that Will of God as to him, and to be performed by him; and which was to ſway and direct all his Actions and Thoughts that were to be the matter of our Salvation and Juſtification, which were to be exerted according to the capacity of Reaſon, as it ſhould grow up more and more. Hence therefore this Law, from the very firſt of his acting intelligently, muſt move and predominantly carry all along with the motion of it, as the *Primum Mobile* doth all the reſt of the Sphears. And look, as it would have been neceſſary that the Law of Love to God, and aiming at his Glory, ſhould have acted all thoughts and imaginations rational in Infants in Innocency, or they had not acted holily, as parts and pieces of Mankind ought to do, when they acted; ſo Chriſt being not only a Man that had the Law of Holineſs in him, but alſo the Meſſiah or Mediator by ſpecial Office and Calling; and accordingly had that ſpecial Law of his Office written in his Heart: It was as neceſſary to the performance of that Office, that all thoughts and acts of underſtanding, *&c.* ſhould be directed to God by him from the firſt, as works and parts of his Mediation, as it was for him, as a Man, to addreſs them all unto Gods Glory, as parts of Holineſs or Righteouſneſs; for elſe he had not diſcharged his Office and Calling from the firſt, nor had thoſe firſt dawnings and actings of his Will, Thoughts and Affections, been involved and included as parts and pieces of his Mediation, as the other parts of his Obedience afterwards were. But now what Chriſt did when a Child, hath a Meritoriouſneſs in it as well as what he did when he was a Man grown; and alſo what he ſuffered, his very Circumciſion is made Influential into our Sanctification, through the Merits and Vertue of it, as well as his after being Baptized when thirty years old. And therefore for certain his Actions, which proceeded from Will and Underſtanding from the firſt, had in their proportion the ſame Meritorious Influence.

The Twenty Second *Pſalm*, which was peculiarly made for, and in the Name of Chriſt, doth expreſly and directly tell us not only that God took him out of the womb, and that he was caſt upon God from the womb, *ver.* 9, 10. The latter of which may be paſſively underſtood of Gods Care of him; But further, *Thou didſt make me hope when I was upon my mothers breaſts*, ver. 9. *And thou art my God from my mothers belly*: Or, As *Ainſworth* reads the words, *The Maker of me to truſt at my Mothers Breaſts.* Which words cannot be underſtood only in a Paſſive Senſe, but do import Acts of Faith miraculouſly drawn forth from him to God as his God: As alſo thoſe words [*Thou art my God*:] may well be taken to import how he had owned and relyed upon him as his God from his Mothers Womb; ſhewing how that then he had owned him as his God, with an Act of Faith as truly, as in *ver.* 1. When he cryed out, *My God, My God*, &c. when on the Croſs.

But that I inſiſt on is to obſerve to this purpoſe the Coherence of his words all along afore, as alſo in this paſſage. Chriſt had pleaded *their Fathers truſted in thee, and were delivered, ver.* 4, 5, and *ver.* 8. He alledged how that that his Faith upon God as his God, and as a Father to him, as his only begotten Son, and the Meſſiah and Saviour of the World was the thing he was reproached and upbraided with now when on the Croſs, *ver.* 7, and 8. *All they that ſee me laugh me to ſcorn: they ſhoot out the lip, they ſhake the head, ſaying, He truſted on the Lord that he would deliver him: Let him deliver him, ſeeing he delighted in him:* I ſay, this was the reproach caſt on him in particular, *viz.* How that he had with Confidence given out and taken upon him, as being the Son of God and Meſſiah; And for *his truſting* on God under that ſpecial Relation to him was the thing they jeered. Thus it is expreſly in the citing of that place by *Matthew, Matth.* 27. 43. *He truſted in God, let him deliver him now if he will have him: for he ſaid, I am the Son of God.* Now then, in the next verſes of the Pſalm, he alledgeth in Anſwer to his Reproach *Thou didſt make me hope at my mothers breaſts.* Which in its Coherence is as if he had ſaid, Did the Fathers truſt thee with that Faith, as Men thine Elect uſe to truſt thee withal? Why, Loe Lord, I began to truſt thee ſooner than ordinarily any of them do, or ever did, even at the Breaſt when an Infant; And Lord, Thou heareſt them mock me, that I truſted I was thy only begotten Son, and now Lord this was the very thing thou cauſedſt me to truſt and to have aſſurance of, when at my Mothers Breaſt. Yea, and I did it then in that Senſe, and with that Faith I now on the Croſs do call thee my God withal, as being that beloved Son of thine, my Father and my God in whom thou delighteſt: And with this Faith it hath been that I have owned thee as my God all along even from the very Womb.

Now then if Chriſt had an Actual Faith then on God as *his God*, anſwerable to his Perſonal Intereſt in and relation unto God, as his God, and ſo in his proportion ſuch as Holy Men have in their meaſure, and from their Intereſt in God as Adopted Sons ſuitably to their Condition and Eſtate when they come firſt to believe: Then that Faith in him muſt needs in time riſe up to Faith and apprehenſion of him, as a Father to him, as the only begotten the Meſſiah. For elſe his Faith, had faln ſhort of that Object of it which was proper and peculiar to him, and his State and Condition. And if this be at all wondred at, that Chriſts Humane Nature ſhould do it ſo ſoon: Chriſt himſelf tells it here as a wonderful work of God towards him in that Humane Soul of his, in that he celebrates God as *the Maker of him to truſt*, or *thou cauſedſt me to truſt then*, and thou that dreweſt me out of the Womb, and didſt miraculouſly form me there, didſt draw my Soul then to believe in thee as my Father.

Muis in Pſal. 22. 9.

Neither are theſe mine Apprehenſions alone upon this place, but the ſame I have found to be in one late Learned Commentator on the words, who ſays, *Nos hunc verſum de Chriſto interpretamur, in quo cum ab inſtanti Conceptionis fuerunt omnes theſauri ſapientiæ & Scientiæ abſconditi, Potuit ab inſtanti Conceptionis omnem ſuam curam & ſpem ut homo in uno Deo figere & locare.* Chriſt having in him from the inſtant of his Conception all the Treaſures of his Wiſdom and Knowledge hidden in him, it might be ſo, that from the inſtant of his Conception, he as a Man might fix and place all his care and hope in God alone: And to that end he quoteth alſo this place, *Heb.* 10. 7. my Text; *When he came into the world, he ſayes, &c.*

Now there are two Speeches in the 40*th Pſalm*, more proper to apply to the Soul of that Humane Nature aſſumed.

1. *My Ear haſt thou boared through*, is applyable more properly to the Humane Nature, than to the Divine; and ſo to be underſtood to be the Voice of the Humane Nature, rather than of the Divine.

Now what is it to *have an ear board through*? It is to be made willing and obedient to do Gods Will as a Servant is to do his Maſters. You know how that one that was purely a Servant, and for ever ſuch; He had his Ear boared, *Exod.* 21. 6. This was Typical. He that had his Ear boared through, gave his conſent firſt, which is implyed in thoſe words: And if the Servant ſhall plainly ſay, *I love my Maſter, my Wife, and my Children, I will not go out free.* If he would be free, he was to forſake his Wife and Children, which were a Motive to many to live as a Servant with them. The Humane Nature now united might have ſtood upon it, not to enter into any Service, that is, as in reſpect of his own Prerogative, being taken up into an equality with God. But ſaies Chriſt, I love my Father, and therefore I will ſerve him in the work of Redemption, *John* 14. 31. That the World may know that I love the Father, and as the Father gave me Commandment, even ſo I do. He alſo loved his Wife, his Spouſe, his Church, *&c.* He will have her live with him, he muſt ſerve for her Company, and he loves his Children particularly (as that Speech imports, *Lo here am I, and the Children thou haſt given me*) This moved Chriſt to ſerve as *Jacob* did *Laban*, *Eph.* 5. 26. *Husbands love your Wives, even as Chriſt loved the Church, and gave himſelf for it.* He ſhould not have her Society elſe, as himſelf ſpeaks, *John* 12. 23, 24. Except the Son of Man die, he muſt abide alone; or be in Heaven alone without his Churches Company. Neither is it the Phraſe only that complies with this Senſe, but you have another Scripture doth manifeſtly apply this Phraſe to Chriſt in this Senſe of willing Obedience, *Iſa.* 50. 5. *The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.* Do you know his Voice that ſpeaks it, and about what? 'Tis your Saviours, I will give you a comfortable token you ſhall know it by, *ver.* 4. *The Lord God hath given me the tongue of the learned, that I ſhould know how to ſpeak a word in ſeaſon to him that is weary. He wakeneth morning by morning, he wakeneth mine ear to hear as the learned.* You know who afterwards ſaid of himſelf, *Come to me all ye that are weary, and I will eaſe you*, *Matth.* 11. 28. as you have it in the Margent. And will you know what the Work was, for which God had opened his Ear, *And I was not rebellious*, ſaies he? It was the hardeſt piece of it; to which of all other, if to any he ſhould have been unwilling. It follows, *ver.* 6. *I gave my back to the ſmiters, and my cheeks to them that plucked off the hair, I hid not my face from ſhame and ſpitting.* Read *Matthew* the 26, and 27. Chapters. But is that all, that he was not rebellious or refractary to it, his Ear was boared, he drew not his back away? No, *I gave my back to the ſmiters, &c.* 'Twas his own free Act, as elſewhere it is ſaid, *Gal.* 2. 20. *He gave himſelf.* And whereas the Servant in the Type had but one Ear boared through: Of Chriſt the *Pſalmiſt* ſayes in the Plural, *My Ears*, (ſo it is in the Original,) *haſt thou boared through*, to note an Abundance, an Over-plus of willingneſs; as when we ſay, a Man hears of a thing with both Ears, it notes he hears of it, and hears of it again. Chriſt was all Ear to ſhevv he vvas all Obedience. His Ear boared is put for the vvhole, as the Apoſtle interprets it, *A Body.*

2. There is another Speech argues this conſent to have been the Humane Natures alſo, vvhen he ſaies, ſpeaking of his vvillingneſs, *Thy law is in my bowels*, vvritten there habitually from the Womb, vvhich cannot be meant of the Divine Nature. And yet even vvhen he aſſumed this Humane Nature, the Lavv of God, and this ſpecial Lavv of the Mediatorſhip vvas vvritten there. That Phraſe ſhevvs (as I ſaid at firſt) that it vvas by inſtinct, ſuch as Naturally it vvould have been in Infants in Innocency. Novv this is more than ſimply to have an Ear boared, to give conſent; it is to have his Lavv made Natural to him. And it is in the midſt of the Bovvels, in the Will, the Affections that are the Center of the Soul, and the middle of it. But the Apoſtle ſpeaks this of him vvhen coming into the World. And theſe Speeches being manifeſtly proper to the Humane Soul and Will, And being compared with theſe paſſages of the 22. *Pſalm*, they all together do ſtrongly argue, that in a Miraculous way the Humane Soul of Chriſt did then give up it ſelf to this whole Work.

And ſo to conclude this, look as his Mother conſented to the Angels Meſſage before ſhe conceived of him, *Luke* 1. 31. ſaies the Angel, *Thou ſhalt conceive, and ſhalt call his Name Jeſus.* And in the middle of his Delivery of it, ſhe had not as yet conceived him, for *ver.* 35. he ſaies ſtill in the future, *The Holy Ghoſt ſhall come on thee, and ſhall overſhadow thee*, &c. And when the Angel had done his Meſſage, *ver.* 38. *Mary* ſaid, *Behold the handmaid of the Lord, (I give my ſelf up to him) be it unto me according to thy word.* And ſo thereupon ſhe conceived of him; for *Luke* 2. 21. 'tis ſaid, his Name was called *Jeſus, Which was ſo named of the Angel before he was conceived in the womb.* And therefore till the Angel had done his Meſſage ſhe conceived not of him, and ſo not till her own conſent was given. And as God had hers that ſhe might be freely the Mother of him, ſo in like manner, God it would ſeem, had the conſent of that reaſonable Soul of Jeſus preſently after his coming, and being made the Son of God. And ſo was fulfilled that which in the Propheſie was foretold he ſhould utter, *Iſa.* 49. 1. *God hath called me from the womb*, as well as made mention of his Name (*Jeſus*) from his Conception as it follows there, *From the bowels of my mother he hath made mention of my Name.* Which though ſpoken of others (as of *Cyrus*) it imports but Gods ordaining him from that time to that Work; yet we may apply it to Chriſt, conſidering all that is ſaid afore; as alſo that this is not paſſively ſpoken of him as that of *Cyrus* and others, but is recorded as to be utter'd by himſelf, *The Lord hath called me from the womb*, &c. It may import more, even how Chriſt did then anſwer his Call, and gave up himſelf to this Work, but of this more anon.

And thus again as his Conception was at *Nazareth*, *Luke* 1. 26. So he was every way Ναζαραῖος, A *Nazarite* given up to God from the Womb, given up by the Second Perſon that aſſumed that Nature, given up by the Humane Nature, the Soul of it aſſumed, by a miraculous work of God, as was his Conception it ſelf, given up by his Mother alſo, who aſſents to all that the Angel ſaid of him, to have ſuch a Child to be conceived in her, *Be it according to thy word*, ſaid ſhe, Laſtly. A *Nazarite* by Gods own Dedication and Separation of him then to it in the Meſſage of the Angel which was ſent by him.

CHAP. III.

Shewing the Myſtery of that Appellation given him, Jeſus the Nazarite, *to have been, that he was thus dedicated from his very Conception to this great Work.*

MATTH. ii. 23.

And he came and dwelt in a City called Nazareth, that it might be fulfilled which was ſpoken by the Prophets, He ſhall be called a Nazarene.

THERE was no Name more ordinarily and familiarly given to Chriſt, and that by all ſorts of Perſons, than this *Jeſus of Nazareth*, and *Jeſus the Nazarite.* It was given him by the *Jewes*: *John* 18. 5, 7. *Matth.* 26. 71. By Angels; 1. the bad, *Mark* 1. 24. 2. the good, *Mark* 16. 6. Yea, this Appellation obtained ſo among all, that it was put by *Pilate*, the *Roman* Governour, into the Superſcription upon the Croſs, in all three Languages, *Jeſus the Nazarite*, *John* 19. 19. And was further uſed by his Apoſtles, as glorying to own him under that Title after his Aſcenſion; ſo *Acts* 2. 22. and *Chap.* 6. 4, 8, 10. Yea, and himſelf after his Aſcenſion, doth from Heaven decipher himſelf thereby, *Acts* 22. 8. *I am Jeſus* ὁ Ναζωραῖος *the Nazarite.*

Now ſo it fell out, in the Providence of God guiding the Idiom or manner of Speech in that Language, that a *Nazarene* or *Nazarite*, ſignified both an Inhabitant of the City *Nazareth*, as alſo one that by Profeſſion and Vow was peculiarly ſeparated and dedicated to God.

The *Jewes*, as they gave this Name unto Jeſus, intended no other thing thereby, than that he was an Inhabitant of, and Dweller in the City of *Nazareth*; as you ſay a *Londoner*, noting out an Inhabitant of the City of *London.* And ſo it is given to Chriſt, Ναζαρηνὸς *Luke* 4. 34. compared with *John* 1. 45. where it is τὸν ἀπὸ Ναζαρὲθ, that is, one of the Inhabitants of *Nazareth.*

But *Matthew* tells us that God had a further deſign in guiding thoſe *Jewes* to this Appellation, to hold forth an higher Myſtery; namely, that this was the great *Nazarite*, vowed and ſeparated unto him, of whom all the Votaries or *Nazarites* of the Old Teſtament were Types. And therefore he is termed by *Matthew* and others, ὁ Ναζωραῖος, *the great Nazarite*; thoſe having been his Shadows, even as he is called the laſt *Adam*, 1 *Cor.* 15. 43. the *true David*, *Acts* 13. 34.

The words of *Matthew* to this purpoſe are theſe, *Matth.* 2. 23. *And he came and dwelt in a City called Nazareth*; which was the only occaſion why the *Jewes* tearmed him *Jeſus the Nazarite* or *Nazarene*; but it had this Myſtery further in it, *That it might be fulfilled which was ſpoken by the Prophets*, of him that was to be the Meſſiah, *that he ſhall be called*, that is, be *a Nazarite.*

Now under the Old Teſtament, the Writers of which are generally called the *Prophets*, all that were Dedicated or Conſecrated unto God by Vow of their Parents from their Birth, or that ſeparated themſelves unto God in a ſpecial Vow of Holineſs and Obedience above others of their Brethren; theſe were tearmed *Nazarites*; as *Joſeph*, *Gen.* 49. 26. *The bleſſings of thy Father have prevailed above the bleſſings of my Progenitors, and to the utmoſt bounds of the everlaſting hills they ſhall be on the head of Joſeph, and on the crown of the head of him that was ſeparate from his brethren*: And *Sampſon* alſo; *Judg.* 13. 5.

For lo, thou ſhalt conceive and bear a ſon, and no raſour ſhall come on his head: for the child ſhall be a Nazarite unto God from the womb : And whoever he was that Vowed his Perſon to God, and not his Goods only, was by the Law called a *Nazarite* ; *Numb.* 6. 2. *Speak unto the children of Iſrael, and ſay unto them, When either man or woman ſhall ſeparate themſelves to vow a vow of a Nazarite, to ſeparate themſelves to the Lord.* All which were acted as Types and Shadows of the Dedication of himſelf, to be after this made by this great Votary, who was the ſubſtance of them in this particular, as in all things elſe he was, of all his other fore-running Types, in what was attributed to them.

There may other Royal Qualifications and Characters of Chriſt the Meſſiah fall into this, that he was called a *Nazarite* (as will in the current of this Diſcourſe appear) but this of his being Vowed to God was the great and main thing intended thereby, as *Joſeph* and *Sampſon*, and others were.

The main difficulty herein is, how the Examples and the Law of thoſe *Nazarites* ſhould be eſteemed Propheſies of him, as *Matthew* here ſayes, *That it might be fulfilled which was ſpoken by the Prophets?*

It is a known, and a taken-for-granted truth, that thoſe names and things ſpoken of the eminent Types of Chriſt, are by the Evangeliſts and Apoſtles given unto Chriſt whom they Prophetically ſignified, as more truly, and in a more tranſcendent manner belonging to him than unto the Perſons themſelves to whom they were firſt given unto ; as eminently fulfilled in him, yea and as more really intended of him than of them, as appears by many inſtances of the like kind.

Thus when *Paul* to the *Hebrews* would prove Chriſt to be the Son of God in that peculiar manner, as never Man, yea nor Angel, ever was. *Heb.* 1. 4, 5. *Being made ſo much better than the Angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the Angels ſaid he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he ſhall be to me a Son?* He would here prove that Chriſts Name given him in the Old Teſtament, was *the Son of God*, and ſo the Son as no Angel. He cites a Speech ſpoken of, and to *Solomon*, *And again I will be to him a Father, and he ſhall be to me a Son.* Now where are theſe words to be found, or how come they to be meant of Chriſt? The words are only found 2 *Sam.* 7. 14, 2 *Chron.* 22. 10. No way can be deviſed but this, that what God ſpeaketh of *Solomon* is more properly intended of Chriſt. *De Solomone vero,* more than *de Solomone mero. Davids* Son was but his Shadow. Yea and which is ſtranger, he quotes it to prove, that Chriſt the Meſſiah was the Son of God in ſuch a tranſcendent manner as *Solomon* was not, even that he was the only begotten Son, whereof *Solomons* Sonſhip was but a Shadow : This and many the like, muſt be reſolved into this general Rule, *That what is attributed to the Type his Shadow, muſt needs be in a more divine and ſupereminent manner, aſcribed to him the Subſtance* : For if ſo excellent Perſons in their higheſt Excellency were but his Types, then what are thoſe Excellencies in him a Perſon ſo Divine? I might exemplifie all this more clearly in the Apoſtles quoting, and that as a proof too, what was ſaid of the firſt *Adam*, That he was an Earthly Man, a living Soul, to fore-propheſie Chriſts ſuper-excelling Dignity of his being the Lord of Heaven, a quickening Spirit, a ſecond *Adam* ; 1 *Cor.* 15. 44, 45. *It is ſown a natural body, it is raiſed a ſpiritual body. There is a natural body and there is a ſpiritual body. And ſo it is written, The firſt man Adam was made a living ſoul, the laſt Adam was made a quickning Spirit.* And multitudes of other inſtances might be given; as that in *Hoſea* 11. 1. *Out of Egypt have I called my Son* ; quoted by *Matthew* in this Chapter 2. Verſe 15. Now then parallel this of *Matthew*, concerning Chriſt his being a *Nazarite*, with that of his being a Son under the Type of *Solomon*, and a ſecond *Adam*, &c. and you will readily ſay as *Matthew* here, *This name of Nazarite was commonly given him, that it might be fulfilled which was ſpoken by the Prophets, He ſhall be called a Nazarite.* So as although there were no other Scriptures in the Prophets to fore-ſignifie this thing than theſe which were his Types, yet that alone is ſufficient to call for *Matthews* πληρωθῆ, *that it might be fulfilled* : Yea, and the name and thing more eminently fulfilled in him than it was in them : And he a more tranſcendent Votary, made more holy and more ſanctified than they all.

CHAP. IV.

That Sampſon, *and other* Nazarites *of the Law, were Types of Chriſt the great* Nazarite, *who Dedicated him to the Holy Work of Redemption. By what Rules and Reaſons we may judge that Chriſt was in this reſpect typified by thoſe* Nazarites.

TWO things here are to be further enquired into.

I. By what it doth appear that *Sampſon* and *Joſeph*, and thoſe by the Law of Vowes that were *Nazarites* under the Old Law, were therein Types of our Jeſus tearmed the *Nazarite*.

II. How he being a *Nazarite*, or a devoted Perſon from his very Conception and Education, in his younger years was fore-ſignified, and how fitly and correſpondently his being tearmed a *Nazarite* from the City *Nazareth* (which *Matthew* affirms) falls in herewith : As alſo by what a wonderful Providence it came to paſs that this great and important title of the *Chriſt Nazarite*, ſhould commonly and ordinarily be given him by the *Jewes* themſelves, they intending it only to ſignifie, that he was an Inhabitant of the City *Nazareth*, and but to vilifie him ; but God intending it further to ſignifie his Dedication and Conſecration to the Work of Redemption from his Conception, and all along in his Education, *Nazareth* being the place of both.

To clear the *Firſt* ; *viz.* How *Sampſon* and other Vowed *Nazarites*, appear to be Types of Chriſt.

1. In general ; even by the ſame rule that we know *Adam* and *Solomon* to have been Types of him, and that what was ſaid of them is to be applyed to him, who yet are no where in the Old Teſtament call'd his Types. And as we receive the teſtimony of *Paul* that ſo applies it from them ; ſo we may here do this of *Matthew* by the ſame warrant ; though we had no other ſpecial application of theſe types unto Chriſt in the Old Teſtament.

The general rule which the Apoſtles went by, and which the *Jewes* themſelves aſſented unto, and their teachers taught them, was, that whatever eminent and extraordinary Excellency was found in any of their Anceſtours renowned in the Old Teſtament, or in the Ceremonial Law ; that all ſuch fore-ſignified the Meſſiah to come as the perfection and centre of them. This themſelves acknowledge of *David*, who yet was not ſtiled a Saviour or Deliverer, as *Sampſon* and *Joſeph* are expreſly tearmed, which was alſo the eminent Character and Work of our Jeſus ; this I ſay they acknowledge of *Melchiſedeck*, *David*, *Solomon*, *the High Prieſt* among the *Jewes*, *their Kings*, *&c.* then if it be ſo, that ſpecial inſtitution of the *Nazarite* muſt mean the like. And the Reaſon is undeniable ; for what Excellency was it that a *Nazarite*, a Votary under the Old Law, took upon him the profeſſion of ? Why a peculiar

liar and more ſingular Holineſs, Separation, Conſecration of their Perſon unto God, in ſome ſpecial ſervice which they were by Vow or Dedication obliged unto above their Brethren, which they expreſſed by a peculiar ſtrictneſs in abſtaining from Wine, and the like, which others did not: Thus *Numb.* 6. 2, 3, 4, 5. *Speak unto the children of Iſrael, and ſay unto them, When either man or woman ſhall ſeparate themſelves to vow a vow of a Nazarite, to ſeparate themſelves unto the Lord. He ſhall ſeparate himſelf from wine, and ſtrong drink, and ſhall drink no vinegar of wine, or vinegar of ſtrong drink, neither ſhall he drink any liquor of grapes, nor eat moiſt grapes or dryed. All the dayes of his ſeparation ſhall he eat nothing that is made of the vine-tree, from the kernels unto the husk. All the dayes of the vow of his ſeparation, there ſhall no raſour come upon his head: until the dayes be fulfilled in the which he ſeparateth himſelf unto the Lord, he ſhall be holy, and ſhall let the locks of the hair of his head grow.* He ſhall be holy; that is, peculiarly, ſingularly holy. Now then if Civil Excellencies in publick Perſons were types of him, as *Kings, &c.* then Sacred much more, and that of ſpecial Holineſs and Conſecration to God above any other.

Peculiar Holineſs, whether Real or Ceremonial, did make a *Nazarite*; therefore in *Numb.* 6. 8. He is called *holy to the Lord.* And a *Nazarite* is tranſlated by the *Septuagint* ἅγιος an *holy man*, eſpecially they were tearmed ſuch when theſe were joyned with their being *Saviours* and *Deliverers* of the People of God. All ſuch were eminently, and muſt be acknowledged types of him that was to be the great Saviour and Deliverer whom the *Jewes* expected.

2. Particularly, to give the Reaſons for it.

[1.] *Joſeph*, both for his excelling in Holineſs above his Brethren, as alſo his eminent advancement over them, was an apparent type of Chriſt.

1. For Holineſs. It might ſeem by the Story he was devoted thereto from his younger years, when his Brethren were vain and wicked, which is diſcovered in the Story by this, that when he was ſeventeen years old, he deteſting their ſinful wayes, brought the report thereof unto his Father, being a Reprover of his Brethren, for which his Brethren hated him. That other of his Dignity is more apparent. For theſe Reaſons he is twice call'd a *Nazarite*.

(1.) By *Jacob* his Father in his Propheſie, for ſo that his laſt ſpeech concerning his Son was, *Gen.* 49. 26. *The bleſſings of thy Father have prevailed above the bleſſings of my progenitours, unto the utmoſt bound of the everlaſting hills; they ſhall be on the head of Joſeph, and on the crown of the head of him that was ſeparate from his brethren.* In the Original it is, *That was a Nazarite among his brethren.*

(2.) And then by *Moſes* it is again repeated, as of myſtical importance: *Deut.* 33. 16. And in this laſt place, the *Septuagint* hath it δοξασθεὶς ἐπ' ἀδελφοῖς, *He was glorious above his brethren.* And added unto this was (as you all know) *Joſeph* his being a Saviour, and ſo acknowledged by *Jacob*: And he was ſo upon record in the bringing the firſt fruits acknowledged by all his Poſterity: *My Father was a Syrian ready to periſh, and who ſaved them? Joſeph.* And the *Gentile Egyptians* they alſo acknowledged it, *Gen.* 42. 2. *Thou haſt ſaved our lives.* And he was one ſeparated, ſingled out by God, and ſent afore to ſave them. *Joſeph* was beloved of his Father, ſo Chriſt is the beloved. *Joſeph* was bleſſed above all, and his houſe in him, *Gen.* 49. 26. *Deut.* 33. 16. ſo we are bleſſed in Chriſt. *Eph.* 1. 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt.* *Joſeph* was carried into *Egypt*, ſo Chriſt too: *Matth.* 2. 15. *Out of Egypt have I called my Son.* *Joſeph* ſold to the *Gentiles*, was *a Saviour to the Jewes and Gentiles*, ſo Chriſt too. *Joſeph* was ſuddenly advanced out of Priſon, Chriſt in Priſon, *Iſa.* 53. 8. taken out of Priſon, and then aſcended. *Joſeph* in his advancement forgives, ſo Chriſt on the Croſs; and when he came firſt to Heaven, as a teſtimony thereof, he converted three thouſand of the *Jewes* that had Crucified him. *Joſephs* Brethren bow to him, and of Chriſt it is ſaid, *All knees ſhall bow to him.*

And becauſe that this title *Nazarite* was, in *Joſephs* example, uſed to deſign and note out one that excelled his Brethren, and was a Ruler over them, as *Joſeph* was; hence further, the word *Nezer* and *Nazer* was after uſed to expreſs the *Oyl* and *Mitre* that Conſecrated the Prieſt; alſo the *Crown* that was ſet upon their Kings: So as their Kings, Prophets and Prieſts, were *Nazarites* all of them in the Type. Thus the *Mitre* on the High Prieſts head, in which Holineſs to the Lord was written, *Exod.* 29. 6. is called *Nizri*; and *Chap.* 39. 30. the *Oyl* that anointed his head, *Levit.* 21. 12. is called *the holy oyl*; and the word for holy there is *Nezer*: And the Diadem of the King is tearmed by the ſame name *Nezer*, 2 *Sam.* 1. 10. *Pſal.* 89. 4. and *Pſal.* 132. 18. as being a ſign of his ſeparation from his brethren: So then this name ſeems to ſet the Mitre and Crown upon Chriſts head. In plain words they were all *Nazarites*, Kings, Prieſts and Prophets. Now take in all theſe, and I am ſure you muſt have Prophets enough that came in to call him *Nazarite* in recording the ſtories of theſe his Types. Thoſe that call him *Holy, holy, holy*, as Angels do, *Iſa* 6. or ſeeing his Glory, as *Dan.* 9. call him *moſt holy.* Thoſe who call him ſeparated; *Heb.* 7. 26. *Anointed* (as *Joſeph*) *with oyl above his Brethren. Heb.* 1. 9. A Perſon ſanctified to his Work, as he ſpeaks of himſelf, when to dye. *John* 17. 19. What need I quote any more? All theſe expreſs his being a *Nazarite.*

[2.] Of *Sampſon*, it is yet more expreſly ſaid, *Judg.* 13. 5 that he ſhould be called *a Nazarite to God from the womb.* And to what end was that ſeparation of his from the Womb made, and he markt out thereby? It follows; *He ſhall begin to ſave or deliver Iſrael out of the hands of the Philiſtims their enemies*: And he killed theſe Enemies, and delivered that People without weapons, by the Jaw-bone of an Aſs, a contemptible Inſtrument for ſuch a ſlaughter; and at laſt dyed out of an Heroickneſs of Spirit by an extraordinary warrant, for it was effected by an extraordinary ſtrength renewed upon him; and ſo as he was a greater Conquerour in his Death, than in all his Life. You know how eaſie and natural it is to find all theſe in our Jeſus: But how his being Conſecrated from the Womb was a Type of Chriſt, (that is the main intended by me) I ſhall explain in the Second Head.

In the mean time the reſult of theſe two Types is to repreſent Chriſt as a *Nazarite*, eminently for theſe three things.

1. Excelling Holineſs and ſtrictneſs of Life, which was the Law of *Nazarites.*

2. Dominion or Rule over their Brethren, as their Kings and Prieſts were, and *Joſeph* and *Sampſon* Judge of *Iſrael.*

3. Being a Saviour and Deliverer from Death and Enemies. *Sampſon begun to deliver, &c.* Judg. 3. 15.

Now all theſe are found to have met in our Chriſt, as is the import of that ordinary Appellation given him, Ἰησοῦς Ναζωραῖος, *Jeſus of Nazareth*, or the *Nazarite*, which are uſually coupled together.

1. Jeſus is the Name of Saviour given him at his Conception, *Mat.* 1. 21. *Thou ſhalt call his name Jeſus: For he ſhall ſave his people from their ſins.* And then *Nazarite* imports his being ſeparated to that work, namely to ſave; as in that ſpeech of the Angel he was declared to be, whilſt his Conception at *Nazareth* was effecting in the Virgins Womb.

2. For Holineſs. The firſt time that we read of, wherein he was called *Jeſus the Nazarite*, was by Satan, *Mark* 1. 24. and *Luke* 4. 34. And there, by the Providence of God this is added and confeſſed by that evil Spirit: *I know who thou art, the holy one of God, that eminent holy one, of whom all other eminent holy ones were Types*; which was the import of the Name *Nazarite.* Now compare this with what is ſaid of *Sampſon* his Type, *Judg.* 13. 5. *He ſhall be a Nazarite unto God, or of God.* And the *Septuagint* tranſlates *Nazarite* ſometimes ἅγιος, *one holy*; and ſo to be an holy one of God, and a *Nazarite* to God is all one. But of *Sampſon* his being his Type in his Conception, more hereafter.

3. His being King. Go to the Croſs, you find it written there, *Jeſus of Nazareth*, or, *the Nazarite King of the Jewes.*

CHAP. V.

How Chriſt was preſignified as a Nazarite *by theſe Types. The Parallel between him, and* Sampſon. *How God having thus in the Type foretold, That Chriſt ſhould be a* Nazarite, *ſo wiſely order'd it, that both his* Conception *and Education ſhould be there, that ſo that Name* Nazarite, *as an Inhabitant of that City, might belong to him.*

NOW follows the Second Head, which hath two things in it.

1. How his being a *Nazarite*, or Devoted Perſon from his very Conception and Education in his younger years was foreſignified in any of theſe Types.

2. How it came to paſs that though he was called a *Nazarite* by the *Jews* as in their Common Language, noting forth only an Inhabitant of *Nazareth*, as *Matthew* tells us, this ſhould yet withal fall in and ſerve to fulfil Gods intention of his being called a *Nazarite*, as was by theſe Prophetical Types foreſignified, And by what a wonderful Providence this was brought about ſo to fulfil the Propheſie.

For the firſt, Take the Type of *Sampſon*, and ſee how exactly parallel it falls out, to foreſignifie Chriſts being a *Nazarite* from his Conception. Let us but ſeriouſly compare the Hiſtory of both.

Of *Sampſon*, *Judg.* 13. 2, 3, 5. *And there was a certain man of Zorah of the family of the Danites, whoſe name was Manoah, and his wife was barren and bare not. And the Angel of the Lord appeared unto the woman, and ſaid unto her, Behold now thou art barren and beareſt not, but thou ſhalt conceive and bear a Son. For lo, thou ſhalt conceive and bear a Son, and no Raſour ſhall come on his head, for the child ſhall be a Nazarite unto God from the womb, and he ſhall begin to deliver Iſrael out of the hand of the Philiſtines.*

Of Chriſt, *Luke* 1. 26, 27, 28, 30, 31. *And in the ſixth moneth the Angel Gabriel was ſent from God, unto a City of Galilee, named Nazareth, To a Virgin eſpouſed to a man, whoſe name was Joſeph of the houſe of David, and the Virgins Name was Mary. And the Angel came in unto her, and ſaid, Hail, thou that art highly favoured, the Lord is with thee: Bleſſed art thou among women. And the Angel ſaid unto her, fear not Mary, for thou haſt found favour with God. And behold, thou ſhalt conceive in thy womb, and bring forth a Son, and ſhalt call his Name Jeſus.*

1. Obſerve *Sampſons* wonderful Separation from his Conception. An Angel is ſent to foretel it, The Propheſie of an Angel is recorded: So it is in Chriſt.

2. Both Appearances of the Angels are afore the Conception of either.

3. As the Angel is ſent to a Woman utterly barren to ſhew *Sampſons* Conception ſhould be extraordinary, as to an extraordinary end, So *Gabriel* is ſent to a Virgin, who without Mans Copulation with her had a Womb far more barren and uncapable to conceive a Child than *Sampſons* Mothers was. And therefore to ſtrengthen her Faith the Angel tells her, *ver.* 36, 37. *Behold thy Couſin Elizabeth, ſhe hath alſo conceived a Son in her old age; and this is the ſixth moneth with her who was called barren. For with God nothing ſhall be unpoſſible.*

4. The Meſſages ſent at and before their Conception, to both concerning theſe their Sons are parallel.

1. That he be *a Nazarite of God*, that is Holy and Conſecrate to God from the Womb (yea, from his Conception, and therefore his Mother was warned not to drink Wine nor ſtrong drink from this time afore his Conception, nor whilſt ſhe bore him) unto the very day of his Death. Now of Chriſt, It is at and from his Conception, *Luke* 1. 35. *The Holy Ghoſt ſhall come upon thee, and the power of the higheſt ſhall overſhadow thee; Therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God.* Now a *Nazarite* of God; and one Holy unto God were all one as hath been ſaid.

2. In that the Work which each of theſe were ſeparated unto is declared alike at their Conception, as to be Saviours of the People; of *Sampſon* it is ſaid, he ſhall begin (as being Chriſts Type) to ſave *Iſrael* out of the hands of the *Philiſtines*, And as expreſly of Chriſt it is ſaid by the Angel, *Matth.* 1. 21. *She ſhall bring forth a Son, and thou ſhalt call his Name Jeſus; for he ſhall ſave his people from their ſins.* Not to inſiſt on this Addition which ſome make, That *Herod* a *Philiſtine* was then King, and the *Jews* ſubject to Chriſt, when this Meſſage was delivered of Chriſt, as in *Sampſons* time they alſo were.

And laſtly, How Chriſt was a *Nazarite* until the day of his Death from the Womb, as of *Sampſon* it is ſaid, I need not ſhew, That one Text ſpeaks it, *Obediens uſque ad mortem*, Obedient until Death all his life long, *Phil.* 2. 8. Only take this, That at his Conception at firſt, thoſe three fore-mentioned Characters or Deſignments of a *Nazarite* were declared by the Angel. 1. Jeſus a Saviour. 2. The Holy one of God. 3. His Dignity and pre-eminence over all, *Luke* 1. 31, 32. *Thou ſhalt conceive in thy womb, and bring forth a Son, and ſhalt call his Name Jeſus: And he ſhall be great, and ſhall be called the Son of the higheſt, and the Lord God ſhall give unto him the throne of his Father David.* To which the Types both of *Sampſon* the Judge, and *Joſeph* the Ruler do fully anſwer. Thus alſo again at his Death, thoſe all meet in the Inſcription on the Croſs, *Jeſus the Saviour of Nazareth* or *Nazarene*, the Holy one, King of the *Jews*.

For the Second particular, *viz.* how it was ordered by God, that the *Jews* ſhould call Jeſus a *Nazarite*, Three things are worthy our Notice in it.

1. That God in his All-wiſe Council ſo ordered it, That the Name or Title *Nazarite* which in the *Greek* is Ναζωραῖος ſhould be uſed in the Common Language of the *Jews* to expreſs an Inhabitant of the City *Nazareth*, which vvord alſo had been ſingled forth by God to expreſs a *Nazarite* to himſelf, one holy and conſecrated to himſelf It vvas as many other vvords are, *vox æquivoca*, that had tvvo Senſes equally and vulgarly in uſe. *Fuit tum nomen Gentilitium, tum Religioſum*, As *Latinus*, or Λατεῖνος ſignified both an Inhabitant, or one born in *Italy*, an *Italian*, ſo denoting a Mans Countrey; and was anciently uſed to ſignifie one that adhered to, and was one of the Popiſh Religion as diſtinguiſht from that profeſſed by the *Greek* Churches, or now by the Proteſtant. And this was foretold by *Ireneus* as the Title of *Antichriſt* his Followers long before that Diviſion was made; he thus interpreting the Myſtery of the Number 666, *Rev.* 13. 18. So now *Romanus* a *Roman* may and doth import one either dwelling, or born at *Rome*, or one of the *Romiſh* Religion. Or as if a Child of an Engliſhman that had been of the Separation at *Amſterdam*, and educated or born there, ſhould be termed an *Amſterdamian*, it would import at once both the place whence he came and where he dwelt; as alſo (as commonly it doth) that he was of that Profeſſion which the *Engliſh* Separatiſts did hold forth there. Multitudes of ſuch Inſtances are producible, and thus it fellout here.

Now that this word Ναζωραῖος was then uſed to expreſs both, I judge more evident.

1. In that we are ſure that Ναζωραῖος imported an Inhabitant of *Nazareth*; for *Matthew*, who gives him that ſtile, directly pointeth us unto that ſenſe and ſignification of the word: For he ſayes, *He came and dwelt in Nazareth, that it might be fulfilled. He was called a Nazarite*, as being vulgarly ſo ſtiled from that City; yea and therefore it was that the *Jews* in ſcorn ſo called him, to defame him from that City, which was ſo vile and mean, as no

good was thence expected, and therefore much leſs he that was to be the Meſſiah ſhould come forth from thence. Alſo this appears in that in another Evangeliſt, ſpeaking at a time afore that Name was given, he is called ὁ ἀπὸ τῆς Ναζαρὲθ, *One of the City of Nazareth.*

Then 2. The Scripture or Prophets no where ſpeaking of Chriſts dwelling in the City *Nazareth*, the fulfilling of the Propheſies muſt be found in this, that this word Ναζαραῖος hath ſome other Myſterious ſignification, which ſhould be proper and eminent in him that was the true Chriſt. Now this title ὁ Ναζαραῖος is in the ſame Letters and Syllables thereof a *Nazarite*, or one holy and ſeparate to God : For the *Septuagint* tranſlating the *Hebrew* word for *Nazir* or *Nazarite* into the *Greek*, do ſtill uſe this word with the ſame Syllables and Letters, only they ſometimes uſe (α) (ζα) Ναζαραῖος, ſometimes (η) or (ζη) Ναζηραῖος, whereas *Matthew* (ω) Ναζωραῖος, and that is all the difference.

And this thoſe of an oppoſite Opinion object, That becauſe *Matthew* uſeth the Letter (ω) whereas the *Septuagint* uſeth (α), that therefore it is not the ſame word which they uſe to ſignifie a *Nazarite* by : To which the Anſwer is ready.

For 1. In that the *Septuagint* themſelves do vary it ; ſometimes writing it with (α), ſometimes with (η), yet in each they alike intended to ſignifie a Religious *Nazarite :* I ſay, if they alter (α) into (η), in either intending the ſame word and the ſame ſignification ; it may bear as well this other alteration of (ω), it being but a matter of divers pronunciation, as *Grotius* obſerves, and not a diverſity of the word it ſelf, which in differing Dialects when the word is the ſame, is ordinary in Languages, as we ſee in the *Scottiſh* and *Engliſh* Tongue, (which I mention for vulgar illuſtration) : Yea the Ancient Fathers make another alteration, writing it with (ι) : So *Euſebius*, *Epiphanius* and *Nazianzeen*, terming them *Nazireans* or *Nazirites*.

But 2. We all know, that nothing is more uſual, than in Tranſlating a word out of one Language into another, to change a letter ; as *Miriam* in the *Hebrew*, the *Greeks* into *Maria*, *Schemuel*, *Samuel*, and the like. And the *Syriack*, which was the Language Chriſt and the *Jewes* did then ſpeak, did ordinarily in pronouncing the *Hebrew*, turn α into ω : So as *Nazareth* after the *Hebrew* pronunciation, was *Nazoreth* in the *Syriack*. Now *Matthew* in the *Greek* did incline and conform the termination or ſound of the word to the *Syriack* rather than to the *Hebrew*, the *Syriack* being then in uſe. And ſo *Nazorean* or *Nazorite*, is all one with *Nazarite*.

3. I omit to retort, that thoſe of the other Opinion that would have Chriſt here called by *Matthew* Ναζωραῖος, from *Netzer*, the title in *Hebrew* which *Iſaiah* gives to Chriſt, *Iſa.* 11. 1. *Of the branch*, is far remoter in ſound and letters by far. And beſides, that that is a Subſtantive word, this of Ναζωραῖος is an Adjective. But of this afterwards.

It is Objected 2. That Chriſt is alſo called Jeſus Ναζαρηνὸς, the *Nazarene*, as well as Ναζαραῖος, the *Nazarain*. But *Nazaren* was not uſed (ſay they) to ſignifie a *Nazarite*.

And it is Anſwered again, That if *Nazarene* and N*azaraian* (that I may in the *Engliſh* variation expreſs it) ſignified both one where his Cities name is intended, as 'tis evident they did : Then why not both theſe words alſo be as promiſcuouſly uſed for a Religious N*azarite*, when 'tis evident that one of them was uſed to expreſs it ; *viz.* his being a N*azarite*. There is nothing more uſual in all Languages than to make ſuch variations in names of Religion as well as other ; and yet ſo as they are ſtill but one word in ſignification. As we ſay ſometimes a *Grecian*, ſometimes a *Greek*, and both ſignifying either his Religion, or his Country. A *Roman*, a *Romaniſt*, a *Calvinian* or *Calviniſt* ; ſo if you will, a N*azarite* a N*azarean* is all one.

And 2. *Matthew* that holds out to us this Myſtery, he calls him N*azarain*, or N*azarite*, not N*azarene* ; ſo in this place, and ſo conſtantly elſe-where. And thus the Inſcription on the Croſs (as in *John* alſo) and not the other word N*azarene* at all. So as *Matthew* intended to hold forth his being a N*azarite*, as well as of the City N*azareth*.

The Second thing to be noted is, That as Chriſt was to be a *Nazarite* from his Conception (as in his Type of *Sampſon* it was fore-ſignified) and alſo in his younger years of Education, as well as when he dyed, ſo God in his Providence ordered it, that the City *Nazareth*, from whence he ſhould by the *Jews* be called a *Nazarite*, was not only the very place of his Education, but alſo of his very Conception, and this is ſedulouſly noted (to complete this Myſtery) unto us in the Story of his Conception, *Luke* 1. 26, 27. *In the ſixth moneth the Angel Gabriel was ſent from God unto a City of Galilee, named Nazareth, To a Virgin eſpouſed to a man whoſe name was Joſeph of the houſe of David, and the Virgins name was Mary.* So then though *Bethlehem* was the place of his Birth, yet this *Nazareth*, from whence he had his Name of *Nazarite* was the Place of his Conception, to ſhew he was a *Nazarite* from his very Conception, which hath been the point I have purſued. And as it was the place of his Conception, ſo of his Abode and Education, until he put himſelf forth into the world, and appeared as the *Meſſiah*. This you have, *Matth.* 2. 22.

Now yet further to add unto *Matthews* ϖληρωθῇ, and to make up his fulfilling of Propheſies yet more full, It was foretold by the Prophet *Jeremy*, that his Conception ſhould be in one of the Cities of the Ten Tribes, which the ſtory here in *Matthew* tells us was *Nazareth*. The Prophet *Micah* had before *Jeremiahs* time foretold that the City of his Birth ſhould be *Bethlehem*, which the Tribes of *Judah* and *Benjamin* gloried in, and therefore deſpiſed the other Ten. The Phariſees underſtood this as you read in the Evangeliſts, when *Herod* puts the Queſtion to them: But that any of the Cities of the Twelve Tribes ſhould have any Honour of his Reſidence, much leſs the greateſt Honour of the laying the Foundation of this Tabernacle, which God, not Man rear'd, *viz.* his very Conception, they never ſo much as dreamt of this, eſpecially not of that Region, or part of the Ten Tribes *Galilee*; and above all the Cities in *Galilee* not out of that barren deſert place of all other, *viz. Shall Chriſt come out of Galilee, ſay they, John* 7. 41. And again, *ver.* 42. *Hath not the Scripture ſaid that Chriſt cometh of the ſeed of David, and out of the Town of Bethlehem where David was?* And again, *ver.* 52. *Search and look, for out of Galilee ariſeth no Prophet.* Not ſo much as a Prophet, much leſs the *Meſſiah*, the great Prophet. And yet it was apparent, That one of their Prophets, *Jonah* was a *Galilean*, 2 *Kings*, 14. 25. *Gath-hepher* was a City of the Tribe of *Zabulon*, compared with *Joſhua* 19. 13. which *Zabulon* was a part of *Galilee*, *Iſa.* 9. 1.

But as for that City of *Nazareth* they are yet more confident, that Chriſt ſhould not come thence, *John* 1. 46. *Can any good come out of Nazareth?* And out of this Confidence it as that they ſtiled him ſo ordinarily *Jeſus of Nazareth* in ſcorn, as imagining, that alone did carry a Confutation and Evidence in it, that this Man of all elſe could not be the *Meſſiah*. So confident are Men often of ſome one unanſwerable Argument againſt a great truth, when on the contrary it proves to be the greateſt Evidence of that truth, as in this caſe it fell out. But loe how *Jeremy* had foretold, how though *Bethlehem* was to be the place of his Birth; yet one of the Cities of the Ten Tribes, and that in *Galilee* ſhould be the place of his Conception (which is the thing in hand) as *Iſaiah* had alſo that *Galilee* ſhould be of his Preaching. Read *Jeremiah* 31. 21, 22. *Set thee up way-marks; make thee high heaps: ſet thine heart towards the high-way, even the way which thou wenteſt: Turn again, O Virgin of Iſrael, turn again to theſe thy Cities. How long wilt thou go about, O thou back-ſliding daughter? for the Lord hath created a new thing in the earth, A woman ſhall compaſs a man.* *Jeremiah* as you know lived till the *Babyloniſh* Captivity: And had foretold how the Captive *Jews* ſhould again have Liberty by *Cyrus* his Proclamation to inhabit their own Land, when *Cyrus* ſhould give them liberty, as *Iſaiah* had foretold, and as he promiſeth *Judah*, *ver.* 23, 24. *Thus ſaith the Lord of Hoſts, the God of Iſrael, as yet they ſhall uſe this Speech in the Land of Judah, and in the Cities thereof, when I ſhall bring again this captivity, The Lord bleſs thee, O habitation of Juſtice, and mountains of Holyneſs. And there ſhall dwell in Judah it ſelf, and in all the Cities thereof, together husbandmen, and they that go forth with flocks.* Alſo God courteth

Ephraim or the Ten Tribes, who had been long afore diſperſed, to return with the Tribes of *Judah* into their Cities alſo, which they ſhould then have free liberty to do. And to invite and allure them to it, they had the Propheſies of their *Meſſiah* to them both, *the Delight and Joy of each*, *Mal.* 3. 1. and Glory the People of *Iſrael*: And how each ſhould come to have a ſhare in him, the one in his Birth, the other in his Conception.

1. Of his Birth, That it ſhould be in thoſe parts the Two Tribes inhabit he propheſies, *Jer.* 31. *ver.* 15, 16, 17. *Thus ſaith the Lord, a voice was heard in Ramah, lamentation and bitter weeping: Rachel weeping for her children, refuſed to be comforted for her Children, becauſe they were not. Thus ſaith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work ſhall be rewarded, ſaith the Lord, and they ſhall come again from the land of the enemy: And there is hope in thine end, ſaith the Lord, that thy children ſhall come again to their own border.* Now this properly and exactly relates to the ſtory of his Birth, for being born in *Bethlehem*, which was on the Confines of *Judea*, near *Ramah*, his Birth there was the occaſion of the Slaughter of many of *Rachels*, the Mother of *Benjamin*, her Great Grand-Children there in *Ramah*, and alſo of *Judah* in *Bethlehem*. You all know how *Matthew* applyeth this to his Birth, *Matth.* 2. 16, 17, 18. *Herod ſent forth and ſlew all the children that were in Bethlehem, and in all the coaſts thereof, from two years old and under, according to the time which he had diligently inquired of the wiſe men. Then was fulfilled that which was ſpoken by Jeremy the Prophet, ſaying, In Rama was there a voice heard, Lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, becauſe they are not.* And to comfort her, he tells her, that together with theſe Lamentations and Throws of hers, the Meſſiahs Birth (who was the hope of *Iſrael*,) ſhould be attended into the World, which would ſweeten theſe Sorrows in the end or iſſue, to the hearts of the reſt of the Elect, which were to come out of their Loins in thoſe times, and then to dwell in thoſe Cities. And ſo this Birth of the Meſſiah to be in their Quarters was worth this Sorrow, and abundantly recompenſed it, and was a ſufficient invitation for *Benjamin* and *Judah* to return to their Cities.

Then *Secondly*, He applies himſelf to *Ephraim*, or the other Ten Tribes, as it is expreſſed, *ver.* 18, 19, 20. And invites them by this Argument to turn again with *Judah* into their Cities, That the Conception of the Meſſiah ſhould be in their Quarters, and in one of their Cities, as his Birth was to be in the other, *ver.* 21, 22. *Turn again oh Virgin of Iſrael, turn again to theſe thy Cities. How long wilt thou go about, O thou backſliding daughter? for the Lord hath created a new thing in the earth, a woman ſhall compaſs a man.* His meaning is, that this ſhare and intereſt they and their Regions ſhould have in the Meſſiah, that in one of their Cities, this ſtrange and unheard of thing in the Earth, and which the firſt Creation knew not, ſhould be a Woman, and a Woman alone without a Man ſhould encompaſs a Man in her Womb, and conceive that *Gebar*, that ſtrong Man, that Son of Man, the Chriſt. Now this he alleadging as an Argument to return unto their Cities, his Scope muſt be, that in one of their Cities this great thing ſhould be done. Now then turn we again to *Luke* 1. 26. And the Region, Province or Shire in which this fell out was *Galilee*, and the City in that Countrey this of *Nazareth*. *In the ſixth moneth the Angel Gabriel was ſent from God unto a City of Galilee, named Nazareth.* So then in a manifeſt contradiction to the *Jews*, here is ſome good thing, yea, our chiefeſt good comes out of *Galilee*, and *Nazareth*, it was the place of his Conception.

Yea, and to view how all things meet yet more fully; as *Sampſon* was from his Conception proclaimed a *Nazarite*, and the Eminent Type of Chriſt in this of his: So as in alluſion thereunto, the word which *Jeremy* there uſeth of Chriſts Conception hath an eye unto *Sampſon* his Type herein. It is not ſimply, that a Woman ſhall conceive a Man, but *Geber*, a Strong Man, that Strong Man of whom the ſtrongeſt Man that ever the World had, *Sampſon* was but the Shadow, a Man filled with ſtrength to overcome all our Enemies, and to lift Hell-Gates off their Hinges, and to carry them up the Mountains as *Sampſon* did. Thus much for the ſecond thing.

CHAP. VI.

How God wiſely ordered it, that the Jews *ſhould call Chriſt a* Nazarite, *though he was not really born in that City.*

THE next thing to be noticed, is, that God having in theſe Types foretold, he ſhould be a *Nazarite*; and alſo in his wiſe diſpoſement forelaid it, that an Inhabitant of *Nazareth*, and a *Nazarite* devoted to be more eminently holy and a Saviour, ſhould by one and the ſame word be ſignified in vulgar uſe: Yet further ſtand and admire that wonderful Providence of his, whereby he brought it about; that the *Jewes* themſelves ſhould upon occaſion of this City come unawares to give him this Name; ſo to fulfil the Propheſies which themſelves read, and underſtood not.

Let it be 1. conſidered, That our Chriſt was not to take up the outward Legal and Ceremonial Profeſſion of a *Nazarite* among the *Jews*, which his fore-runner *John Baptiſt*, and *Sampſon* did. No, as he profeſſed not himſelf to be Legally a Prieſt, that is, after the Order of *Aaron*; ſo nor to be a *Nazarite*, having a Vow upon him according to the tenour of their Law; but came ſecretly and unknown to fulfil the ſubſtance and reality of both. Now how ſhould this Name then come vulgarly to be given him? No other way but by his having had his known and conſtant abode from his Infancy in that City *Nazareth*. Then,

2. Conſider how contingent a thing that was to fall on't. The ſeat of the Seed, and progeny of *David* by Inheritance, and according to their Genealogy, was *Bethlehem* by *Jeruſalem*, far removed from *Nazareth* in *Galilee*: But *Herod* then Reigning, who was jealous of all that might pretend to be Heirs of that Crown he then wore, theſe the true Heirs, *Joſeph* and *Mary*, were forced to skulk and retire themſelves to theſe remoter parts of *Galilee*, as the ſeat of their dwelling; and hence it fell out that this his Conception fell out to be in *Nazareth*. Well but

3. That his Conception (ſo ſecret a matter) was at *Nazareth*, the *Jewes* ordinarily would not have known or conſidered; nor was it (as it is not) the manner of Men to give the name of ones Country to the place he was Conceived: Yea God ordered that ſo (as had not *Matthew* related it) the *Jewes* nor we would never have heeded it; for as ſoon as ſhe had Conceived, the Angel having told her, to the end to confirm her Faith, that her Couſin *Elizabeth*, who had been ſo long barren, had alſo Conceived a Son. *Luke* 1. 36. *And behold, thy couſin Elizabeth, ſhe hath alſo conceived a Son in her old age: and this is the ſixth month with her, who was called barren.* It is ſaid at *Ver.* 39. 40. *That Mary aroſe in thoſe dayes, and went into the hill-country with haſte, into a City of Juda, and entred into the houſe of Zacharias, and ſaluted Elizabeth.* And this they did to rejoyce and congratulate each the other. But this performed, *Mary* returned to *Nazareth* as intending to lye in there, but was juſt againſt the time of her delivery hurried to *Bethlehem*, by reaſon of a Decree that came forth from *Auguſtus* the Emperour, *That all the world ſhould be taxed.* *Luke* 2. 1. And the Law of that Nation was as *Ver.* 3. *All went to be taxed, every one into his own City.* Hence therefore it came to paſs, as *Ver.* 4. 5. *That Joſeph alſo went up from Galilee, out of the City of Nazareth, into Judea, unto the City of David, which is called Bethlehem, (becauſe he was of the houſe and lineage of David) to be taxed with Mary his eſpouſed wife, being great with child.* And this Providence was to fulfil the Propheſie of the place of his Birth at *Bethlehem*; which yet not being their conſtant place of abode, and his coming thither but tranſient, it ſtill caſt a blind amongſt the *Jewes*, that though he was ſo born at *Bethlehem*, they accounted him as a conſtant Inhabitant

bitant of the other place *Nazareth* : For we read, *Ver.* 39. *That when they had performed all things according to the law of the Lord, they returned into Galilee to their own City Nazareth.*

Well but 4 There is yet a far greater contingency falls out, utterly to prevent his being called a *Nazarite* from this City, though hitherto the City of his Parents abode: For unleſs they had abode there, and he with them the greater part of his Life, the *Jewes* had never came to have given him this Name. *Herod* being diſappointed by the Wiſe Men to bring him word of the Town where he was born, meant to make the moſt exact enquiry after this Child, that the power and ſagacity of ſo ſubtle a King could make to find him out to deſtroy him. And lo, no ſooner was *Joſeph* returned to his City *Nazareth, Matth.* 2. 13. *But an Angel appeared to Joſeph in a dream, ſaying, Ariſe, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will ſeek the young child to deſtroy him.* Which indeed further ſtrengthens the point in hand, and ſhewes him to have been that true *Nazarite*, of whom *Joſeph* was the Type, in this reſpect, that when young he was driven into *Egypt* as Chriſt alſo was. And then again in his return, to fulfil another Propheſie ſpoken of by *Hoſeah, Out of Egypt have I called my Son. Luke* 1. 15. But when in *Egypt Joſephs* heart was weaned from *Nazareth*, which was a place of his abode but out of neceſſity and fear of *Herod* : And the Angel having told him, *that they were dead which ſought the childs life*; he came as is evident by *ver.* 22. with a purpoſe to go into *Judea*; but hearing that *Archilaus*, and not his Brother *Herodes*, had obtained the rule thereof, and knowing him to be bloody as his Father, 'tis ſaid *Ver.* 22. *But when he heard that Archelaus did reign in Judea, in the room of his Father Herod, he was afraid to go thither.* And then alſo being over and above this fourth time warned (as it follows) *by God in a dream, he turned aſide into the parts of Galilee*, clean beyond his intention and inclination. And upon this occaſion, and this alone, it was that, as it follows, *He came and dwelt in a City called Nazareth*, and ſo from that time made his conſtant abode there; that by this means this *might be fulfilled* (we have all this while been treating of) *which was ſpoken by the Prophets, He ſhall be called a Nazarite.*

For *Laſtly*, Upon this occaſion, this City being now his continued ſeat of his Education and Life till he was thirty years old, the *Jewes* who enquired, and were curious and diligent enough, and did know from whence he came, they out of ſcorn and malice did give him this Title, *Jeſus, Jeſus the Nazarite*, or *of Nazareth* : And this they gave him in contempt, as being in their account, a baſe and unworthy place, ſo barren, as it was a Proverb among them, *Can any good come out of Nazareth?* And the Devil he ſtirred them up to it; himſelf (ſay ſome) firſt giving him that title, *Mark* 1. 24. howſoever he with the firſt ſeconds it; and he did it on purpoſe to divert the thoughts of the *Jewes* from enquiring after his Birth at *Bethlehem*, they all crying it up to have been at *Nazareth*. Then it was generally given out thus by the People; *Mark* 10. 47. *Luke* 18. 37. and as his Fame grew, this Name ſpread alſo. And that it was out of ſcorn appears alſo by this, That as *Tertullian* ſaith, unto his time they called the Chriſtians *Nazarites*, as alſo *Galileans*. But lo, what Satan and the Jewes deſigned out of the greateſt Malice; God made uſe of the Malice of Man to attribute to him one of the greateſt Characters of his being the Meſſiah, which was to be a *Nazarite*, and holy unto God, by a Vow from his Conception, which had been wrought alſo in that City. Thus alſo he ordered *Caiphas*, out of Malice, to ſay, *One man muſt dye for the people*, to hold forth a juſt acknowledgment, that Chriſt by his Death ſhould be the Saviour of that People, and of all the Elect of God in the World. He ordered *Pilate* to ſay and not recall it, *That he was King of the Jewes*; which he did in ſcorn, but God thereby proclaimed him his King to all the World in theſe three general Languages, *Greek, Latin* and *Hebrew*.

Some Object againſt this Interpretation given, That it is no where written he ſhould be called a *Nazarite*; nay, nor were J*oſeph* and *Sampſon* ſo called.

The Anſwer is, That theſe two phraſes in Scripture are all one *to be, and to be called.* So when 'tis ſaid, *He ſhall be called the Son of the moſt high*; that is, *He ſhall be the Son of the moſt high. He ſhall be called the Lord our righteouſneſs.* And ſo it was true both of *Sampſon* and *Joſeph*, that they were *Nazarites*; and are expreſly ſaid to be ſeparated; and it is more true of Chriſt, that he was ſuch.

Again 'tis Objected, that *Matthew* ſayes *by the Prophets*: Whereas *Moſes* that wrote *Joſephs* Story and the Law, is diſtinguiſhed from the Prophets: Nor was he that wrote the Story of *Sampſon* in *Judges* a Prophet: And therefore this alluſion cannot be to theſe.

The Anſwer is eaſie.

1. That although in ſtricter ſenſe only they are termed Prophets that wrote thoſe Books of Propheſie, as *Iſaiah*, *Jeremiah*, and the ſmall Prophets; hence you read of *Moſes*, the Law, and the Prophets, as diſtinguiſhed; yet again in other Scriptures, the title of Prophet is given to all the Sacred Writers of the Old Teſtament. 2 *Pet.* 1. 19. The whole is termed a *word of Propheſie.* And *ver.* 20. 21. 'tis ſtiled *propheſie of the Scripture*, as inſpired by the Holy Ghoſt: So as all Scripture inſpired immediately by the Holy Ghoſt is termed Propheſie. So *Heb.* 1. 1. *God ſpake in old time by the Prophets*: And then cites the Books of *Samuel* and *Chronicles*, *ver.* 5. *I will be to him a Father, &c.* *Acts* 3. 24. *Samuel* who wrote a Story is termed a Prophet; and all the Writers of Scripture from his time are termed Prophets; and *ver.* 21. all are called holy Prophets, which have been ſince the World began.

2. And as to this particular, the thing in hand, it is evident, that both *Jacob* and *Moſes*, whilſt they ſpake this of *Joſeph* the Type of Chriſt, were then a Propheſying as truly as any of the Prophets: *Jacob* profeſſeth ſo to do in the beginning of his Speech, *Gen.* 49. 1. *That I may tell you what ſhall befall you in the laſt dayes.* And as evident it is, that *Moſes* in that his repetition of *Joſephs* being ſeparated from his Brethren, *Deut.* 33. 16. did then alſo by the Spirit of Propheſie, bleſs and foretel what ſhould befal him. And then for that other of *Sampſon*, it is delivered as a plain Propheſie, even before his Conception, how he ſhould be a *Nazarite*, who was therein a Type of Chriſt. And this though uttered by an Angel is recorded by a Sacred Writer that records it as a Propheſie afore-hand given. And thus much of Chriſts being Vowed and Conſecrated from his Conception.

CHAP. VII.

That another Propheſie of Chriſt Iſa. 11. 1. Jer. 23. 5. *and* Zach. 3. 8. *is fulfilled in Chriſt a* Nazarite, *or Inhabitant of that City.*

I Muſt not conceal to Ingratiate this, another known fair and pregnant Interpretation or Alluſion held forth by many Interpreters to another Propheſie of him: And I would there were a Thouſand of them more, if poſſible, to fall in into every thing about him. For the more ſuch Lines of Propheſie about our Jeſus meet in any one Center, the more aſcertained we are that he is that Meſſiah that was then to come, and the Scriptures are thereby diſcovered to be the more Myſtical and himſelf Illuſtrious. It is evident that *Matthew* whilſt he ſaies that he was ſpoken of by *Prophets*, not *Prophet* had more in his eye than one, yea, and Propheſies perhaps more than of one ſort; and ſo there will be a πληρωθῃ, as *Brugenſis* obſerves.

Lucas Brugenſ. in locum.

Now this other Interpretation affirms this Name *Nazaraian* to be an alluſion to that Miſtical and Metaphorical Name of *Netzer*; that is the Plant or Branch given him by *Iſaiah. Chap.* 11. 1. *And there ſhall come forth a rod out of the ſtem of Jeſſe, and a branch ſhall grow out of his roots.* Seconded by *Jeremiah, Chap.* 23. 5. *Behold, the dayes come, ſaith the Lord, that I will raiſe up David a righteous branch, and a King ſhall reign and proſper, and ſhall execute judgment and juſtice in the earth.* And *Chap.* 35. 15. And thirded by *Zachary* in two places, *Chap.* 3. 8. *Behold I will bring forth my Servant the BRANCH.* And eſpecially *Chap* 6. 12. *Thus ſpeaketh the Lord of hoſts, ſaying, Behold the man whoſe name is the BRANCH: He ſhall grow up out of his place, and he ſhall build the temple of the Lord.* And the name ſay they of the City *Nazareth* in *Hebrew* was *Netzer*, or *Natſoreth*, a City of Plants, (that abounded there ſay they) as *Jericho* was called a City of Palms. So this of *Griffs.* And an Inhabitant of it in the *Syriack* Language then in uſe was *Noſeraio:* So then let us make an Apoſtrephe unto the *Jewes.* You might Oh *Jewes* come to ken and know your Meſſiah, among other accompliſhments of Propheſies, by this one, That he whom your Prophet calls *the Plant, the Branch*; it comes to paſs to fulfil that Propheſie, that he dwelt at *Nazareth*, which hath its name from Plants; ſo on purpoſe afore-deſigned by God, becauſe it was to be the renowned Habitation, and place of Education and Conception of him whom your Prophets had proclaimed the *top Branch of all your Iſrael:* And the ſame Providence ſo diſpoſing it, that whilſt you call him *Nazarene*, and *Jeſus of Nazareth*, you thereby fulfil this Propheſie, (though not aware of it) owning him, that thereby he ſhould be the Branch; *The Plant Gods own right hand had planted*: By which name the Prophets had foretold he ſhould be made famous by your ſelves, whilſt you ſtiled him, *A man of Nazareth.* Yea, and the Prophet *Zachary* ſeems, under that his Name *the BRANCH*, to point us withal to this place where this Branch ſhould grow; *The man whoſe name is the BRANCH, ſhall grow out of his place*, meaning this City *Nazareth*, where he had his Conception, and growing up; referring to his Education, which was there alſo until he went forth to Preach: And that foretold too in theſe following words, *And he ſhall build the Temple of the Lord*; (ſpeaking to *Zerubbabel* his Type, who built the ſecond Temple) fulfilled in our Chriſt, who ſayes, *I will build my Church of the new teſtament*: Which when he went firſt to lay the foundation of by Preaching the Goſpel, Providence diſpoſed ſo of it, that he went out from *Nazareth*, his place and City, as the 4th of *Matthew* hath it. So then what *Matthew* here ſayes, *He dwelt in Nazareth, that it*

To name Towns from what more eminently groweth and aboundeth therein is uſual to this day in thoſe Eaſtern Countryes, as Herbert *in his Deſcriptions of* Perſia *notes: As* Shyras *a Town of Milk,* Whormoote *a Town of Dates,* Deagardow, *a Town of Wallnuts,* &c. In his Firſt Edition, *p.* 60.

might be fulfilled. He ſhall be called a Nazarite, a Dweller in a *Branch Town*, anſwers to what *Zachary* ſaies, Chap. 6. 12. *Thus ſaith the Lord of hoſts, Behold the man whoſe name is the branch, and he ſhall grow up out of his place, and he ſhall build the Temple of the Lord.*

But this Interpretation hath its Lameneſs, ſo as though it may be taken in as an alluſion, yet not ſo literally, as the former, much leſs only or adequately fitted to *Matthews* quotation here. For,

1. It cannot undoubtedly be proved, that the City *Nazareth* had its Name from *Netzer* Plants, For that Town was ſo obſcure as the Name of it is not recorded in the Old Teſtament, which ſhould decide it. Nor doth *Zachary* here uſe the word *Netzer* for *Branch*, as *Iſaiah* doth, and that but once, as prophecying of the Meſſiah. He uſeth the word [*Semah*] as alſo thoſe other Prophets mentioned do. So as if we ſhould entertain that to be *Matthews* whole or main Scope we put our ſelves upon but one Scripture or Propheſie, namely, that of *Iſaiah*, who in the Letters doth only uſe that word *Netzer*, all the reſt a far differing word. Now when *Matthew* here ſaies, That by being called a *Nazarean* from the City *Nazareth*, the Prophecies were fulfilled: It is a matter of ſameneſs of Names or Words that muſt be intended to be found in thoſe Scriptures which are thus ſaid to be fulfilled. Now the Name or Word *Netzer* is no where elſe given him but in *Iſaiah*.

Again, That word is uſed by the Prophet of him is a Noun Subſtantive (as we ſay) *A Plant or Branch*, But the Title here mentioned by *Matthew* to be found in the Scripture anſwering to it is a Nown Adjective, ſignifying an Attribute or Qualification belonging to him.

But my Brethren, is it not pity, That theſe two Interpretations ſhould ſtrive in the Womb of this Text, the one againſt the other, if it were poſſible to reconcile and take in both. For then you will be ſure to have Prophets enough wait and attend upon the accompliſhment of it.

There have been of thoſe of old, and of late have endeavoured to take in both and reconcile them, whilſt others argue wholly for the one to exclude the other. So *A Lapide*, *Cartwright*, and *Jackſon* and *Hierom* of old, as appears by comparing his Comment on *Matthew* 2. *laſt*, and *Iſa.* 11. 1. So as that if we reſpect the Name *Nazoraios*, as *Matthew* gives it in the Letters and Syllables thereof, That of Chriſt being a *Nazarite* doth carry it clear: Yet ſo as withal there may be an alluſion to make it the more full unto *Iſaiahs* Net, for or Chriſts being the Branch; eſpecially conſidering the Name of the City was obſcure, and not mentioned in the Old Teſtament, and ſo uncertain, whether written by *Tſ*, or *Z*, by *Tſade*, or *Zayn*, *Notſereth*, or *Nazareth* primitively in the *Hebrew*. And if written by *Tſ*, yet that Letter *Tſ* being often turned in Pronunciation and Writing into *Z*, whereof *Druſius* and *Grotius* and others give many inſtances; and ſo in that reſpect well ſerving, or complying with either Interpretation. And it being the Holy Ghoſts manner in things of this Nature to have a vaſt and comprehenſive aim, and by way of alluſion in fulfilling Propheſies to take more wayes than one, I confeſs, I am therefore eaſily induced to eye and give an ear to both.

Only I muſt withal put in this Profeſſion or Caution as to my Judgment, That if theſe two cannot be found to ſtand together, (which I ſee not but they may) that if I muſt lean to one Interpretation rather than the other, I ſhould unto the firſt, as I have preſented it of Chriſt his being a *Nazarite*, the Holy one of God, or Conſecrated unto God. And I do prefer upon all accounts that unto the other for theſe Reaſons, beſides what hath been afore argued and ſaid.

1. He is called a *Nazarite* from the City, which is evident by *Matthew* and other *Evangeliſts* teſtimony. If the Queſtion came, whether of the two, that Cities name was *Notzeroth* of *Nazareth*, ſo whether taken from *Netzer*, ſignifying the *Branch* or *Griffe*, or from *Nazari*, ſignifying a Perſon vowed to God, It is clear that the latter carries it both in that firſt of *Matthew*, and the other *Evangeliſts* who write the Name of that City in the *Greek* with [illegible], not ſ, *Nazareth*, and not *Naſareth*, or *Notſeroth*. And Secondly, That it is as evident, that if according to the Analogie of each of thoſe Tongues you

would tranſlate that word from *Hebrew* into *Greek*, if in the *Hebrew* that Cities Name had been *Netſereth* or *Netſeroth* (from Griffs and Plants) then in *Greek* it muſt have been written *Naſoreth* with *ſ*, or double *ſſ*, σῖγμα; for [τς] in the *Hebrew* is in the *Greek* rendred by *S*, not *Z*, that is by σῖγμα *S* or *SS*, not by ζῆτα as *Melchitſedec* in *Hebrew* is rendred *Melchiſedech*, By *Paul* to the *Hebrews*, *Tſion* is tranſlated in the *Greek*, *Sion*; ſo *Tſabbooth* is *Sabboth*, &c. whereas all the *Evangeliſts* do conſtantly write the name of that City [*Nazareth*] with *z*, but not one *Naſareth*. And again on the other ſide, when the *Hebrew* word is with *Zayn*, then the *Greek* writes ζῆτα or *z*, as in the words *Zabulon*, *Zacharias*, and *Beelzebub*.

See Heinſius *in* Matth. 2. *ult.*

And again, That this City ſhould have its Name from Plants or Trees growing there, and to be eminently renowned for ſuch is more improbable, becauſe *Zabulon* in which it was ſeated, was a deſerted place in Darkneſs (as the Prophecy and Evangeliſts tell us.) And on the contrary renowned for ſuch by the *Jews*, as that uſual Proverb of theirs ſhews, *Can any good come out of Nazareth*, a place ſo barren and vile above all other places, as that no good, no not of any kind was growing there, or expected thence. For which cauſe perhaps, this flouriſhing Plant, the Meſſiah is ſaid by *Iſaiah to grow out of a dry ground*, *Iſa.* 53. 2. even with an eye to the unfruitfulneſs of this Place and City.

2. If the Importance of theſe two Myſteries pleaded for on each ſide be weighed, this of his being a *Nazarite* in the ſenſe given to have been intended, *Dignius eſt*, (As *A lapide* ſayes) is of the more worth in the importance of it, that only referring to a Metaphorical Expreſſion of his being a *Branch*, and at the higheſt notes out our ingrafting into him as *Branches* into a Graffe: But this other denotes his Perſonal Holyneſs as God-Man, his being Dedicated and Conſecrated to God, Separated, and Sealed by God to the work of Redemption, which is the Foundation of all, and many other Miſteries, as his Kingly and Prieſtly Offices, all far more Glorious than the other, as in the ſequel will appear. This will be found moſt comprehenſive, and to take in all the Prophets.

3. If we regard the Propheſie it ſelf, this Name of his, *Nazarite* is not in Metaphorical words but in clear and expreſs Types, vvho as being his Types, and for that very end vvere called Ναζαραῖοι, *Nazarites*, as Men in a ſpecial manner above the reſt Holy, Separate, Dedicated, and Conſecrated to God; or Men crowned with a peculiar Excellency above others. And ſo the *Septuagint* ſometimes tranſlate it ἅγιοι, ſometimes ἀφωρισμένοι ſeparated, ἐστεφανωμένοι, Crowned. Now if they which were his Types were called ſo in all theſe Senſes *Nazarites*, then he in them was much more ſtyled ſo, and ſignified thereby to be the Reality, the Subſtance, of what they were ſhadows.

But ſtill I conclude, as I ſaid before, That I wiſh and hope that both may ſtand, and I would there were a Thouſand more ſuch of ſo great a Variety and Comprehenſiveneſs.

CHAP.

CHAP. VIII.

That as Chriſt expreſſed his Will and Conſent in the Dedication of himſelf to the Work, ſo he ſhewed his chearful Willingneſs in all the parts of the performance.

YOU have had the former part of this great Story, *His Dedication of himſelf at his Conception*: The laſt part followes, to ſee how he made good his Vow from the firſt to the laſt Act thereof, *Obedience to the Death.* I need take no Text for it, the New Teſtament gives every where teſtimony thereof. It were infinite to give you all the paſſages that argue this his Willingneſs and Zeal throughout the whole of his Life and at his Death. I ſhall lay afore you but ſome more eminent and obvious.

It is obſervable that the very firſt words you have recorded as uttered by himſelf, and that when a Child, at twelve years old, yea and that but one ſpeech neither; and this that I am now a ſpeaking, was the ſumme and eminent import of it. *Luke* 2. 48. His Mother ſeems to chide him, that without their privity he had ſtayed behind, and put them to that ſorrow and trouble in ſeeking him, and not knowing what was become of him. What is Chriſts Anſwer? *Ver.* 49. *Wiſt ye not that I muſt be about my Fathers buſineſs?* As if he had ſaid, 'Tis true ye are my Parents, and I have been ſubject to you hitherto in your particular affairs, but do not you know I have another Father higher than you? Who hath commanded me by vertue of my Office of Mediatorſhip, other manner of buſineſs to be done by me, than to attend on you, and wherein I am not to take Counſel or Direction from you, or ask leave of you; for I am not an ordinary Son. *Wiſt ye not I was about my Fathers buſineſs?* ἐν τοῖς τοῦ πατρὸς *in the things* or *affairs of my Father*, who is my Father after another manner then you are, and therefore my buſineſs is an other manner of buſineſs than of other Children. I am the Chriſt the Meſſiah, and at theſe years do underſtand my ſelf well enough to be ſo; and I have a Spiritual Work to do, enjoyned me by my Father, which all other obligations, though at theſe years, muſt give way to: And as elſewhere it is, *As the Father commands me, ſo do I*; as *John* 14. 31. His Will and Law is written in my Heart from a Child; I am engaged to do his Will, to perform the Office of a Mediator, the Meſſiah, whereof one part is the Prophetick Office, to teach and to inſtruct. And to give a Specimen or an Evidence of it, I have now by his Command (this being my firſt coming up to the Temple, my Fathers Houſe where I am to Preach hereafter many a Sermon) been among the Doctors arguing with them; *ver.* 46. It would ſeem the firſt time he came, according to the Law, to the Feaſt; the manner being at twelve years to put a difference between a Child and a Youth, that the Males at that Age ſhould go up to the Temple. *Malachi* had told he ſhould, as a Meſſenger of the Covenant or Prophet, ſuddenly come to his Temple. *Mal.* 3. 1. *Behold, I will ſend my meſſenger, and he ſhall prepare the way before me: and the Lord whom ye ſeek, ſhall ſuddenly come to his temple: even the meſſenger of the covenant, whom ye delight in: behold, he ſhall come, ſaith the Lord of hoſts.* And when he comes firſt, he will come as a Meſſenger or Declarer of the Covenant, though but at twelve years of Age. As God ſhewed *Moſes* that he himſelf was that Deliverer to his People (long afore he delivered them) by one Act of Vengeance upon an *Egyptian*: So God gave demonſtration that this was the Angel of the Covenant in the Temple, almoſt twenty years afore he came to exerciſe that Function ordinarily. But that which I obſerve out of it is to the point in hand, that at twelve years old, and long afore, the Humane Nature underſtood full well his Office, and his being the Mediator, and did direct his Actions to that aim and level. He acted as the Meſſiah unto his Father, *as his Father* in another manner, than *he is the Father* of Men or Angels, and had the Law written in his Heart at his Conception in his Eye. To do his Will he was careful of, yea delighted to do that Will, *I was about my Fathers buſineſs*; yea, *I ought to be*, (ſayes he). This is the original obligation and undertaking my Ear was long ſince bored through to do, *viz.* this his Will. I am not mine own, nor yours, but his Servant; I muſt be in his buſineſs. And though now you have a more eminent inſtance of it at twelve years, you might have perceived it long ago, if you had obſerved my carriage, and how I have directed my aims; therefore you ſee he blames them: *Wiſt you not I was in my Fathers buſineſs*; and the word εἶναι ἐν τοῖς, to be in the things of his Father, imports his being wholly in them. And though his Father did not ordinarily, or perhaps had not afore this his appearing at the Temple, ſet him about buſineſs extraordinary, or other than ſuch as a Child ſubject to Parents uſeth to be, (as *ver.* 51. it is after this ſaid of him, that he was ſubject to them) yet he had been in all his courſe in the things of his Father, and had carried himſelf as one that walkt by an higher principle of Obedience to God, than other Men were bound to. And this they might have obſerved, elſe he would not have blamed them for not conſidering it. And the word εἶναι is to be wholly and continually given up to it, as Men in an Office ought to be. As *Rom.* 12. 7, 8. *Or miniſtry, let us wait on our miniſtring; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with ſimplicity; he that ruleth, with diligence; he that ſheweth mercy, with cheerfulneſs.* 1 *Tim.* 4. 15. *Meditate upon theſe things, give thy ſelf wholly to them; that thy profiting may appear to all.* That which we tranſlate, and rightly too, *Give thy ſelf wholly to them*, is the like phraſe, ἐν τούτοις ἴσθι, *Be in theſe things.* So then Chriſt, as now, ſo from his Infancy had been wholly in the things of his Father; and as Mediator, directing all Obedience as ſuch to him; and not only acting holily as a Child ſanctified from the Womb, but Mediator-like, and he delighted to do it, and ſhewed ſo much at his firſt undertaking. This is the firſt ſpeech, and it is an early one you have of him, and it imports it. In a word, (Chriſt ſayes) *He that ſent me is with me, namely alwayes. And I do alwayes thoſe things that pleaſe him. John* 8. 29. And he had done ſo alwayes from his Infancy, and directed all to him as a Father that had ſent him on that Spiritual Work. And the Father hath not left me alone, but guided me from the firſt thus to do, (ſayes he) for of his guiding him to do his Will he there ſpeaks.

Why ſhould I be large in rehearſing to you all his other ſpeeches, which might argue this, how that it was his Meat and Drink to do the Will of God? *John* 4. 34. *Jeſus ſaith unto them, My meat is to do the will of him that ſent me, and to finiſh his work.* He was hungry, and yet zeal and deſire to do Gods Will in ſaving of Souls, ſwallowed up the ſenſe of that hunger and faintneſs. He delighted to do Gods Will more than ever hungry Man did to eat his Meat; and not only at this time, and for this fit, but to do all the reſt of the Work to the laſt, to perfect and to compleat every part of it. So it followes, [*And to finiſh or perfect his work*]. So then, all his time afore, he had made it his Meat and Drink, as much as now, and for all years to come the ſame Zeal was in him, even to the whole from firſt to laſt, as the word *perfecting* implyes. And in all this he ſtill directed his Obedience as Mediator, looking at all he did, not only as Obedience due in common as from other Men, but as it was the Work deſigned by him that had ſent him, and ſealed him to this Work. See *John* 6. 38. *For I came down from Heaven, not to do mine own will, but the will of him that ſent me.* Still you ſee he fulfills that primitive obligation of his; *I delight to do thy will, Oh God.* Yea, it is not only ſaid, as here, *that it was more to him than* *meat to do his will*; but further to expreſs his Zeal in it, in another place at another time, this his Zeal is ſaid *to have eaten him up*, his Strength, and Spirits and all. He was eaten up, and devoured thereby: It ſwallowed up all his intentions; as the wrath of God is ſaid to have drunk up *Jobs* Spirits, *Job* 2. 17. *The zeal of thy houſe* (and of thy Glory concerned in it) *hath eaten me up*; ſayes Chriſt.

CHAP. IX.

That he did not ſhrink at the approach of his greateſt Sufferings, his Death, but ſhewed a chearful reſolution to the very laſt moment.

LET us inſtance further, in that which was the hardeſt piece of his Work and the finiſhing of all, his Sufferings at his Death.

1. Afore he came to undergoe it a good while, ſee the frame of his Spirit; *Luke* 12. 50. *I have a baptiſm to be baptized with, and how am I ſtraitned, till it be accompliſhed.* He knew the bitterneſs of that Baptiſm to be ſuch as no Creature was able to be Baptized with it: *Matth.* 20. 22. *But Jeſus anſwered and ſaid, Ye know not what ye ask. Are ye able to drink of the cup that I ſhall drink of, and to be baptized with the baptiſm that I am baptized with? They ſay unto him, We are able.* Yet ſayes he, *How am I ſtraitned till it be accompliſhed?* How much I cannot expreſs; and I am ſtraitened that my deſire and longings are delayed, and they ſtraiten and contract the Heart. Never Woman deſired more to be delivered, than he to have finiſht that Work; to have gone over that Brook, that Sea of Wrath, he was to be ſunk over head and ears into.

Upon a time when Chriſt began firſt to declare the greatneſs of his Sufferings; *Matth.* 16. 21. *From that time forth began Jeſus to ſhew unto his diſciples how that he muſt go unto Jeruſalem, and ſuffer many things of the Elders and chief Prieſts and Scribes, and be killed, and be raiſed again the third day. Peter* took him, (that is aſide, as a friend out of love) and began to rebuke him, that he would ſpare himſelf, and not provoke the *Phariſees* by Zeal; and *be it far from thee Lord*! (ſayes he) that never deſervedſt it, that art the Saviour of Men, goeſt up and down doing good, this ſhall not be to thee. But how did Jeſus take this? One would have thought he ſhould have taken it lovingly. Abſolutely, we never did ſee Chriſt ſo angry, and take a thing ſo ill. It is ſaid, *Ver.* 23. *But he turned, and ſaid unto Peter, get thee behind me, Satan, thou art an offence unto me; for thou ſavoureſt not the things that be of God, but thoſe that be of men.* The word στραφεὶς, tranſlated *he turned*, it imports not ſo much the turning of his Body to him, as the turning and change of his Countenance unto a paleneſs or redneſs, as when a Mans blood is up, or when he is moved with Anger and Indignation. And what ſaid he? *Get thee behind, Satan.* There was never ſuch a word came forth of thoſe Lips afore or after, given to a Saint as *Peter* was All was becauſe he toucht him in what his Spirit was moſt eager for; as Anger ſwells and riſeth againſt what comes in the way and current of Mens deſires, even as a ſtrong ſtreams againſt what would ſtop it. And Chriſt adds, Thou art an Offence unto me! An Offence is properly an occaſion of ſtumbling: Now Chriſts Holy Nature was not capable of ſuch an occaſion of ſtumbling or being drawn to Sin, as ours is, Yet *Peters* Speech had that tendency in it to divert him from that great work his heart was intent upon. Then at another time *Peter* would be medling to reſcue him by the Sword, *John* 18. 11. And though he then received a milder Anſwer from Chriſt, *Put up thy Sword into its ſheath*; yet ſtill you may thereby ſee, how ſtrongly his heart continued ſet upon the work of Redemption that was undertaken by him, and deſigned to him. *The Cup which my Father hath given me, ſhall I not drink?* Every word ſpeaks the eagerneſs and ſtrength of his Will and Reſolution therein. Interrogations in that caſe argue the greateſt vehemency: But this belongs to the next particular: Namely,

When he came to perform that laſt part of his Obedience, his ſufferings to Death.

1. As the time drew nearer and nearer for him to take his laſt Journey to *Jeruſalem*, not having many Moneths or Dayes to live, and knew alſo all that would befal him there, as he had told *Peter* and his Diſciples. The Evangeliſt *Luke* ſaies of him, *chap.* 9. 51. *When the time was come, he ſhould be received up* (namely by means of that cruel Death) *unto glory, he ſtedfaſtly ſet his face to go up to Jeruſalem.* I will not Diſpute, whether it was his laſt Journey (which I rather think with *Grotius*) or that it was half a year afore as others, but two Journeys to *Jeruſalem* are afterwards mentioned by *Luke*, (which yet argue not that this Diſpoſition here recorded occaſionally ſhould not be intended of his laſt Journey:) For *Luke* tells things not ſtrictly in order of time, but of occaſions (as *Grotius* hath obſerved;) However this all do, and muſt acknowledge, That the Scope of this paſſage was to ſhew that Chriſt now toward his end hardned himſelf, and in all his Deportment (which is expreſſed by Face there) ſet himſelf to manifeſt ſo much, that nothing did or ſhould divert him. Yea, and this was obſervable in him more than at former times: For *ver.* 53. It was obſerved by a whole City of the *Samaritanes*, who therefore received him not. *And they did not receive him, becauſe his face was as though he would go to Jeruſalem.*

Hence the Exhortation from Chriſts Example ſuffering reſolutely for us, *Epheſ.* 4. 1. is this, Foraſmuch as Chriſt hath ſuffered for us in the Fleſh, Arm your ſelves likewiſe with the ſame mind: A ſtrong Reſolution, cauſing a Mans Mind as boldly and ventrouſly to encounter difficulties, as ſtrong Armour doth embolden a Mans Mind to ruſh into Battel. So then Chriſt Armed himſelf, ſteeled his Heart, as we uſe to ſpeak.

And then when he was to eat his laſt Supper, to eat his laſt (as we uſe to ſpeak,) ſo it is called *Luke* 22. 16. See what vehemency of deſires he utters, *ver.* 15. *With deſire have I deſired to eat this Paſſover with you before I ſuffer:* That is, How have I longed with the moſt paſſionate deſire for the arrival of this laſt Night and Meal that I muſt make, that it would come and haſten, as all Men are apt aforehand to do for that which their Hearts are ſet upon. And that to have been his Reaſon is evident by what follows, *ver.* 16. *For I ſay unto you, I will not drink of the fruit of the Vine until the kingdom of God ſhall come*: The thing ſignified by the Paſſeover, the Redemption of the World by my Death. This is to be my laſt Drink I ſhall drink with you; and now my Death comes on by which you and the World ſhall be ſaved and redemed.

And again, when he knew *Judas* was to go out to betray him, he ſaid, Do what thou doſt do quickly, *John* 13. 27, 30. As ſoon as thou wilt, for I am ready, and reſolved: He dares him, and haſtens him to it to ſhew his own reſolvedneſs. And when he was gone out, he claps his hands (as it were) for joy, and utters his Joy and Triumph in it, *ver.* 31.

Therefore when he was gone out, Jeſus ſaid, Now is the Son of Man glorified, and God is glorified in him. For he reckoned the ſtroak now as good as ſtruck, the thing now as good as done, that he ſhould be Crucified. For the Inſtrument that was to ſet all awork was gone out about it, and he calls it his Death, his being glorified, becauſe it was the Foundation of all that Glory himſelf and his Elect were to have. How bitter ſoever it proved afterwards, his Heart at preſent was filled with Joy for the thoughts of the approach of it, he looks upon it as his Wedding Day, his Coronation Day, (as in more reſpects than one it proved,) As *Solomons* Heart is ſaid to be fill'd with joy in the Day wherein his Mother Crowned him: And that ſo he eſteemed it, you have another place to the ſame purpoſe, *John* 12. 23, 24, 28. *Now the hour is come that the Son of Man ſhould be glorified*: Which is ſpoken out of the ſame Paſſion of Spirit as the former; as if he had ſaid, *Now*, even *Now* is the time, the longed for hour, ſo long longed for, come wherein I ſhall be glorified; and do that moſt glorious work for which I came into the World. (For this Hour I came into the World, as *ver.* 27.) And this he ſpeaks in relation to his Death, ſo in the 24th. *verſe*, as alſo *ver.* 27, 28, and 32. evidently ſhew. 'Tis true, he was ſtruck with Terrour and Trouble at his entrance into it, (for here the firſt Thunder-clap that ſtruck him did begin,) ſo *ver.* 27. *Now is my Soul troubled*, and ſo troubled, as he adds, *What ſhall I ſay, Father ſave me from this hour?* But withal he renews and recovers that which had been his conſtant reſolution and purſuance. *But for this Cauſe came I to this Hour.* It was a Conſideration he took in to hearten himſelf unto it. That he had gone ſo far, and was now come to it; and ſhould I now recoil? And what was it did glad him, even in the midſt of this his Trouble? 1. That his Father ſhould be glorified. *Father glorifie thy Name: Then came there a voice from Heaven, ſaying, I have both glorified it, and will glorifie it again.* 2. *That thereby Souls ſhould be ſaved*, which in *ver.* 24. he gives this account of, *Except a corn of wheat* (to which he compares himſelf who was to be the Root of Multitudes to ſpring up out of him) *dye, it abides alone*; as he otherwiſe muſt have done in Heaven. *But if it dye, it bringeth forth much fruit*: Which further, *ver.* 32, 33. he expreſſeth, *I, if I be lifted up from the earth, will draw all men to me. This he ſaid, ſignifying what death he ſhould die.*

After this he maketh a long Sermon to his Diſciples, when *Judas* was gone forth to Act his fatal Deſign, and Chriſt to loſe no time in the mean while enters into a long and large Sermon to hearten his Diſciples recorded in the enſuing Thirteenth and Fourteenth Chapters of *John*. And it is greatly obſervable, how that in the midſt of his Sermon in the Tenour of his Diſcourſe coming to that which moſt of all did move him to that work, namely, his Fathers Love, you have the paſſage, *John* 14. *laſt*. *But that the world may know that I love the Father, and as the Fathir gave me commandment, even ſo I do; Ariſe, Let us go hence.* He would needs in all the haſt be gone, as if he had overſlipt his time of *Judas* his meeting him with his Trained Bands, and ſo they would miſs of him. He ſits upon thornes (as we uſe to ſay of one that thinks the time long) for he breaks off in the midſt of a Diſcourſe which he aſſumes again (as if he had forgotten himſelf) though two Chapters afterwards, the Fifteenth and Sixteenth. Of all works elſe Preaching, and Preaching his laſt too, his heart was moſt in; and yet he makes a ſtart in the midſt of a Sermon to be gone. To be taken and Crucified; *Ariſe, Let us go hence.* He lookt on the Glaſs, and ſaw it was not yet run out, and he ſits down again, and Preacheth another Sermon of the Vine and of the Branches occaſioned by what he had been Adminiſtring, the Sacrament of his Supper, his Blood, ſo ſignified by the Blood of the Vine. Well, when that Sermon and his latter Prayer, Chapter 17. was done, it came to the very point of his bitter Execution, he ſtaies not till their Purſevants and *Judas* with his Trained Bands ſhould find him out; but as the Eighteenth Chapter tells us, he offers himſelf as a Sacrifice into their hands (for ſo all Sacrifices were to be brought to the Door of the Temple by the Perſon that ſacrificed) and ſo to be offered up. And all this he did willingly and knowingly afore-hand of what ſhould come to paſs, *Chap.* 18. 4. And theſe things the Eighteenth Chapter of *John* doth punctually and ſetly relate from the firſt verſe to the ninth. *When Jeſus had ſpoken theſe words, he went forth with his Diſciples over the brook Cedron, where was a garden, into the which he entred, and his Diſciples.*

And Judas alſo which betrayed him, knew the place: for Jeſus oft-times reſorted thither with his Diſciples.

Judas then having received a band of men, and officers from the chief prieſts and Phariſees, cometh thither with lanterns, and torches, and weapons.

Jeſus therefore knowing all things that ſhould come upon him, went forth, and ſaid unto them, Whom ſeek ye?

They anſwered him, Jeſus of Nazareth. Jeſus ſaith unto them, I am he. And Judas alſo which betrayed him, ſtood with them.

Aſſoon then as he had ſaid unto them, I am he, they went backward, and fell to the ground.

Then asked he them again, Whom ſeek ye? and they ſaid, Jeſus of Nazareth.

Jeſus anſwered, I have told you that I am he. If therefore ye ſeek me, let theſe go their way.

That the ſaying might be fulfilled which he ſpake, Of them which thou gaveſt me, have I loſt none.

We had ſinned againſt knowledge, and he ſuffers with a full Cognizance, and an afore-hand Deliberation of all that was to befall him. And further, (to make us apprehenſive of this his Will in it) he tells *Peter* when he would needs vainly and weakly attempt to reſcue him, *Matth.* 26. 53. *Thinkeſt thou that I cannot now pray to my Father, and he ſhall preſently give me more than twelve legions of Angels.* Alas! He needed not ſo great a Party, his own word (I am he) *John* 18. 8, ſtruck them all backward, and might have done dead, and *ver.* 11. *The cup which my Father hath given me, ſhall I not drink it?*

He never ſhewed any ſign of Reluctancy, till in the Garden he ſaw what was indeed in that Cup his Father did preſent him with, even his Wrath, and being made a Curſe. And to ſhew what the Nature of a Man in it ſelf might in ſuch a Caſe do; namely, ſhew his abhorrency of ſo high an endurance, and meerly to let us underſtand ſo much, to the end we might ſee his Love: For it was meet we ſhould by ſomething underſtand how much he was put to it, he thereupon cries out, *Father if it be poſſible, let this cup paſs.* But as he had *John* 12. 27. So here his Fathers will quiets all again. And the whole mind of this paſſage is but to ſhew,

1. His averſeneſs as to the thing in it ſelf ſimply conſidered, becauſe of the bitterneſs of it. And,

2. That the whole ground of his ſubmitting notwithſtanding thereunto was his Fathers Will. And,

3. How that notwithſtanding his Will ſtood to it as high as ever, yet only upon that ground, *Not my will, but thy will be done.*

When they had him in the High Prieſts Hall ſcorning and buffeting of him: As he had ſet his face as you heard afore his Sufferings to go to *Jeruſalem*; So now the Prophets uttering it in his Perſon, tells us how he ſteel'd his heart thereagainſt alſo. *I gave my back to the ſmiters, and my cheeks to them that plucked off the hair: I hid not my face from ſhame and ſpitting.*

For the Lord God will help me, therefore ſhall I not be confounded: Therefore have I ſet my face like a flint, and I know that I ſhall not be aſhamed.

Laſtly, When he hung upon the Tree, and had enough to have provoked ſo great a Spirit, ſo empowred as he was with the Soveraignty of Heaven and Earth to have relieved himſelf, and to have commanded thoſe Nails to have given way: He could have taught them better Obedience than to detaign their Lord in ſo great ſufferings a moment, and that which did and might have provoked him farther to have ſhown his Power to reſcue himſelf, was their cruel Mockings of him added to all his ſufferings, *Come down* (ſay they) *thou that ſaveſt others, and we will believe thee.* Well he ſtill hangs quietly there. *He endured the croſs* (*Paul* ſaies) *and deſpiſed the ſhame, Heb.* 12. 1. When in the Grave all the Povver of Death could not keep him there, for he had done his vvork. But love kept him on the Croſs, and nailed him there vvith ſtronger Nails than Men or Devils could have driven in.

Alas! He could as *Sampſon*, vvhilſt they mockt him, have broke dovvn the Pillars of Heaven about their Ears, and himſelf have ſtood Erect from out the ruines of it. In the Sixteenth *Pſalm* (made of him) he bleſſeth God for having given him that Counſel to perſiſt in his Reſolution to dye, and keeping the purpoſe of it fixt in his heart during all thoſe Nights in vvhich he had to do vvith his Father afore his ſufferings. If he, I am ſure vve much more have cauſe to bleſs God for giving it, and him for follovving it. Even ſo Jeſus bleſſed, *Amen.*

OF

OF CHRIST THE MEDIATOR.

BOOK V.

Chriſts Actual Performance of our Redemption. In the General, He Gave himſelf for us. The particular Parts of our Redemption are, That he was made Sin, and a Curſe; and by his Death obtain'd a Victory over Satan, whereby he delivers us from his Slavery: And hath perform'd all Righteouſneſs which might anſwer the Law for us. And that Chriſt as our Great Shepherd takes care to preſerve and ſecure us ſafe thus Redeem'd, and freed by Him.

1 TIM. 2. 6.

Who gave himſelf a ranſome for all, to be teſtified in due time.

CHAP. I.

That God preſently on Mans Fall making the Diſcovery to him of a Redeemer, Adam *tranſmitted the Knowledge of him to his Poſterity, and he was accordingly propoſed to the Faith of the Patriarchs.*

Though Believers before the Coming of Chriſt had in their Faith but ſome obſcure Glimmerings of Chriſt the Redeemer, yet they had real Apprehenſions of *ſuch a Perſon to come.* And there were certainly ſome outward Glimmerings and Rayes, in the things appointed to repreſent Chriſt ſhining through that Vail: For *the difference* that the Apoſtle puts, when he handles and compares the point of both and each of thoſe Diſpenſations; *Ours and Theirs*; ſeems to import ſo much in ſaying, *that we behold with open face the glory of the Lord*; 2 Cor. 3. 18. Implying that *they* had ſome darker, obſcure, confuſed gleams and apprehenſions darted into their minds thereof. 'Tis true, the perſon was then veyled indeed; and hid in cloudy, and dark Expreſſions, and Repreſentations; that were but ſhadows; Even as we read of *Moſes* that his *Face was covered with a Veyl*; to ſignify thus much. And *Moſes* being as their Mediator then; and *Face* being put in Scripture for Perſon; we may ſay that Chriſts Perſon was then obſcured; and yet with ſuch a Veil as did not utterly darken all perceivance of his Glory. 'Tis true indeed, that they knew not the *Individual* perſon, who He was to be; as now we do; and is neceſſary for us to do; as Chriſt told the Phariſees, (who lived under the light of his Goſpel and Miracles) unleſs you *believe that I am He, you ſhall die in your ſins.* But that there was *one of the ſons of men* that *was to come* who ſhould be a deliverer, this the Saints that were ſaved, generally then knew: Although the Vulgar *Jew* ſtuck in the Letter, as at this day, the *vail* being *on their hearts*; as 2 *Cor.* 3. 15. It is not now on Chriſts Face, *Chap.* 4. 4, 5. but upon mens Hearts.

I ſhall begin my proof with the firſt Promiſe in Paradiſe; which apparently was, that *a Son of Eve*, the *ſeed of the woman was to come*, that ſhould have power to break the Serpents Head: That is in plainer Language now ſaid, *who ſhould deſtroy the works of the Devil*, 1 John 3. 8. or as it is in the Epiſtle to the *Hebrews*, *Chap.* 2. 14. *Who ſhould deſtroy him that had the power of Death*; and ſave and deliver from him that had juſt that very day brought ſin and death into the World, and thereupon had the power of death. And therefore alſo *That Perſon* promiſed was to be *more than a meer Man*, or meer Creature: For how otherwiſe could he have power to overcome and deſtroy and break the power of thoſe fallen Angels: Yea and which was more of Gods Law that threatened death; Now are we to be ſaved by the knowledge, and Faith of this Perſon, as *Eve* (to be ſure) firſt was by the faith on Him, and then we. And the neceſſity to Salvation of that knowledge appears, in the Caſe of our firſt Parents: For why elſe did God thus haſtily in the cool of the Evening of that very day wherein they had ſinned, diſcover this; but that the knowledge of it was neceſſary to their ſalvation. And the ſame neceſſity muſt be ſuppoſed to hold for the ſalvation of others, that were to be ſaved after them; And therefore the knowledge of a Redeemer was delivered unto them to be tranſmitted down to their poſterity. *Adam* alſo living Nine Hundred and Thirty Years and upwards into that firſt World; and a Godly Seed and Race being reckoned from him unto the Flood, and thoſe our firſt Parents being Godly, and having been the Cauſes of tranſmitting ſin to all their Poſterity; were the more engaged and obliged, and accordingly zealouſly moved to derive down the knowledge of that *means*, whereby themſelves had been recovered, by the which their Poſterity might be ſaved alſo; and it were ſtrange to think that they ſhould not. And that *de facto* they did ſo deliver it beſides what the Story in *Geneſis* doth relate of the Religion propagated in thoſe times; There were ſome footprints remaining among the Heathen of *Eves* Fall by name; of the Serpents Venome and Infection; For which they made a Colliſion and bruiſing of Serpents; and of a Seed, *Jovis Incrementum* as *Virgil* calls him, who ſhould be a Reſtorer, and Confounder of the Devil. Such Memorials were left and found among the Heathens, tho' ſo defaced, as they could not be ſaved by them, they wanting a ſpiritual Light to accompany that Knowledge. It would be therefore (I ſay) unreaſonable to think that thoſe who after were to be ſaved, ſhould be utterly kept by God from the Inkling and Knowledge of that firſt promiſe; For there was no other promiſe (which we read of extant,) whereby thoſe might be ſaved that were ſaved.

See *an unregenerate Mans guiltineſs*, &c. *Book* 9. *chap.* 4.

Now that which I would have obſerved upon that original promiſe, is, that there are but two eminent things that promiſe conſiſts of. Firſt, The deliverance and ſalvation from the Serpents power: which is the breaking the Serpents head. And the ſecond is, That a perſon, one of the Sons of Men, ſhould effect this; and break his head: Concerning which my preſent Argument proceedeth.

The All-wiſe and Gracious Lord firſt ſaw, and conceived the knowledge of ſuch a perſon neceſſary for the bringing the Sons of Men in to him; as well as of his Grace to ſave them; And therefore contented not himſelf to make barely a promiſe of deliverance. And the neceſſity lies in this; that the

Guilty Conſcience of the Sinner, rightly apprehenſive of what the heinouſneſs of ſinning againſt God is; and of Gods Wrath for ſin is; even a *Conſuming Fire*; hath not the boldneſs to approach to God in its own perſon, in its own ſin; but hides himſelf, as *Adam* did: Nor would man dare to approach to him, without a Mediatour promiſed to him. As is evident from the people of *Iſraels* deſire, that *Moſes* ſhould approach to God for them; and upon which *Moſes* received the promiſe of Prophet to come after him, like unto Him. This alſo cauſed *Job* to wiſh a days-man betwixt God and him; *Job* 9. 33. And how natural Conſcience awaken'd dictates to men the neceſſity of a Mediatour, We have an Inſtance in that *Highlander*, who hearing Mr. *Robert Bruce* inveighing againſt thoſe ſins, of which he knew himſelf Guilty, his Conſcience being deeply touched, ſaid; *Iſe give him twenty Cows to Gree God and me.* Poor Man he felt the power of Gods Word on his Soul from that Mans Miniſtery; And he thought him to have acquaintance with God; and thought that he might be able to reconcile God to him again. Thus the firſt Grand Charter granted to *Adam* held out the Perſon of Chriſt, as a potent Victor over Satan; and Mediator for Man.

Now this was alſo ſucceeded with Sacrifices offered to God: Witneſs *Abel*, of whom you read, *Heb.* 11. Which way of Worſhip to God ſin alone brought in, and which the ſtate of Innocency knew not of. And theſe pointed unto an *Atonement*: And by the ſaving faith upon the Meſſiah, to come; who had been held forth in the afore-ſaid promiſe; was *Abel* accepted: which *Cain* wanted, *Heb.* 11.

CHAP. II.

That Chriſt gave himſelf for us, to redeem us. What is implyed in that Expreſſion. We ſhould duly conſider the Greatneſs and Value of ſuch a Gift. Chriſt giving himſelf is a High Teſtimony of his own peculiar Love to us.

I HAVE at large ſhewn the *Free Willingneſs* that was in Chriſt to perform the work of a *Redeemer* for us, which alſo theſe words ſufficiently import, *He gave himſelf.* He was not paſſively given up by his Father; but it was a free Act of his own, and ſo gifts are.

We have likewiſe diſcourſed the *fulneſs* of his *Abilities* and Capacities to make *ſatisfaction*, and purchaſe *Redemption* which no meer Creature was capable of, but that his power being God-Man was as great, as his heart was *free*. Let us now come to the *performance*, *the price*, *the Ranſome* it ſelf; as it is here declared to be, a *giving Himſelf.* Towards the general opening of this, we may obſerve.

I. How *Paul* delights in this expreſſion he gave or *offered himſelf up* both in the frequency of uſing it, *Eph.* 5. 2, 25. *Titus* 2. 14. *Heb.* 9. 14. *offered himſelf*, and *Heb.* 1. 3. purged away our ſins by *himſelf*. *Phil.* 2. 7. *emptyed himſelf*: As alſo in that, when that Holy Apoſtle with Application ſpeaks of Chriſts love unto himſelf, and would ſet it out to the higheſt Elevation to affect his heart moſt deeply, he then uſeth this Expreſſion, *Who loved me and gave himſelf for me*, Gal. 2. 20.

II. That what other Scriptures do parcel forth in particulars of what Chriſt gave, this one ſumms up in this total, as comprehenſive of all elſe. The Scripture elſewhere, yea the *Lords Supper* doth ſet it forth by piece-meals, his *Blood* in the Wine, his *precious Blood ſhed to redeem* us, 1 *Pet.* 1. 18. His *Body* in the bread, this *is my Body which is given for you*, Luke 22. 19. *his Fleſh* or whole man, *I give my Fleſh for the life of the World*, John 6. 51. His *Life* : *I give my Life for my ſheep*, John 10. 15. His *Soul poured out as an offering for ſin*, Iſai. 53. 10. His giving up all his eſtate and riches, and becoming poor, 2 *Cor.* 8. 9. His leaving *Father* and *Mother*, *Eph.* 5. 31, 32. compared. Whatever, I ſay, other Scriptures on the Lords Supper do by parcels inventory forth to us; All and each of theſe, this one word, *he gave himſelf*, doth at once, *by the great*, ſummarily comprehend : For to ſay *Himſelf*, to be ſure was his *All*.

III. [*He Gave* :] he *gave away*; For what is given as a *Price*, or Ranſome (as this in the Text) as alſo to give himſelf as a *Sacrifice*, as *Eph.* 5. 2. This is purely a giving away, whereby the Giver ſuffers ſo much real loſs and dammage to purchaſe that Redemption. And ſo the Sacrifice was burnt and conſumed to Aſhes, there was perfectly ſo much loſs to him that offered it, as what is given comes to, and ſo in giving away his riches, he is ſaid to have become *poor* thereby, 2 *Cor.* 8. 9. and to have *nothing* left to himſelf, *Dan.* 9. 26. and that he *emptied himſelf*, *Phil.* 2. 7, 8. There was nothing that was gain to him but he ſuffered for the preſent loſs of it, as to his preſent uſe and advantage.

IV. [*Himſelf* :] was that which was given away. Not [*his*] only, or *what was his*; *but himſelf*, not *ſua* but *ſe* (as *Paul* ſaid, *I ſeek not yours but you*) ſo here Chriſt gave away not only τὰ ἴδια what were *his* own, (as proper Goods and Chattels are ſaid to be a man's own) extrinſecal to him (and thus the whole creation is ſaid to be to Chriſt, *John* 1. 11.) but it is *himſelf*, his very perſon, or what was perſonally his, whatſoever was moſt intrinſecally his own, *Intimum ſuum*, and what was as himſelf unto himſelf moſt dear and precious, and innate. This is therefore an extenſive word, and draws in all of himſelf (as we ſhall ſee anon) the whole of himſelf, all that could be made of himſelf, all that he could rap or rend, as we ſay, that could poſſibly any way be made away from himſelf, this in the general. As for particulars, I ſhall confine my ſelf to ſuch things onely, as are in Scripture or common ſpeech termed *ones ſelf*; and which according to the dialect of the Scriptures about Chriſts Perſon, are in a more ſpecial manner deemed *himſelf*: Now what is it that may be, and uſually is called a mans ſelf.

1. A Perſons Doings, Works, Operations, and Actings, which are the fruits that proceed from, and grow upon ones ſelf; theſe are reckoned a Mans ſelf. Thus when a Servant gives up all his actions and ſervice, all his *time*, and what he can do, that all this ſhould be to his Maſters uſe, though ſuppoſe that Maſter hath not power over his life, or Goods, yet in that caſe he is ſaid *to let himſelf*; *to ſell himſelf*; *to give himſelf* up to that mans uſe and ſervice, to be managed all by his Maſters Appointment and Command. Or if (ſuppoſe) out of Love and Friendſhip to another, one imploys his whole Time and Labours, and ſuffers all his Actions to be ordered for the other, though not in way of Service but as a Friend; yet in this Caſe he may be ſaid to *give up himſelf*, when he is all that while of no uſe to himſelf, or to his own private and perſonal Advantages; Whereas otherwiſe it is the nature of Self to work for it Self. In this caſe a Man is rightly ſaid to give over *himſelf*, when his operations are thus to be diſpoſed of by another; the Philoſopher ſays that, *that Day a Man is made a Servant or Slave to another, he loſeth half of himſelf*, half of his Reaſon and Thoughts; (ſuch was the condition of Servants then, eſpecially Slaves) they being ordered, diſpoſed of, and ſubjected to anothers Will. When *Ahab* is ſaid to have ſold himſelf to *work Wickedneſs*; It was by giving up his Works and Actions, and Ways to the Dominion and power of ſin, as a Lord and Maſter over him: And on the contrary, the obedience we owe to God in *keeping his Commandments* is called, *the whole of Man*, *Eccl.* 12 13. becauſe it exacts and takes up the ſtrength and might, and the whole in Man, as given up in it, if rightly performed as it ought. Now in this ſenſe, the *Whole* of Chriſt might be juſtly ſaid to be given away, and he to have *given himſelf*: for all his Actions, and whatſoever he did were wholly at the direction of another for, and on our behalf, and

not his own: and accordingly were wholly directed by him to that end; to ſerve us according to his appointment: *I came not* (ſays he) *to do mine own Will: but the Will of him that ſent me, John* 6. 38. The Father *gave him every jot of his Works*; And I have finiſht it (ſays he:) it is his ſpeech at the laſt of what he had done in this World from firſt to laſt, in *John* 17. 4. And ſo in doing onely ſuch Works as the Father gave Him, He *gave away himſelf to his Father firſt*; And therein *to us* alſo: For that Work being all in the earnings of it, wholly for our behoofe and advantage, he is withal as truly ſaid to have given Himſelf for us. He was hereby a perfect Servant to his Father for us; yea and ours alſo: And this alſo doth Chriſt in that one ſingle paſſage, *Mat.* 20. 28. give us the ſenſe, and *Interpretation* of: *The ſon of man came not to be miniſtred unto* (as Lord of all) *but to miniſter*; *and to give his life* (as in and by dying, ſo through the whole Courſe of his Life by ſerving) *a ranſom for many*; that is, *for us*: He profeſſeth every where that he was not at his own diſpoſe, and ſo not *his own*: *I came not to do my own will*, how often do you meet with it from him; He was not his *own*, or *himſelf* (as we uſe to ſpeak in that caſe) in any thing he did here; who yet was *himſelf* (by his Native Right) *moſt free*; and had the Prerogative to act all for himſelf, and of glorifying himſelf another way, then this: but this priviledge he laid down wholly at his Fathers Feet, and took up all by a New Commiſſion from him, to act All according to his Will, and not his own in order to our Salvation: And therefore when he came to die, he ſays, *As the Father giveth me Commandment, ſo do I*; *ariſe let us go hence*, John 14. 31.

2. A Perſon may be ſaid to give himſelf, when he gives up the Comforts of his Life; and therefore denying a Mans ſelf is interpreted by Chriſt, *a forſaking Lands, Houſes, Father, Mother.* And Life is put for the *Comforts* of Life, as when it is ſaid, that *Life lies not in abundance*, the meaning is the Comfort of Life doth not. Now all the Comforts of this and the other Life did Chriſt part withal firſt or laſt, even unto the Light of the *Sun* it ſelf, the common Priviledge of Mankind, which was darkened when he was a Crucifying. And then all the Joys, and Comforts of the other World Chriſt parted with for a time. When it was his due to have been in Heaven Glorious, he left Heaven and all its Glories. And then Death, which is, as we know, a privation of all Worldly things, put a period to all his Enjoyments of this Life.

3. His Manhood or Humane Nature conſiſting of Soul and Body, is called *himſelf*; and is meant by giving his *Fleſh* for *the life of the World*, Joh. 6. 51. that is, the whole Humane Nature in diſtinction from his Godhead, and ſecond Perſon as God, as is noticed in thoſe very Words, *my Fleſh, which I will give*; and the giving of the *Life* thereof, as *Joh.* 10. is juſtly termed the *giving himſelf*: And ſo Heb. 9. 14. the ſacrificing thereof (which was a whole Burnt-offering) is termed *the offering up himſelf. He offered up himſelf by the eternal Spirit*, that is, by his Godhead, who is that *Spirit* which quickneth *that* Humane Nature: This Spirit was the Offerer, and the Manhood the Sacrificer, and yet that Sacrifice is called *himſelf*: Even as the *body of a man* is called the Man, ſo in vulgar ſpeech: and *Mary, Joh.* 20. 2. calls the body of Chriſt which ſhe thought dead, the Lord. But then the Soul is much oftner ſtiled the Perſon; but take body and ſoul both as united into one Man, and the offering of both as ſo united, that to be ſure is the offering of ones ſelf. And in this ſence the Scripture, eſpecially that Epiſtle to the *Hebrews*, oppoſeth [*that himſelf*] that is, his humane Nature, to all other Sacrifices wherein Prieſts offered up *things that were not themſelves*, but things extrinſecal to their Perſons; as the blood of Bulls and Goats; and as when the idolatrous and ſuperſtitious *Jews* offered up their Children to *Moloch*, the fruit of their Bodies; the offering up of ſuch things was not in any ſence *a ſacrifice of themſelves*. But God being made fleſh, that is, the ſecond Perſon, the Son, taking an humane Nature unto one perſon with himſelf; hence, though he offered but that humane Nature, yet in oppoſition to ſuch Forreign Offerings, he is ſaid to have *offered up himſelf*, though the Godhead were not offered up; even as the *Soul* or the Perſon of a Man might be ſaid to do, that offers up but his body a ſacrifice, and ſo but his bodily Life, though his Soul he doth not, and

Book V.

cannot offer, and in this oppoſition to things Forreign to a Perſon, it is ſaid *Heb.* 9. 14. compared with verſes 11, 12, 13. *But Chriſt being come an high prieſt of good things to come, by a greater and more perfect tabernacle not made with hands, that is to ſay, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal Redemption for us, for if the blood of bulls and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the Fleſh. How much more ſhall the blood of Chriſt, who through the eternal Spirit offered* [*himſelf*] *without ſpot to God,* &c. Wherein he doth compare Chriſt, who was Gods High Prieſt with their High Prieſts, ſaying that they offered but the blood of Bulls and Goats; things that could in no ſence be called themſelves, but he offered up *himſelf*; and more clearly, *ver.* 25. where his offering *himſelf* is oppoſed to the High-Prieſts offering other Creatures and not *Themſelves*, in theſe words, *nor yet that he ſhould offer* [*himſelf*] *often, as the high prieſt entereth into the holy place every year* [*with blood of others,* αἷμα ἀλλότριον, *others blood.*] So that the blood of Bulls and Goats, or by the ſame reaſon, the blood of other men (if there had been ſuch Sacrifices) as ſuppoſe of Children, offered up by Father and Mother (which God required not, though the Idolatrous *Jews* practiſed it) yet all ſtill had been but the *blood of ſome other thing than himſelf,* αἷμα ἀλλότριον; but this offering of Chriſt in oppoſition was of *himſelf*, as that Text hath it αἷμα αὐτοῦ, as alſo *Rev.* 1. 5.

Now then if you ask what that was which was the ſacrifice, and yet is reckoned *himſelf*; 10 *chap.* to the Hebrews *v.* 5. reſolves us that it was *that body* or humane Nature both ſoul and body prepared to be that ſacrifice; *Wherefore when he cometh into the World, he ſaith, Sacrifice and Offering thou wouldſt not, but a body haſt thou prepared me.* So then this is a third ſence wherein he offered himſelf.

Uſe. Let us ſet a Value upon this Gift and Ranſome according to the Dignity of it. It was the greatneſs of the price is ſet forth hereby, (that he gave *himſelf*, which is the expreſs ſcope of this Text in *Tim.* and *Mat.* 20. 28.) to ſhew the ineſtimable Value of the Gift. It was once ſaid of a great Bargain, or Sale, and Purchaſe made by the Great, and in the Lump, between two great Perſonages, that the *one bought, and the other ſold, they knew not what:* And truely although God knew, and Chriſt knows, what the Price comes to, yet we for whom it was given can never know nor eſtimate it to all eternity; Oh never! nor can we comprehend what this reacheth to, Chriſt *gave himſelf:* It is an *unknown Gift* and Ranſome this. *What is his Name, or his Sons Name,* ſays *Agur*, Prov. 30. 4. *Canſt thou tell?* And as little canſt thou tell, what this [Giving himſelf] amounts to; thou maieſt as well *bind the Waters in thy Garment, and aſcend to Heaven, &c.* as *Agur* there ſpeaks, as fathom to the bottom this depth and ſound what an infinite Treaſure lies ſunk therein. It is himſelf; None but himſelf that disburſed and parted with it knows what of himſelf went from him, when he gave himſelf. None knows the worth of *himſelf*, but himſelf, *Rev.* 19. 12. His *Name* is ſuch, as 'tis ſaid, *none knows but himſelf*; None but himſelf that disburſeth it can tell what of himſelf he parted with, and went from him to make up this payment, none I ſay but he and his Father unto whom it was he gave himſelf, and who ſet and took the Price and made the Bargain for our Redemption, know the value. We uſe to ſet out things of the greateſt worth and the vaſteſt ſums amongſt Men, by a *Kings Ranſome.* It is worth a *Kings Ranſome*; ſo you uſe to ſay, in ſaying which you ſuppoſe to your ſelves ſome great King taken Captive and Priſoner by a potent Enemy able to retain and keep him; and how that then his whole Kingdom (as the Law and manner is) contributes and gives a Ranſom worthy to reſtore him to his Throne again: And that is eſtimated alſo according to what proportion his Kingdom may be judged to be in Riches, or their Prince in Glory and Dignity. Oh! what a value then would be ſet upon a *Kings becoming a Ranſome himſelf*, yea, of the great God made one Perſon with our Nature, and of his giving *himſelf* a Ranſome, who is the *King of Kings.* If God ſets a value upon each Hair of his Childrens head; (which to expreſs with eſteem, they are ſaid to be *numbred* by him) then of what eſteem with him (think we) muſt needs every thing of Chriſts, every hair of his head be, who is the head worth all the Saints themſelves, all the Saints together, who are but the Body to Him.

There is yet a more ſpecial Reflection in this ſpeech *he gave himſelf*, as it is in a ſpecial manner a ſetting forth the proper and peculiar love of Jeſus Chriſt himſelf in this matter, proper I ſay to himſelf, as diſtinguiſhed from the Father, and his love in giving him alſo. Nothing is or could be more expreſſive of a love and the greatneſs of it, then to ſay, *he gave himſelf.* You may therefore obſerve that they are often joyned together, and where this of giving himſelf is mentioned; there the other his love alſo is ſpoken of; Yea and this is purpoſely mentioned as the greateſt thing by which his love could be ſet out. This Conjunction we find again and again, *Eph.* 5. 25. *As Chriſt loved his Church, and gave himſelf for it.* And a ſecond time by *Paul*, Gal. 2. 20. *Who loved me and gave himſelf for me.* The higheſt Signification and Evidence of Love that is found amongſt Men, is that in an Husband towards a Wife, that he *gives himſelf* to her, and ſo giving himſelf he gives all things with himſelf, that there needs no more be ſaid or added to ſignify love. But lo! here is more, not onely Chriſt giving himſelf, his whole ſelf *to his Church*, as an Husband doth: But a *giving himſelf* for his *Church*, as a *Saviour*, as *Eph.* 5. 23, 25. And that is it the Apoſtle would make impreſſion of upon us, as the greateſt Demonſtration of his love to his Church; That when ſhe was captived to ſin and everlaſting Miſery, then he *gives himſelf for her* [*to ſave her*] as it follows there. We adore and admire his love; His love in giving himſelf to us, when by the Application of Redemption he is made ours *by Grace.* And how great a Favour is this to the Saints that live in Communion with Chriſt dayly, which they feel in the ſweets of a real Enjoyment of ſuch a Perſon, ſo great, ſo lovely, which they accordingly take in by the moſt exquiſite ſpiritual ſenſe, that the preſence and Gift of ſuch a Perſon requires of them. Oh but how great muſt his love be in giving himſelf for them ſo long ago, before they were; although the Application of him to them was the end of it. And whereas this tranſaction of giving himſelf, they know but by hear-ſay, and relation of the Scriptures; It was what he did for them *in himſelf*, (as the Phraſe is, *Col.* 2. 15.) And ſo they take it in but by faith; yet when Chriſt himſelf is applied to thy Soul, then put but both together and let the diſtinct apprehenſion of each meet in any ones heart, that hath a principle of love to Chriſt in him; And what an infinite of love to us will the joynt ſtream of them ariſe to? Himſelf given, his whole ſelf, yea and doubly given; Given to us in *Application*, and that not enough, but given for us; firſt, in Redemption; And ſo given over and over: Each of which Givings is enough to overcome and confound (with a loves confuſion) the ſtouteſt, hardeſt heart of any, yea of all Believers, when they come to comprehend theſe things. And it was *Paul*'s Prayer for the *Epheſians*, chap. 3. 17,18,19. *That Chriſt may dwell in your hearts by Faith; That ye being rooted and grounded in love may be able to comprehend with all Saints what is the breadth, and length, and depth, and height: And know the love of Chriſt which paſſeth knowledge.* Some Interpreters would have it, that the Apoſtle ſhould ſpeak all that of the height and depth, &c. of the love of Chriſt to us, becauſe that doth follow ſo immediately; (I diſpute not that now) but this I will ſay, that although the Fathers love in other reſpects exceeds, and is therefore to be extolled for the height and depth, &c. of it; and is in other Scriptures ſet forth accordingly; In that it was the Original of all: (for it was he that made choice of the Perſons that ſhall be ſaved, contrived and deſigned all the grace and glory which each perſon ſo choſen ſhall have; yea and his love is alſo *commended to us*, in that he *gave his onely begotten Son*, &c. *Rom.* 5.8. *John* 3. 16.) Yet ſtill let me ſay it, that Chriſts love hath *this* whereby it excels; and which is peculiar to him in this matter, that *it was he alone that gave himſelf, the Father gave not himſelf*: He gave but a *Son* indeed, yet as a Perſon diſtinct from himſelf: And for a Father to give a Son who is dear to him, is love; but for him that is given *to give himſelf*, this in that reſpect ſpeaks higher: That ſpeaks a ſtrain of more intimacy of love, then the Fathers is in that reſpect; although his ſon were never ſo dear and near to him, and inward with him. But on Chriſts part it was *himſelf*, and what was proper to himſelf in diſtinction from the Father, that that was given by himſelf. It was *he* that bare the brunt, that paid the price out of what was not *his* only as Appurtenances of him, but even out of *himſelf.* As therefore when *God* would *ſwear, becauſe he could ſwear by no greater, he ſware* [*by himſelf*;] So *Chriſt* when he would give a Gift to expreſs and ſhew his love; *becauſe he could give nothing greater, he gives away himſelf*, and that over and over. We are to render to each of thoſe Perſons, that *Love* and *Honour* which is due to them, (as the Apoſtle ſpeaks of Men, in another caſe, *Rom.* 13. 7.) And look in what particular thing or reſpect the love of each of them is proper to each, our Affections of *Love* and *Honour* ſhould accordingly upriſe and apply themſelves to render a ſuitable Return, that is, to *give to the Son, what is the Sons*: And to the *Father, what is the Fathers.* Let us therefore bring all of what Chriſt hath done home to our Hearts under that very Reſpect and Conſideration, That it was *he that gave himſelf, &c.* And then withal, let all that can be ſaid to commend the Fathers Love; let it all come in upon our hearts; as his giving a Son, an only begotten So, one in Eſſence and Eternal Fellowſhip with himſelf, as he is God with him; (my Father and I are one;) and then let us meditate on Gods giving his Son, conſider'd as he is God-Man, in that God choſe and deſigned him as ſuch chiefly and principally, and in the firſt place for his own peculiar delight, as he ſaies of him, *Iſa.* 43. 10. *Mine Elect in whom my Soul delights.* Even that Glory which was to be in him, as God-Man, was an object in its ſelf more lovely and dearer unto God for him to pleaſe himſelf with, and to take delight in, than Millions of Worlds, yea than all that which he could have made. And therefore for God the Father to part with ſuch a Son, to give ſuch a Son and all the glory of his, in which he ſo much delighted, was infinite Love. But yet ſtill even all this will ſerve the more to commend the Love of Chriſt the ſon to us, that *himſelf* was given by *himſelf*; I ſay in that reſpect it will be the more heightned on his part alſo, that he ſhould part with ſuch a Father that ſo loved him; and his own Glory at once. In and from the Old Teſtament we find the love of the Father is greatened to us by *giving Men* or *Nations*; when yet they were moſt wicked, and ſo moſt hateful to God of themſelves: To give them *for a Ranſome* for his People: And it is uſed by God himſelf as an Argument of infinite Love, *Iſaiah* 43. 4. So as ſtill his Love is greatened to us by all; and it is he, and none other, even this Chriſt (who is God) of whom *Iſaiah* ſpeaks theſe very things, both in the one place and the other which I have cited: It is he of whom he ſayes, that *All the Nations are but as the drop of a Bucket to him*; Compare for this but *verſe* 3, 9, 10, 11. of that 40 Chapter, with the 12, 15, 17. *Verſes*: And you will ſee all theſe Words are ſpoken of him. Oh what a gift was this then! How much more cauſe have we to ſay, then the Apoſtle of the *Corinthians* Collection for the Saints; Oh! Bleſſed be God for this unſpeakable Gift.

CHAP. III.

It is proved in the General, that Chriſt was made Sin, and a Curſe for us, becauſe he redeeming us who were under the Law, muſt become that, which we were in the Account, and Judgement of the Law. That how Chriſt was made Sin for us, demonſtrated and explained in what reſpect he was ſo. Uſes drawn from the Doctrines.

IT is ſaid *Gal.* 4. 4, 5. *That God ſent his Son made under the Law to redeem them that are unaer the Law*; Now whatever Chriſt redeemed us from, he was himſelf made for us; redeeming us from it by being made it. He that made the Law was made under it for us. Both he and we were under the Law; but with this difference; we were *born* under it, but he was *made* under it, by a voluntary Covenant freely undergoing it. To be *under the Law* is to be ſubject to all that the Law is able to ſay or do. So we uſe to expreſs the condition of a Subject, ſaying he lives *under the Laws.* And ſo the Apoſtle expreſſeth it, *Ron.* 3. 19. *What the Law ſays, it ſays unto them that are under the Law.* So that whoſoever is under the Law, whatever the Law is able to ſay and exact, to him it ſays, and of him it requires it. And if Chriſt will be made under the Law for Sinners, the Law will have full as much to ſay to him, as unto Sinners themſelves: that is, as he is their Undertaker.

And the Law hath more to ſay to Sinners then to any other Creatures.

1. It can *accuſe* them, and call them Sinners to their Faces: It can arraign them and lay all their Sins to their charge, and will not leave out one tittle in that Inditement. It can ſay, thou art a Blaſphemer, thou an Adulterer, thou a Drunkard, *&c.* It does not, it will not ſpare at any time to ſpeak this.

2. It can call them *curſed* for all theſe Sins, *Gal.* 3. 10. *Curſed is every one*, &c.

There is the accuſing power of the Law, and there is the condemning power, as appears by the Law in our own Conſciences, *Rom.* 2. 15. *it accuſeth*, and *Verſe* 1. *it condemneth*: And ſo you have both a *Witneſs* to accuſe, and a *Judge* to condemn, in your own Breaſts, which (as the Apoſtle ſaith) ſhews but the effect of the Law, which in it ſelf it will do, much more to them that know it in the rigour of it: If therefore he who is our Redeemer, will come under the Law for Sinners, the Law will ſay as much to him, as it had to ſay to us; give him as ill Language, exact as hard meaſure from him as from us. The Law is backt with Gods Juſtice, and ſo will not reſpect or ſpare the greatneſs of Chriſts Perſon, if he once come under it. As we *are Creatures*, and he our Surety, it will as boldly command him to keep the Commandments on our behalf, as it would us. Look what it would have ſaid to us as *we were Sinners*, it will as boldly and as freely ſpeak, and ſpeak out againſt him, onely with this differing reſpect of Reverence to him, as by himſelf voluntarily made under it, whereas we were born Slaves under it.

That therefore this clamour of the Law might be fully ſtopt, and we redeemed and freed from what ever the Law had to ſay againſt us, Chriſt was made all that we had made our ſelves.

As 1. were we Sinners? Chriſt that was made under the Law, was made Sin for us, 2 *Cor.* 5. 21. That ſin might *not be imputed to us*, *ver.* 19 Again, were we *accurſed*? Chriſt is made *a Curſe for us*, *to redeem us from the curſe of the Law*, *Gal.* 3. 13. That ſo, by his being made Sin, we may ſay, *Who ſhall lay any thing to our charge?* *Rom.* 8. 33. and by his being made a curſe, we may as triumphantly ſay, *Who ſhall condemn? Chriſt hath dyed*, *Rom.* 8. 34. So as, though but the one is here mentioned, yet we will handle both. We will both ſhew how he was made Sin for us, and how he was made a Curſe for us. Indeed neither of theſe Places do mention both diſtinctly; but yet either place includes and ſuppoſeth both. He had not been made a Curſe, if he had not firſt been made Sin: He could not be made ſin, but he muſt likewiſe be made a Curſe, the conſequent of Sin. They are two ſtrange Words to be ſpoken of Gods Son, and ſuch, as it had been blaſphemy for us to ſpeak, if God himſelf had not ſpake them firſt. And now that he hath ſpoken them, we had need take them in a right ſenſe, or elſe they will be blaſphemy in our thoughts ſtill.

1. Chriſt was made Sin for us, 2 *Cor.* 5. 21. By ſin ſome have underſtood onely an *Offering* for ſin; and then to be made ſin there, and a curſe here, comes all to one. I confeſs it is ſometimes ſo taken; as the *Offerings* in the *Levitical* Law are called *Sin*: but it is not ſo here; but truly and more plainly, for the guilt of Sin. And the reaſons why it muſt be ſo meant here, are, firſt, Becauſe that which ſin is here oppoſed unto is *Righteouſneſs*: *He was made Sin, that we might be made the Righteouſneſs of God in him.* Now by the Righteouſneſs of his made ours, is here meant, not onely the benefits which his Righteouſneſs deſerved and purchaſed, but his very fulfilling the Law: So *Rom.* 8. 4. *That the Righteouſneſs of the Law might be fulfilled in us, who walk not after the fleſh, but after the Spirit.* Therefore (as the Law of Oppoſition carries it) his being made Sin is not onely his being made the Puniſhment, the Curſe that ſin had deſerved, but even the very guilt and breach of the Law it ſelf was made his; even as his Righteouſneſs was made ours. And how this came about, we ſhall ſhew preſently.

2. He was made Sin which he *knew not*: that is, not experimentally, he was not conſcious and guilty of it in his own Perſon. *He was made Sin, who knew no ſin.* Now if onely Puniſhment for Sin were here meant, this were not true: For he experimentally knew what puniſhment for ſin was, as fully as we do, *Heb.* 4. 15. *We have an High-Prieſt that was [toucht] with the feeling of our Infirmities*, and toucht to the Quick too. His Soul knew full well what it was to *ſuffer* for Sin; but he knew not what Sin the breach of the Law was: He knew not what it was to act Sin; and yet this which he knew not he was ſome way or other made, even made the guilt of Sin.

'Tis time to explain how, leaſt any of your thoughts run to far. The Text helps us in it: As we are made his Righteouſneſs, ſo he was made our Sin. Now we are made his Righteouſneſs meerly by imputation; That is, all his Obedience to the Law is accounted ours, is reckoned ours, even as if we had fulfilled it; Though we knew none of it. It was fulfilled, not by us, but in us, *Rom.* 8. 4. He fulfilled it, not we: So that there was an exchange made, and all our breaches of the Law were made his; Our Debts put over to him, that is, reckoned to him, put upon his Score. That is all, Let your Thoughts therefore go no further. It was we that like Sheep went aſtray, and not he, and yet *the Lord laid on him the Iniquities of us all*, *Iſa.* 53. 6. And to be made Sin in this ſenſe, is but to be charged and accuſed as a Sinner, and not made really ſo by committing it. As we uſe to ſay, when we would accuſe and prove one to be a Thief, we ſay, I will will make a Thief of you: that is, not make you ſteal, but prove you to be ſuch. So this making here is but Gods reckoning him as a Tranſgreſſor. That Phraſe is uſed *ver.* 12. of *Iſaiah* 53. *He was numbred amongſt the Tranſgreſſors:* Reckoned ſuch by God and Men. By Imputation then he was counted as one that hath broken the Law. And yet (to free your Thoughts from the leaſt miſtake) though by Imputation, yet not ſuch as whereby we were made Sinners in *Adam*, which was by Imputation but Originally. Now Chriſt was not ſo made our Sin. That which is imputed may be ſaid to be imputed, either by Derivation, or elſe by voluntary Aſſumption, or willing taking it upon one: Now *Adam*'s Sin though it was but imputed to us, yet it was by Derivation, and by a *natural* and *neceſſary* Covenant. But our Sin though to Chriſt it is imputed, yet not by *Derivation*, but by a *willing, free* Undertaking or taking them off from us, and by a *voluntary* Covenant. So that although he was made Sin, yet in that he was *freely* made ſo, therefore that Imputation ſtained not him, nor his Nature, but he remained holy, undefiled, and ſeparate from Sinners; Whereas the Imputation of

Adam's

Adam's Sin *ſtained* and depraved us his Poſterity. For though that Sin of his was but *Imputedly* made ours, yet ſo, as we being *one* in him, are truly ſaid to have *ſinned in him*; and therefore his Sin is ours, becauſe we committed it, and ſinned in him, *Rom.* 5. 12. But of Chriſt we muſt abhor to think ſo; Nay, in this doth the Imputation of his Righteouſneſs to us differ from the Imputation of our Sins to him, that his Righteouſneſs is ſo imputed to us, as we by reaſon of that Covenant between God and him, may be ſaid to have fulfilled the Law in him, and the Law is ſaid to be fulfilled in us, becauſe we were in him, but not ſo are our ſins imputed to him. It cannot be ſaid in any ſenſe, he was made Sin *in us*, but *for us* onely: or the ſin which was committed firſt in us, and by us, conſidered in our ſelves, was made his; for though we were in him, yet not he in us: for the Root bears the Branches, and not the Branches the Root.

Having thus ſhewn *how* it was, and in what ſenſe; we will now ſhew,
I. By Scripture.
II. By Reaſon.

I. By Scripture. And here take the Inſtance of the *Scape-Goat*, over whoſe head the Sins of the People were confeſt (*Levit.* 16. 21.) by *Aarons* putting his hand upon it; therein acting the part of God the Father, *laying the Iniquities of us all upon Chriſt*, and tranſlating them from the People. To which thoſe Phraſes in *Iſaiah* 53. do refer. And this was in reſpect of leaving the guilt of their ſins, not the puniſhment of them upon him. For to expreſs and hold forth Chriſt as made an Offering for ſin, that other Goat was ſacrificed: but the Scape-Goat was ordained to hold forth Chriſts bearing the Guilt of our ſins; for that Goat was carried away into a Land of Separation, or a place inacceſſible. And ſo Chriſt (whom *John* ſaw as the *Lamb of God bearing the ſins of the World*) carries away our ſins, to an utter aboliſhing of them from before the Face of God: ſo that (as it is in *Jer.* 50. 20.) *They ſhall be ſought for, but not found*, they being *taken away*, (as the Phraſe of the New Teſtament is.) Chriſt had them upon him, when he was Baptized [*αἴρων*, *ſuſcipiens, portans, auferens*] and principally, when he was upon the Croſs, as 1 *Pet.* 2. 24. *Who his own ſelf bare our ſins on his Body* (that is his Humane Nature) *on the Tree.* So *Heb.* 9. 28. *Chriſt was once offered to bear the Sins of many*; and he ſhall appear the ſecond time *without ſin.* Therefore now this time he appeared (to *John*) carrying the ſins of the World: but being riſen, juſtified from all thoſe ſins, he ſhall appear without the guilt of them lying upon him. And accordingly when we was in this life, he demeaned himſelf as one that had been a Sinner, as in appearnce ſuch: The fleſh he took had *the likeneſs of ſinful fleſh*, *Rom*, 8. 4. The Fore-skin of his fleſh was circumciſed, as if he had been born in ſin. So his Mother was purified, *Luke* 2. 23, 24. and offered an Offering, as if ſhe had conceived him in ſin; And *Levit.* 12. 2, 6. this was a *Sin-Offering*, namely, for that ſin which their Seed was brought forth in. And as in thoſe Rites at his birth, ſo in his whole life he ſubmitted to the Ceremonial Law; the intent of which was to be *Publica Confeſſio*, and like to Penance, whereby they were to profeſs themſelves Sinners, and to ſtand in need of a Mediatour, and ſo thrice a year he came unto the Temple, *&c.* All which, if he had not ſome way been made a Sinner, he ought not to have done; for he ſhould thereby have profeſſed that which was not. Yea, in thoſe Confeſſions, thoſe paſſionate Pſalms made for him, we find him acknowledging of ſin as his own. This will appear by ſome paſſages in thoſe Pſalms, which are Prophetically made of Chriſt, and utter the inward addreſſes of his Soul unto his Father. And of all the Pſalms, or other Propheſies of this Nature, there is no one except the Twenty ſecond, which can challenge more paſſages in ſo ſmall a ſpace, applyed expreſly unto Chriſt in the New Teſtament, then the Sixty Nine Pſalm. In *verſe* 4. we have it, *They hated me without a cauſe.* This we find applied by Chriſt himſelf, as Propheſied of himſelf, *John* 15. 25. Again we have it *verſe* 9. of that Pſalm, *The Zeal of thine houſe hath eaten me up.* This you have in like manner, *John* 2. 19. applied unto Chriſt: Moreover the next words of that 9th *ver.* *The Reproaches of them that reproached thee are fallen upon me.* Lo you have them applyed by *Paul* as expreſly unto Chriſt, *Rom.* 15. 3.

Again,

Again, that Paſſage, *verſe* 21. *They gave me Gall for my Meat, and in my thirſt they gave me Vinegar to drink.* You know both the ſtory and the application of it, by the Evangeliſts *Matthew*, *Mark*, and *John*, Then that other paſſage that follows, *Let their Table be made a ſnare*, you have it applyed accordingly unto the *Jews* that crucified him for their crucifying of him, *Rom.* 11. 9.

Now then ſo many of theſe being ſo applied, why ſhould not thoſe other alſo be ſo applied? as when it is ſaid, *ver.* 4, 5. *Then I reſtored that which I took not away, Oh God thou knoweſt my fooliſhneſs, and my Guiltineſs is not hid from thee.* How fitly do theſe words expreſs the imputation of ſin to him. It was a proverbial ſpeech, when a Man ſuffer'd innocently as to his own perſon, to ſay that, *He reſtored that which he took not*; and ſo Chriſt on the Croſs is brought in here ſpeaking. For as *Iſaiah* tells us, *He bore our ſins:* with *Oh* in the next verſe of the Pſalm he confeſſeth as his own, having taken them upon him. *Oh God thou knoweſt my fooliſhneſs*, (that is my ſin, as *fooliſhneſs* it is uſually taken) and my ſins are not hidden from thee. Which is plainly in other words that which the Apoſtle ſays of him, 2 *Cor.* 5. *He that knew no ſin, was made ſin.* The like you have in the 40th Pſalm, *Sacrifice and Burnt-offering thou wouldſt not; Lo I come*, &c. *ver*, 6. 7. which how it is applied to Chriſt you may read in *Heb.* 10. neither can it well be applyed to any other. Yet *ver.* 12. he ſaies, *My Iniquities take hold of me*: He calls them his, not by perpetration, but by a voluntary aſſumption, and by imputation reckoning them as his. So *Iſaiah* 53. 6. [*He laid on him the Iniquities of us all*] In the *Hebrew* 'tis, *He cauſed to meet in him the Iniquities of us all*: He was made the great Ocean, into which the guilt of all our ſins did run.

Now ſecond for the reaſon of it.

I. He was not only an *Inter-nuncius*, (as *Socinus* would have him) or one that came as an extraordinary Meſſenger between God and us; but he was *Sponſor*, a Surety. So *Heb.* 7. 22. Such as *Judah* undertook to be for *Benjamin*, Gen. 43. 9. *I will be Surety for him and bring him to thee, or let me bear the blame for ever.* Or ſuch as *Paul* was to *Oneſimus*, *Philemon* 18, 19. *If he hath wronged thee, or owes ought*, (ſays he) *put it on my account; I will repay it.* Juſt ſo doth Chriſt engage himſelf unto his Father for us: If they have wronged thee in any thing, put it on my account, reckon it to me, and I will repay and ſatisfie for it. A Surety whoſe Name is put into a Bond, is not onely bound to pay the Debt, but he makes it his own debt alſo, even as well as 'tis the Principals; and he may be ſued and charged for the debt as well as he. And ſo Chriſt when he once made himſelf a Surety, he thereby made himſelf under the Law, and ſo put himſelf in the room of ſinners, that what the Law could lay to their charge, it might lay to his.

And, *Secondly*, There was a neceſſity, that if he would take our puniſhment upon him, and ſo ſatisfie Juſtice, he ſhould firſt take on him the guilt of our ſins, *For the Judgment of God is according to truth.* The Party whom God puniſheth for ſin, muſt be ſome way found guilty of that ſin, or elſe Judgment proceeds not according to right rules: Guilty, not by inherency, yet by imputation and account. For as we can have no Intereſt in any benefit merited by Chriſt, but we muſt firſt be partakers of the Righteouſneſs that purchaſed it; that muſt firſt be made ours, and then his benefits; ſo if Chriſt will be made a Curſe for us (which is the demerit of ſin) he muſt firſt be made ſin. And therefore *Iſaiah* in the 53 Chap. of his Propheſy, when at the 4. and 5. Verſes he had ſaid that Chriſt our Surety was not puniſhed for himſelf, but *bore our griefs, &c.* That is, thoſe that we ſhould have borne; and *was wounded for our Tranſgreſſions, &c.* He then goes on to clear it, how it was done: we (ſays he) *as ſheep had gone aſtray, but God laid upon him the iniquity of us all*: That is, he having firſt charged upon Chriſt our ſins, which we in our Perſons committed, when once they were thus laid upon him, Gods Juſtice then wounded him for them. Unjuſt it is not, that a Perſon righteous ſhould ſuffer for an unrighteous Man; (*Peter* affirms it, 1. *Pet.* 3. 18.) but then the unrighteouſneſs of that Man muſt be laid upon him and made his.

Thus in General.

But when we ſay, Chriſt was made ſin; what ſin is it that he was made, and that was thus imputed to him! was it ſin in the General onely, and in the abſtract evil of it? Surely more; for how that ſhould be imputed in the univerſal notion of it, is hard to conceive, though 'tis true, that he apprehended the evil thereof more fully then all Man-kind ever did, or ſhall do. The Scripture ſeems to ſpeak more; and as if he bore particular ſins; ſo all theſe fore-mentioned Places have it. As 1 *Pet.* 2. 24. *He bare our* [*ſins*] *in his own Body on the Tree, that we being dead to ſin, &c.* So over the Scape-Goat were the particular ſins of the Congregation confeſt. And ſo in thoſe fore-mentioned Pſalms he ſpeaks as of multitudes of Iniquities, and *innumerable evils* that compaſſed him about and came over his head. And as Chriſt bare ſins (in the Plural;) and innumerable ſins; ſo he bare the ſins of all, and every particular Man he died for: So *Iſaiah* 53. 6. *God cauſed to meet in him the Iniquities of us* [*all*:] He being made as the common drain and ſink into which all the ſins of every particular man do run, and the Center in whom they all meet: and that meeting implies an aſſembly of particular ſins.

Again, if he bare the particular ſin of every man he dyed for; what were they groſs ſins onely, and thoſe which were more eminent for guilt? why, not all and every one, both ſmall and great! for where ſhall we ſet the limits? why may it not be thought, that as there was a Bill of all the Perſons he died for given him, (for Chriſt died not for Propoſitions onely, to make them true, but for Perſons, and therefore is ſaid *to know his ſheep by Name, John* 10. 3.) ſo alſo that he had a Bill of their particular ſins, ſo as not one ſin was left out unreckoned to him. *Adam* had not a Bill of our Perſons; for his ſin is naturally derived to as many as ſhall come of him: but Chriſt dyed out of love to Perſons, and that out of a voluntary Covenant; and ſo it was neceſſary, that all their Names ſhould be enrolled and given him, as himſelf ſays, *John* 17. 6. *Thine they were, and thou gaveſt them me*: And as their Perſons, ſo all the ſins of all thoſe Perſons they were all to meet in him, and to be laid to his charge. And there are theſe reaſons for it:

1. God was to deal in Juſtice with him (as was ſaid) and as a Surety he was to ſatisfie to the uttermoſt farthing: And if ſo, it was meet he ſhould have an Account, and know the ſeveral *Items* of what he paid for.

2. Therein it was, that he ſhewed more love in dying for one then for another: As for *Mary* more than another, becauſe he bare *much* for her, and more then for another; which cauſed her to love him more. And how is it that a great ſinner is more beholden to Chriſt for his dying for him, then a ſmall ſinner is, but by his bearing more ſins for the one then for the other, and ſo ſuffering more for him? which if it had been carried in a confuſed and general manner, and as it were in a *Summa Totalis* without the diſtinct reckoning of particulars, is hard to conceive how it ſhould be.

3. It was needful, that ſo a ſinner might ſay with boldneſs, as *Rom.* 8. 33. Who ſhall lay *any thing* to my charge: *Ne aliquid*, not the leaſt, becauſe that *Quicquid* what ever it was, it was laid to Chriſts charge.

And if it now be askt, how this could be, that ſo many Millions of ſins ſhould be diſtinctly conſidered by him in his ſufferings. I Anſwer.

1. He that is פַּלְמוֹנִי (as *Daniel* calls him, *Dan.* 8. 13.) *Is qui habet omnia in numerato*, He who hath all things before him at his fingers ends, and as it were in ready Coin ready told over; could eaſily keep a diſtinct account of all our Sins.

2. He who now is in Heaven, knows all that is done here below as a Man, and hath all the buſineſſes of the World in his head and guides them, and hath all the Accounts of the World by heart, ſo as he is able (as at the latter day he will) as Man exactly to give unto every Man his Accounts, both Receits and Expences, and that to the utmoſt farthing! for every work ſhall come into Judgment before the Man Chriſt Jeſus, be it good or evil. And *Peter* tells us, he is *ready* to judge both quick and dead, all that are alive, and all that are dead. He who can do all this, is able to keep a particular account of all the ſins which he expiated; and if he did not as Man know all things here below (which in

themſelves are but finite, though to us innumerable) how as Man were he experimentally able to compaſſionate all his Saints upon all occaſions, and in all their ſufferings, (as he is ſaid to do, *Heb.* 2. *ult.* and 4. *ult.*) If now in Heaven his Underſtanding as Man be thus enlarged and vaſt, why, when he deſcended into Hell (as when our ſins were reckoned to him he did) ſhould he not be able as well to take in all and every particular ſin of his Elect for whom he dyed? Yea, this ſtretching of his Underſtanding then, thus to take in all mens ſins, did prepare it for that vaſtneſs which it now hath in Heaven, even as our Humiliation makes way for comfort and conſolation. Laſtly, if Satan could ſhew him all the glory of the World in the twinkling of an eye as it were; why might not God ſhew him all our ſins in as full a manner, and ſet them in order before him?

Uſe. 1. See the immenſe Love of Chriſt unto his Elect, in that he would not onely be made a Curſe, but ſin too for them; which he being Holineſs it ſelf, muſt needs be moſt abhorrent of ſuch an Imputation, that which we moſt hate, how do we abhor the imputation and name of! That excellency which we moſt affect, what an inſufferable injury do we count it to be blemiſht in! For a chaſt and undefiled Maid to be counted an Whore, how nearly would it touch her, how deeply affect her! But for *Holineſs it ſelf* to be numbred among *Tranſgreſſors*, for God to be called *Devil*, yea, *Prince of Devils*, how beyond all expreſſion inſupportable muſt it needs be!

2. Learn we to confeſs and take upon us our ſins in particular. Mens ſorrow for ſin is uſually General and confuſed: They acknowledge they are *Sinners*, *&c.* but Jeſus Chriſts Soul could not eſcape with a General Charge: (as that he ſtood in the room of ſinners) but the particulars are charged on him. As he ſays of our Perſons to his Father. *Thine they are, and thou gaveſt them me:* So maieſt thou ſay to him as concerning thy ſins, Mine they are, and thou tookſt them on thee. And if Chriſt took them on him to ſatisfie for them, thou muſt at leaſt take them on thee, to humble thee.

3. If thou canſt not confeſs all thou art guilty of; (as thou canſt not) yet comfort thy ſelf with this, that Jeſus Chriſt knew all particulars to ſatisfie for them; and ſo entreat the Lord to cleanſe thee from thy ſecret ſins, which were not hid from him. What the Apoſtle ſpeaks to terrify Hipocrites, That *God is greater then their Hearts*, and knows more by them then they can do by themſelves; that may we conſider to our comforts, that Chriſt is *greater then our Hearts*, and knows more of our ſins by us then all we do, yea, and knew them, to take them off from us.

4. Make uſe of Chriſts Blood and ſatisfaction, not for thy ſins in the lump, but for particular ſins, becauſe he ſatisfied for Particulars. Not onely ſpread the Plaiſter over all, but lay particular Plaiſters of his Blood, to particular ſins. And as in croſſing a Writing which you would not have read, you not onely draw lines but alſo race and ſcratch out every word in particular, that it might not be read: ſo apply Chriſts ſatisfaction, and his being made ſin to every tittle and circumſtance in ſins more hainous, and go over them again and again with croſs lines of Chriſts Blood, eſpecially in two Caſes.

1. When anew ſin is afreſh committed. Chriſt is a Fountain to waſh us every day (*Zach.* 13. 2.) from thoſe daily pollutions that befall us. This was Typified out in the old Law, when they brought Sacrifices upon every particular occaſion. Even ſo ſhould we (not offer up as the Papiſts in the Maſſes) but put God in mind of Chriſts Sacrifice for particular ſins committed. So 1 *John* 2. 1, 2, 3. *If any man ſin, we have an Advocate with the Father, and he was the Propitiation for thoſe Sins.* Or,

2. When a ſin ſtares a Man in the Face much, as *Davids* Murder did in his, when it ſaid *it was ever before him.* In this caſe have recourſe to this, That Chriſt did bear it, and apply Chriſts bearing of it, unto the Guilt ſtill as it riſeth: And as you lay *Aqua fortis* upon letters of Ink to eat them out; ſo ſtill be a dipping the hands of thy Faith in Chriſts blood, and through Faith applying of that blood to the ſin. This do in every Prayer and in every Sacrament; and thou ſhalt ſecretly find the horrour of it diminiſh, and thoſe

Letters of guilt wherewith it was written in thy Conſcience, grow paler and dimmer till they vaniſh.

5. It may ſerve to ſtrengthen thy Faith againſt particular ſins, by this, that Chriſt bore them. Say and plead to Chriſt when thou beggeſt pardon, Was not this ſin in the number? And as we make it a great up-holding to Faith, to conſider that God knew afore what we would be, and that we would ſin, and yet choſe us; and that therefore no ſins will put him off; ſo we may as well make uſe of this like conſideration, That Jeſus Chriſt alſo when he dyed for us, knew what we would be, and what our ſins would be, and yet refuſed not our Bill of ſins, nor our Names given in to him, but bare all thoſe ſins of ours in his Body on the Tree. And if he had meant to have refuſed thee for thy ſins, he would have done it then. When a new ſin is committed, we are apt to be amazed and to call all in queſtion: If indeed thou couldſt commit a ſin which God and Chriſt had not known; If any ſin were or could be now new unto Chriſt, then it might trouble thee; but there is none that is ſo; but even this ſin that troubles thy Conſcience ſo, was amongſt the reſt.

6. See the fulneſs and compleatneſs of Juſtification, together with the way of diſpenſing it.

1. The way of diſpenſing it. We think with our ſelves, How ſhall the Righteouſneſs of Chriſt come to be made mine: ſhall I a ſinner ever become Righteous? O what a Wonder were this! Yet behold, a greater Wonder is here; Chriſt who is Righteouſneſs it ſelf, *was made ſin, that ſo we might be made the Righteouſneſs of God in him.*

2. See here the compleatneſs of Juſtification: All ſins are laid to Chriſt, that we might ſay, *Ne aliquid*, not the leaſt thing ſhall be exacted of us (*Who ſhall lay any thing*, &c. *Rom.* 8. 33.) and that we might with boldneſs come to a particular reckoning with God, nothing fearing that any exception can be made, or that the leaſt ſin was left out of the Catalogue which Chriſt had of them, that ſhould yet remain unpaid for. We may ſee here the abſoluteneſs of Gods Pardon, in that to make ſure work Chriſt was made ſin, and took upon him the guilt of all our Tranſgreſſions to anſwer for them: ſo that God gave us an abſolute diſcharge: Thus *ver.* 21. [*not imputing their Treſpaſſes to them*] but looking for payment at Chriſts hands, who was made ſin for them. In Law both the Principal and the Surety uſe to ſtand bound; but God here did from everlaſting ſecretly (as it were) cancel our Bond, and keeps Chriſts onely; and therefore it ſtands Chriſt in hand to ſee our ſins anſwered for: And in that he ſhall appear without ſin, it ſhould comfort us that we ſhall do ſo in like manner.

7. It may teach us how to Mourn and be Troubled; not for puniſhment onely, but for *ſin as ſin* alſo. Chriſt in ſatisfying for them, not onely bare our puniſhment, but our *ſins* alſo; which are things diſtinct from our *Sorrows*: And therefore we in ſorrowing for ſin ſhould as diſtinctly mourn for ſin as for miſery the effect of it.

8. Thoſe that are the greateſt ſinners ſhould mourn moſt for ſin, and love Chriſt moſt; and this, becauſe he hath borne their ſins, and more of their ſins then of others. They are to *love much*, not ſimply becauſe to them *much is forgiven*, or that Chriſt pardons them much, and ſo paſſeth a greater Act of Grace in pardoning them then he does to others; but becauſe Chriſt paid more for them, he underwent and ſuffered more that their ſins might be forgiven then for other Men. *Mary* loved much becauſe much was forgiven her, *Luke* 7. 47. But *Paul* goes farther, thereby exalting the Grace of Chriſt, that he came into the World to ſave ſinners, *whereof I am chief* (ſays he, 1 *Tim.* 1. 15.) As a natural Son is more bound to a Mother then an adopted Son can be, becauſe he beſides his Education and Inheritance was moreover born in her Womb, and ſhe underwent many painful throws for him (and the harder her Labour is with any, the more they ſhould love her;) So we are bound to love Chriſt, not ſimply for forgiveneſs, but alſo for that he bore us in his ſoul, and our ſins; and had a harder labour of it with ſome of us (who were greater ſinners) then he had with many others.

CHAP. IV.

How Chriſt was made a Curſe for us. That it was the curſe of the moral Law, and the whole ſubſtance of what it threatned. Arguments to prove that Chriſt ſuffered it.

WE have ſeen how Chriſt was made ſin; let us now ſee how he was made a Curſe: The other was but by Imputation, but this by Infliction: He was made ſin who knew not what it was to ſin; but in being made a Curſe, he knew it to his coſt; it entered into his Soul and Bowels. To explain this a little;

1. This Curſe was not meerly the Curſe of the Judicial Law, or of a Malefactor, hanging upon a Tree: For the Curſe which he was to Redeem us from, was the Curſe of the Moral Law, not of the Judicial. It was not the Curſe of ſuch a Malefactors death before Men, but before God; for from that Curſe we were to be redeemed; and therefore that Curſe was he made. And *Gal.* 3. 10, 13. we have it expreſly thus; *The Law ſays, Curſed is every one, &c.* It's true, that this hanging on a Tree (on which Judicial Puniſhment a Curſe was pronounced) was made the figure of Chriſts being Curſed with the Curſe of the Moral Law; but that was the Curſe which Chriſt was made; and therefore *Deut.* 21. 22. God afore-hand Typically accurſing that Death (as aiming at his Son) ſays of him that hangs on a Tree, that he is accurſed before him. So that, his Son whom this aimed at, was not onely curſed before Men, in that he was put to ſuch an accurſed death; but was alſo curſed before God, with the Curſe of the Moral Law; whereof the Apoſtle brings this as the ſign and proof, that that death which in the Judicial Law onely was accurſed, was executed upon him.

2. The Curſe of the Moral Law ſpoken of, *ver.* 10. is oppoſed to Bleſſing: And as the Bleſſings of God are the matter of his promiſes, ſo Curſes are the matter of his Threatenings. Bleſſings are conveyed by Promiſes, Curſes by Threatenings; the Threatenings of the Law are the Cannons, and the Curſes in them are the Bullets. And as whom God bleſſeth, he bleſſeth with all Bleſſings; ſo whom he curſeth, he curſeth with all Curſings. As there is a fulneſs of Bleſſings in the Goſpel, (as *Rom.* 15. 29.) ſo the Moral Law is full of all Curſes; which notwithſtanding Chriſt underwent.

3. The Curſe contains in it the avenging Wrath of God; and is more then a bare puniſhment from God: As Gods Favour is the Life of all Bleſſings; ſo Gods avenging Wrath gives weight to all Curſes. The Saints are puniſhed in Anger, but not curſed in their Chaſtiſements, becauſe they are inflicted on them out of love. But here we muſt warily diſtinguiſh between loving the perſon puniſhed, and puniſhing that beloved Perſon out of love. God though he loved the Perſon of Chriſt when he puniſhed him, yet he puniſhed him, not out of love, but wrath. When he puniſheth the Saints, he both puniſheth Perſons beloved, and alſo out of love, which ſtirs up anger. But he puniſheth Chriſt out of wrath; and therefore he was made a Curſe. His Perſon was beloved; but he being made ſin to that end to bear the full puniſhment due to ſin; God therefore out of wrath puniſheth ſin imputed to him. Not Gods wrath, but an anger ariſing from love, is it that chaſtiſeth us: but it is not ſo with Chriſt; the wrath of God was poured forth on him. Which yet differs from his puniſhing of wicked Men, whoſe Perſons he hates; and whom he puniſheth out of wrath alſo. But though he loves Chriſts Perſon, yet he puniſheth ſin in him, out of pure wrath, and lets Juſtice fly upon him to have its full Penniworths out of him, he lets wrath ſuck the blood of his Soul, till it falls off, as the Leech when it is filled, and breaks.

So that put all theſe three conſiderations together, that Chriſt was made the Curſe of the Law Moral, not Judicial onely : that the Curſe thereof contains in it all Curſes ; and that thoſe Curſes are laid and ſet on with Gods Wrath ; and this will be the Doctrine.

That the whole Curſe that our Perſons were Subject unto from the Law Chriſt underwent to redeem us from it. For,

1. That Curſe which we were redeemed from he was made ; but we were redeemed from the whole Curſe ; therefore he was made, or underwent the whole Curſe.

2. That Curſe which contains all Curſes in it Chriſt was to be made for us ; Now ſuch is the Curſe of the Moral Law. For as the leaſt breach of the Law is Copulative, and he that offends in one, is guilty of all ; ſo are the Curſes of the Law ; he that is curſed with any one, is curſed with them all. As there is a fulneſs of Bleſſings, ſo of Curſes ; As therefore a bleſſed Man is called *Vir Beatudinum*, a Man of Bleſſedneſſes, *Pſal.* 1. 1. as being bleſſed with all Bleſſings, *Eph.* 1. 3. *Being Heir of all the Promiſes.* So he that is Curſed is expoſed to all Curſes ; and ſo was Chriſt ; and therefore he is called *Vir Dolorum*, a Man of Sorrows, as being the Center of them, (*Iſa.* 53. 3.) And as all our ſins met in him, ſo all our ſorrows ; and from his Birth all the great Ordnance of Gods Curſes were ready charged with wrath and bent againſt him, and were all in their order diſcharged, and lett off upon him. And therefore, not his ſuffering, but his ſufferings are mentioned by *Peter*, 1 *Pet.* 4. 13. *Being tempted* (not in one, but) *in all things wherein we were, Sin onely excepted, Heb.* 2. 18. *In univerſali Hominum miſeria, immerſus*, ſays *Bernard* : τῶν ὅλων τὰς πάντας κατάρας ἀναδέχεται, ſays *Juſtin Martyr* : He wholly took upon him all the Curſes of all ; he was wholly and fully Curſed.

Juſtin Martyr contra Tryphonem.

Now to give ſome Reaſons of it ;

1. The firſt ſhall be, becauſe he was become a Debter to the whole Law by voluntary ſuretiſhip (as was ſaid) for us. And therefore was circumciſed, and ſo made under the Law ; and therefore that whole Curſe and puniſhment which the Law required, he was to undergo, ere the Law would free him. And for this reaſon, when he was to ſuffer any thing, as well as to do any thing, you ſhall find him ſpeaking in the Language of a Debtour that could not now evade it. So *John* 3. 14. *The Son of Man muſt be lift up* : thus likewiſe *Mark* 8. 31. *Luke* 24. 26. and *Mat.* 26. 54. *Theſe things* (ſays he) *the Son of Man ought to have ſuffered* : He was now entered into Bond, and it was his duty to pay even the utmoſt farthing. It is not the cuſtom or manner of the Law to abate any thing ; and therefore he undergoes the whole Curſe, or we are not freed.

2. God dealt with him in Juſtice, and Juſtice was that which he was to ſatisfie ; which could not be till he had borne the whole Puniſhment due to ſin, *Rom.* 3. 25. 26. *Whom God hath ſet forth* to be *a propitiation, through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt through the forbearance of God.* ver. 26. *To declare*, I ſay, *at this time his righteouſneſs* : *that he might be juſt, and the juſtifier of him which believeth in Jeſus.* Compared with *Rom.* 8. 33. *Who ſhall lay any thing to the Charge of Gods elect ?* It is *God that Juſtifieth.* This Juſtice is ſhewn in our Redemption : for Chriſt redeemed us not *Vi, ſed Juſtitia* : ſo in that *Rom.* 3. 25. and not *Poteſtativè*, out of his Prerogative and Greatneſs, bearing us out by meer favour, without ſatisfying Juſtice ; but *rationabiliter*, by a way of Equity, *Salvis Juſtitiæ regulis* ; by paying ἀντίλυτρον, a *Correſpondent* Ranſome even in Proportion ; a Tooth for a Tooth as the Law required, 1 *Tim.* 2. 6. He was not onely to make Interceſſion, but Satisfaction. As he is called *an Advocate* ; 1 *John* 2. 2. ſo alſo a *Propitiation* : he has paid for the favour which he now intercedes for. And as he is called an Interceſſor, ſo (*Rev.* 5. 6.) a *Lamb ſlain* : and by bearing our whole puniſhment, he made his Interceſſion more prevalent. Yea, I will lay down this for a Concluſion, ere I go any further : That Chriſt was diſpenſed with in nothing. Juſtice abated him nothing of that puniſhment which was due to us ; It regarded not the Greatneſs or Dignity of his Perſon, to ſpare him in the leaſt. So that if there had been any thing neceſſarily to have been undergone for ſatisfaction, which was

not compatible with his Perſon, he muſt not have undertook it. For Juſtice (if God go that way) will have its full due, or nothing: And the reaſon is evident; for if Chriſt had been abated in any thing, he might have been abated in one thing as well as in an other, and ſo in all: but he ſays, it was neceſſary for him to ſuffer; and the ſame neceſſity lay on him to ſuffer all that was due, as well as any thing at all.

But you will ſay; did not the Dignity of his Perſon avail to ſome abatement, ſo as one Drop of his Blood might have ſerved? The Anſwer is, That indeed the Dignity of his Perſon did add an infinite Merit to every thing he ſuffered; but not ſo, that any particular ſhould be abated. Again, This his Dignity conduced to the acceptation of his Sufferings for many Perſons; that what that one Perſon did ſhould be for *many*; (as *Paul* ſays) but it ſtruck off no part of the Debt, or of the things to be paid. It cauſed that that one Payment ſhould ſtand for *Many*; but not that a farthing of that Payment ſhould be wanting. But ere we go over any of the Particulars, we muſt anſwer an Objection, which is this, That there were many particular evils of Puniſhments which were Ingredients in many of our Cups, which yet he never taſted of, as Sickneſs, and Diſtempers of Body; for his Body ſaw no Corruption, neither before Death nor after. And many like particular branches of the Curſe which befal *Men* for *Sin*, he met not with; *Not a Bone of him was broken.* How then did he ſatisfie for the whole Curſe? Yea, Hell it ſelf, and the Eternity of its Puniſhments, the Worm of Conſcience, Deſpair, *&c.* he endured not; how then underwent he the whole Curſe following upon ſin? I Anſwer,

1. (In General) Know, that the Wrath of God is the whole Curſe; it is the Total Summ of all Curſes, it is the Curſe in *Solido*, in *Groſſe*: And as a payment conſiſting of many Farthings, may be made in one piece of Gold; ſo all particular Curſes may be undergone in bearing that one great Curſe, the Original of Curſes, for otherwiſe the Angels now in Hell ſhould not undergo the whole Curſe; ſeeing many miſeries that befal Men here they are not capable of. The wrath of God is either expreſt Mediately, in Particular Puniſhments, or Immediately upon the Soul. Now this Immediate wrath eminently contains all Mediate Croſſes in it. The Cup of the Lords wrath which Chriſt drank up, is ſaid to be full of Mixture; for all evils were ſtrained into it. If therefore it can be proved, that Chriſt underwent the whole wrath of God, it may be ſaid, That he underwent all Curſes, although he had endured none of the miſeries of this Life. Which (among other Interpretations I have elſewhere given) may perhaps be the intendment of thoſe Words, *Mat.* 8. 17. where the Evangeliſt quotes out of *Iſaiah*, That *Chriſt bare our Sickneſſes*; and ſo by vertue of that his bearing them, he *healed* them. The meaning whereof is not, That he bare the Sickneſſes of the Body; but that he ſuſtaining the Wrath of God, which was more then the Gout, Stone, or what ever elſe, might be ſaid virtually to bear them all, and by vertue of that heal them. And ſo in that place, *Iſa.* 53. 10. The Phraſe tranſlated [*bruiſing him*] is by ſome read, [*He or his Soul was made ſick.*]

2. It is in his Paſſive Obedience as it is in his Active, when it is ſaid he fulfilled every Jota of the Law; the meaning is not, that he performed every Duty; for he performed not the Duty of a Husband to a Wife, or of a Magiſtrate, *&c.* in this World; but in fulfilling the Law of Love (which was the ſumme of the Law) he fulfilled all. So in his Paſſive Obedience, by undergoing the Wrath of God he underwent the ſumme of the Curſe, the Curſe in *Solido.*

3. It is in Temporal Curſes as in Temporal Bleſſings. Many particular good things may be with-held, when yet *God with-holds no good thing from his Children*, in that he vouchſafes them his Favour which is better then all; and ſo makes up all Temporal Promiſes an hundred-fold. Thus is it in Temporal Curſes; it was not neceſſary that Chriſt ſhould endure each particular, if he endured Gods Wrath; he fulfilled the whole in undergoing that.

CHAP.

CHAP. V.

An Enumeration of the Particulars of the Curſe which Chriſt Endured. That aſſuming our Nature, he took alſo thoſe Infirmities which ſin hath brought upon us. That a painful wretched Life being the Curſe of our firſt Fathers Sins, the Life of Chriſt anſwerably was filled with Miſeries and Sorrows.

NOW for the particulars of this Curſe, it were endleſs to go over all thoſe that he endured. We will therefore have recourſe to, and inſtance onely in that firſt Curſe which was laid on that firſt *Adam*, and in his Name, upon all his Poſterity, as we find it recorded, *Gen.* 3. 17, 18, 19. *And unto* Adam *he ſaid, Becauſe thou haſt hearkened unto the voice of thy Wife, and haſt eaten of the Tree of which I commanded thee, ſaying, Thou ſhalt not eat of it: curſed is the Ground for thy ſake; in ſorrow ſhalt thou eat of it all the days of thy Life.* ver. 18. *Thorns alſo and thiſtles ſhall it bring forth to thee; and thou ſhalt eat the herb of the field.* ver. 19. *In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground; for out of it waſt thou taken: for duſt thou* art, *and unto duſt thou ſhalt return.* Compared with *Chap.* 2. 17. *But of the tree of the Knowledge of good and evil, thou ſhalt not eat of it: for in the day that thou eateſt thereof, thou ſhalt ſurely dye.* And to ſhew how all the particulars of the Curſe there mentioned were by him undergone, will ſuffice; that Curſe being indeed the *Summe* and *Epitome* of Curſes, as the Lords-Prayer is of Prayers.

It conſiſts of Three Parts;

1. The Frailties Mans Nature became ſubject to, tending in themſelves to Death and Diſſolution; [*Duſt thou art, &c.*] The Curſe then ſeiſing on him waſted his Body and Spirit, and made both ſubject unto frailties, and to be of a mouldering Nature; *Thou art duſt* (ſays God) *and to duſt thou ſhalt return.*

2. The Miſeries and Sorrows which Mans Nature meets with, untill he returns unto duſt; which are either,

1. The Labour and Travail he muſt take to get his Living; expreſſed *by eating his bread in the ſweat of his brows*; *ſweat* being put (by a Synechdoche) for all the Labour and Travail that Man is born unto, *as the ſparkes fly upwards,* Job 5. 7. Or,

2. The ſad and croſs Events and Accidents which beſal Men from the Creature in the Courſe of Occurences and various Paſſages of Gods Providence; in that all Creatures are at Enmity: The Earth brings forth Thorns, the Forreſt Wild-Beaſts, *&c.*

The third part of this Curſe is Death; both Bodily, [*to duſt thou ſhalt return*] and of the Soul, [*dying thou ſhalt dye.*]

Now to go over all theſe, and ſhew how they were undergone by Chriſt, and how from the Cradle to the Croſs the Curſe followed him.

It ſeiſed on him in the firſt Aſſumption of the Humane Nature; which was Duſt as well as our Nature is, and ſubject to the ſame frailties. The ſimple Aſſumption of the Humane Nature was no part of the Curſe, and therefore is no where repreſented to us as ſuch in the Scripture. It was a condeſcending indeed to take it, though at firſt it had been as glorious as now it is in Heaven; but it was no part of the Curſe. And therefore when the Scripture ſpeaks of his abaſement in aſſuming our Nature, it ſpeaks of it under the inveſtment of frailties;

ties ; as in *Philip.* 2. 7, 8. where it is ſaid *he humbled himſelf, &c.* in taking the form of a Servant, that is, the Nature of Man as now made ſervile, and debaſed ; which is therefore expounded in the next Words [*and was found* [*as a Man,*] in the likeneſs of Man. And ſo being found, he *humbled himſelf, &c.* and therein, in that he was not only a Man, but ſuch a Man as we, his Body of the ſame Metal, Mouldrie and weak as ours is ; herein became his Humiliation. So likewiſe *Rom.* 8. 3, 4. in that God ſent his Son in the likeneſs of *ſinful fleſh* ; it is indeed made part of his ſatisfaction, ſo to *condemn ſin in the fleſh.* But otherwiſe ſimply to aſſume our Nature, though it was the foundation of all his ſatisfaction, yet it was not reckoned as a part of it ; and though it was that which formerly gave the value to it, yet was it not part of the Diſcharge. I confeſs it to have been a Minoration or Leſſening of him in ſome reſpects : for let him take our Nature how he will, never ſo glorious, yet then it will be ſaid of him *my Father is greater then I*, which cannot be ſaid of the Holy Ghoſt : yet this is not ſatisfaction ; the aſſuming our Nature ſimply conſidered is not part of the Curſe. Again, that it was an Action meerly of the ſecond Perſon : but ſatisfactory Acts are of Chriſt God-Man, and ſo he muſt be ſuppoſed to be God-Man firſt : That the ſecond Perſon would undertake to lower himſelf ſo that he might be capable of making ſatisfaction, (which without aſſumption had not been) is the foundation of the merit of it ; but materially is no part thereof. But in that this fleſh aſſumed was frail, that makes the Aſſumption of it to be ſatisfactory ; in that he was found hungry, weary, ſleepy, ſad and heavy, ignorant of many things, *&c.* in that he was *tempted in all*, and after that manner that we are ; *Heb.* 4. 15. theſe frailties were to be accounted as part of ſatisfaction. And though he bare not all our frailties perſonally, as not ſickneſs : for his body *ſaw no Corruption* neither after, nor before death ; for it would have interrupted and hindred him in the work of our Salvation : yet in ſimpathy and pitty he bare them all ; and in that ſence fore-mentioned, that place (*He bare our ſickneſſes*) may be underſtood, he having a heart ſoft, and framed to compaſſion, therefore when any of his Elect were ſick, and brought unto him, he by a feeling pitty took their Griefs on him, and ſo freed them. Diſeaſes alſo being rather Perſonal than Common Infirmities, it was not abſolutely neceſſary that he ſhould bear them : But *he bare our Sorrows*, Iſaiah 53. 4. *even ours in common.*

Secondly, For the Miſeries incident to Mans life ; and herein,

1. For his *eating his bread in the ſweat of his brows* ; (beſides that it was in ſo eminent a manner fulfilled at Chriſts Death, as it never was in any Man ; for in drinking that Cup he ſweat clodders of Blood) how eminently was it fulfilled in doing his Fathers Will, when he lived a publick life ; travailing over, and Preaching in all Towns and Villages ; his Zeal for Gods Houſe eating him up, and waſting his Spirits, together with his watching whole Nights, and many Nights together, to pray, *&c.* and when he lived a private life, in following a Calling of a Handi-crafts-man, and living upon it alone? (for his Parents were poor, as appears by their Offering a Poor mans Offering, a Pair of Turtles) So that by his daily labour he got his food from hand to mouth (as we ſay) he never working any Miracles to ſupply his own neceſſities ; but, as when in his publick life, he depended upon what was miniſtred unto him : So when in his private life, he lived by his labour. Thoſe who knew his Education, and for whom haply he might have wrought, thoſe of his own Country, who *ver.* 3. are ſaid to have known his Brethren and Siſters, and himſelf particularly ; thoſe did not onely call him the Carpenters *Son*, but more expreſly, the *Carpenter*: So *Mark* 6. 1, 2, 3. And it is noted that as at Twelve Years old he *diſputed* with the Doctors ; which was God *his Fathers buſineſs* ; ſo, that afterwards he *was obedient to his Parents*, *Luke* 2. 51. that is, doing *Their buſineſs*, and helping them in their Trade of Carpentring ; this 51. *ver.* relating to what the Evangeliſt before had ſaid, *ver.* 49. thereby intimating, that as in that other work of Diſputing he had been about his Heavenly Fathers buſineſs ; (which *ver.* 49. ſhews) ſo, that now he was anſwerably employed in his Earthly Fathers work ; (which the 51. *ver.* declares, ſaying, *he was obedient to his Parents.*)

2. For ſad Occurences and Events befalling him from the diſpenſation of Providence, and the Enmity of the Creatures ; there were more befel him

then ever befell any Man. He was *Vir Dolorum*, a *Man of Sorrows*; which did all wear and waſt him, as griefs uſe to do us; ſo that in the judgment of thoſe that ſaw him, he lookt nearer Fifty Years old than Thirty, as that known ſpeech may ſeem to import. Furthermore, we never read that he once laught in his life-time. And,

1. For the Enmity of the Creatures; (beſides that in a Litteral ſenſe the Earth might be ſaid to bring forth Thorns and Briars to him, to ſuch a purpoſe as ſcarce ever beſel any Man, namely, to crown his Temples with them) At his Birth, he is denyed a lodging in a common Inn; then, the Wilderneſs denies him bread for Fourty Days, the Fig-tree affords him no fruit, and the Sun withdraws its light from him. The Fathers have many pretty Interpretations of that great Eclipſe, but more witty then ſolid. The truth is; it was an Evidence of Gods anger, and of the enmity of all the Creatures. Is it in the Sun-beams to afford ſome glimmering comfort to a Man in Miſery? they are denied him; can Darkneſs add to ones diſtreſs, and render it more horrid? Why he is enveloped with a Cimmerian darkneſs, and that, in the very Meridian and Mid-day. Yea, (that which was never denyed to any but to a Man in Hell) a drop of Water to quench his thirſt may by no means be granted him; but in ſtead thereof ſharp Vineger, which their Cruelty and ſcorn do hand unto him.

The Sea and Winds were once ariſing up in Arms againſt him; but that he made uſe of his Prerogative and extraordinary Power to quell their fierceneſs. And then at the laſt he was by all left, and by one of his Diſciples betrayed: which how it grieved him the *Pſalmiſt* foretold. Then,

2. For ſad and croſs Events from the diſpenſation of Gods Providence; he met with thoſe which great Spirits account the moſt ſad and heavy. He was croſſed ere he was crucified; even through his whole life; As,

1. By a mean and poor Birth and Breeding, which was often caſt in his Teeth [*is not this the Carpenters Son?*]

2. By a poor outward condition. He was not a Beggar indeed; for then he had not fulfilled the Judicial Law, That there ſhould be no Beggar in *Iſrael*: but poor he was; *for our ſakes he became poor*. It appears his Parents were poor; for at the Purification of *Mary* they offered onely a Pair of Turtles; which (according to the Law) were to be the Offering of the poorer ſort. Again, he wrought dayly; ſurely therefore it was for his Living And further, he had nothing at his Death to leave his Mother, and therefore it was that he bequeathed the care of her unto *John*. Now how heavy a Clog is Poverty to a great Spirit, and how does it keep him under; it puts a contempt upon the greateſt vertue, and prejudices the moſt ſolid Wiſdom againſt eſteem; [*no man regarded that poor Wiſe-Man.*]

Nil habet infelix paupertas durius in ſe. Quam quod Ridiculos Homines facit. Juvenal Sat. 3. v. 152.

3. By a mean Calling. Thirty Years lived he in a Mechanick Trade; and that no better then of a Carpenter. Now for him to be hid under Chips who was born to ſit upon the Royal Throne of *Iſrael*; for thoſe Hands to make Doors and hew Logs, that were made to weld the Scepter of Heaven and Earth; and that he who is the *mighty Counſellour* ſhould give his advice onely about ſquaring of Timber; what an Indignity, what a Croſs is this? Do but think with your ſelves what an affliction it would be to a Profeſſour of Divinity in an Univerſity, to a Privy Counſellour, or (much more) to a Prince for thirty years together to be put to Cart and Plough.

4. By Company unſuitable to him; which to a great and noble Spirit is as great a burden as any thing elſe whatſoever. For him who from Everlaſting enjoyed the ſweet ſociety of his Father in Heaven, and might there have for ever had it; for him to leave ſuch company, and come down to Earth and here converſe with Sinners; how harſh and unpleaſing muſt it needs be to him. And therefore the Apoſtle might well ſay, *Chriſt pleaſed not himſelf*, *Rom.* 15. 3. meaning it of his company. To a Man Wiſe and Holy there is nothing more burthenſome then the company of Men ignorant and ſinful; and the beſt company he had were his Apoſtles, who, how ignorant were they? even ſo far, that they lay as a burthen upon his Spirits, inſomuch that once he cries out, *how long ſhall I ſuffer you, Men of little faith or wiſdom?* *Mat.* 17. 17. They being ſo uncapable of what he ſaid or taught, that moſt would have been loſt, had

not his Spirit afterwards brought all unto their remembrance. And beſides their ignorance, they were Men cloathed with Infirmities and Sins, and more groſs corruptions of fooliſh ambition and contention: What a burden therefore muſt they needs have been to him who was Holineſs it ſelf? yea, (to conclude) every Man was a Briar and a Thorn unto him, (as the Prophet ſpeaks) and he went through the World againſt the ſtream of a *perverſe* and *crooked Generation*, and was a contention to the whole Land where he came; which therefore contradicted, oppoſed, and reviled him, &c. And therefore it is reckoned among his Sufferings, that he *endured the Contradictions of Sinners, Heb.* 12. 3. which was ſo heavy unto *Jeremy* that it made him weary of his Life: *Wo is me* (ſays he) *my Mother hath borne me a Man of Contention to the whole Earth, Jer.* 15. 10. So *Elias* complained that *he was left alone*, &c. and thus was it with Chriſt in *his Times*; yea, all the Sins he ſaw or heard became Croſſes to him, and went to his heart; ſo *Rom.* 15. 3. where thoſe words are applied to Chriſt [*the reproaches of them that reproached thee* (ſpeaking of God) *are fallen upon me*] All the blows that Blaſphemers at any time give his Father, he takes upon his Spirit. And what a Life then muſt he needs live whoſe Soul was ſo righteous? If *Lot's* Soul were vexed, how muſt his needs be, whoſe Spirit was ſo tender of his Fathers Glory?

CHAP. VI.

What were the Sufferings of Chriſt, as bearing the Curſe of our Sins, more immediately foregoing his Crucifixion, Deſcribed in an Expoſition of the firſt One and Twenty Verſes of the Eighteenth Chapter of Johns *Goſpel. A Garden was the Place where he had his firſt Agonies, and was Apprehended. The Reaſons why ſuch a Place was Appointed and choſen by him. The firſt Nine Verſes explained and Obſervations raiſed from them.*

THE Eighteenth Chapter of *Johns* Goſpel, and that which follows, do continue the Story of the Sufferings of our Lord and Saviour Chriſt, as they are recorded by that Apoſtle, who writing after all the other Evangeliſts were dead, or at leaſt the laſt of them all, he inſerteth divers things which they had omitted, as by comparing the one with the other will eaſily appear.

Chriſt you know had three Offices, he is the Prophet, he is the Prieſt, he is the King of his Church. His Prophetical Office he exerciſed in his Doctrine while he was here below, in thoſe Sermons and Prayers which *John* and the other Evangeliſts record. Which when he had finiſhed he goes forth to his ſufferings, to exerciſe his Prieſtly Office alſo, to Offer himſelf up a ſacrifice for his People. And now being aſcended into Heaven, he there exerciſeth his Kingly Office, in ruling his Church, and in ruling the Nations in order to his Church, and ſo he will do to the end of the World.

John 18. Verſe 1. *When Jeſus had ſpoken theſe Words, he went forth with his Diſciples over the brooke* Cedron, *where was a Garden, into the which he entred, and his Diſciples.*

When Jeſus had ſpoken theſe words;] which hath a more ſpecial relation to that laſt Prayer of his, and that laſt Sermon which he made, recorded by *John*. When he had fortified his own heart by Prayer, and prepared himſelf to dye. When he had inſtructed his Diſciples, and ſpoken all thoſe Truths that he came into the World to ſpeak, and laid a foundation of comfort for them, and had put up Prayers for them, and confirmed and ſtrengthened their hearts. When he had fully done his duty. When he had ſpoken theſe Words, he chearfully goes forth to the Place his Father had appointed him to be taken in, and giveth himſelf up to be ſacrificed and to lay down his life for them.

He went forth.] And he went forth with his Diſciples. What was the reaſon that Chriſt went forth to be taken abroad? Why would he not be taken in the City, in *Hieruſalem*, in the Chamber where he ate the Paſſover, where he might have ſtayed if he would?

He went forth, Firſt, That he might give his Enemies the more free ſcope to take him, for they feared the People (which was always the great objection againſt their laying hold on him) therefore that that impediment might be removed, he choſe to go out of the City to a place in the fields, in a Garden, where they might have full opportunity to apprehend him and to carry him away in the Night without the knowledge of any. And Secondly, He did it that his Diſciples might the better eſcape, for had he been in the City, there might have been a hurly-burly, and ſo his Diſciples might have been in danger.

And he went forth alſo with his Diſciples, Firſt. To teach them this Leſſon, that they are likewiſe to leave this World and to give themſelves up as Men that are to ſuffer with him and for him; that as he himſelf ſuffered without the Gate (for the beginning of his ſufferings, thoſe ſufferings that were the ſufferings of his Soul, his inward ſufferings, when he firſt encountred with his Fathers Wrath, they were in the Garden, which was without the Gate, as well as thoſe upon *Mount-Calvary* which were eminently the ſufferings of his body) ſo they alſo were to go forth with him, *Heb.* 13. 12, 13. Jeſus that he might ſanctify the People with his own blood, ſuffered without the gate; let us go forth therefore unto him without the Camp, bearing his reproach, for here have we no continuing City, *&c.* And likewiſe he carried his Diſciples with him, that they might be Witneſſes of his Paſſion and Sufferings more or leſs, as well as of his Reſurrection. And he would have his Diſciples with him too, that he might ſhew his power the more in preſerving them, for as it follows afterwards, he doth but ſpeak the Word, let theſe go ſaith he (which was a Word of Command from Chriſt as he was a King) and there was none that ſo much as offered to lay hands on them. He carried them out with him alſo that they might ſee their own weakneſs and unability to ſuffer, (for they all forſook him and fled) that ſo they might depend the more upon his ſtrength; for ſo oftentimes God doth; he brings us into danger on purpoſe, as to ſhew his power in delivering us, ſo to teach us to depend upon him for ability to ſuffer. And laſtly, He went forth with his Diſciples, that he might ſhew them an example that one day they muſt ſuffer with him and for him, as they did all afterwards more or leſs; onely *John* indeed eſcaped Martyrdome, yet he ſuffered much, for you know he was baniſhed into the Iſle *Patmos*.

Over the brook Cedron] This brook divided *Hieruſalem* and *Mount-Olivet*, as *Joſephus* ſaith. It was on the Eaſt part of the City as *Mount-Calvary* was on the Weſt, the two Places of ſufferings, his taking was in the one, and his crucifying was in the other. He ſuffered in the Eaſt and in the Weſt, and ſo indeed the Goſpel hath reigned as the Sun doth from Eaſt to Weſt. It is called the Field of *Cedron*, 2 *Kin.*. 23. 4. and the valley of *Cedron*, becauſe it was an obſcure darkſome ſhady Place, and not becauſe that Cedars did grow there as Olives did upon *Mount-Olivet* (which is a miſtake of ſome) but it had its Name from the darkſomeneſs of the Place.

Why did God in his Providence order it that Chriſt ſhould go over this brook *Cedron*? It is a Circumſtance which onely *John* records, for all the other Evangeliſts omit it, and as Interpreters obſerve, *John* doth ſeldom mention any particular circumſtance, upon which any Emphaſis is put, but there is a Miſtery in it.

We read in 2 *Sam.* 15. 23. That *David* and his Men went over this brook *Cedron*, mourning and lamenting when *Achitophel* his familiar friend had betrayed him and *Abſolom* his Son ſought his Life.

Now our Lord and Saviour Chriſt whoſe Type *David* was, this very thing is fulfilled in him: for *Achitophel* typified out *Judas*; that you have in *Pſa.* 41. *The Man* (ſaith he) *that did eat with me, that was mine equal, we took ſweet counſel together, &c.* *David* ſpake this of *Achitophel* in this very journey of his, and it is applied unto *Judas* in *John* 13. 18. Now as *Davids* life was then ſought after, ſo was Chriſts now, and as *David* went over with his Companions, ſo did Chriſt with his Diſciples, as *Achitophel* betrayed him, ſo did *Judas* betray Chriſt, and as *David* went over with a ſad heart, ſo Chriſt tells his Diſciples, that his Soul was heavy unto the death.

And that you may ſee the alluſion to be yet more full, in *Pſalm* 110. *ult.* (which is plainly and clearly a Pſalm of Chriſt) it is ſaid, *he ſhall drink of the brook in the way, therefore ſhall his head be lifted up.* He was to ſit at Gods Right-hand till his Enemies were made his footſtool, as you have it *ver.* 1. but before he cometh to be thus exalted, he muſt drink of the brook in the way, he muſt go over this *Cedron* with a ſad Soul, for the truth is, all the while he was a going his heart was heavy, and it increaſt in his going much more. He ſhall drink of the brook in the way, not that he drank of the water of this brook *Cedron*, but it typified out thoſe ſufferings which lay in his way to Heaven.

Where was a Garden] This was the Place where he had that ſad encounter with his Fathers wrath, which made him ſweat drops of blood. The Soul-ſufferings of Chriſt we eminently read of to have been in this Place. Now the Fields that adjoyned to this *Cedron*, and that which did border upon this Place of the Garden (which *Matthew* calls *Gethſemane*) was that Place which the Jews called *Gehenna*, or *Gehinnom*, or Hell, becauſe that *Joſiah* had curſed that place, 2 *Kings* 23. 4. and becauſe that there the great ſlaughter was done upon the *Babilonians*, and afterwards upon the *Jews*. And it was the Place which they afterwards called *Tophet*, and it is the onely word they had for Hell after the *Babylonian* Captivity. It was an execrable Place, and into this Place did Chriſt come, for indeed our Lord and Saviour Chriſt he did in his Soul in reſpect of the ſufferings of it, deſcend into Hell. Now there was a Miſtery alſo in this. *Adam* he was the moſt eminent Type of Chriſt, ſo he is called, *Rom.* 5. 13. and in 1 *Cor.* 15. And the Type holds in this, (for when we have a ground that ſuch a thing is a Type we may apply it to ſuch particulars as we find ſuitable) *Adams* fall you know was in a Garden, Satan there encountred him, and overcame him, led him and all Mankind into Captivity to ſin and death. God now ſingleth out the place where the Great Redeemer of the World, the ſecond *Adam*, ſhould firſt encounter with his Fathers wrath, to be in a garden, and that there he ſhould be bound and led away Captive as *Adam* was. He fighteth with Satan upon his own ground (it became him ſo to do) and here he gives the firſt great overthrow to his Kingdom and to the Kingdom of ſin and death. God did ſuit it ſo, as indeed he did ſuit many things in that particular of the firſt and ſecond *Adam*. Becauſe (ſays he, 1 *Cor.* 15. 21.) *by Man came death by Man came alſo the Reſurrection.* Becauſe by a Temptation let in at the Ear Man was condemned, therefore by hearing of the Word Men ſhall be ſaved. Thou ſhalt eat thy bread in the ſweat of thy Brows, that was part of *Adams* curſe; Chriſt he ſweat drops of blood for this, it was the force of that Curſe that cauſed it. The Ground ſhall bring forth Thorns to thee; Chriſt he was crucified with a Crown of Thorns. *Adam* his diſobedience was acted in a Garden, and Chriſt both his active and paſſive Obedience alſo, much of it was in a Garden, and at the laſt as the firſt beginning of his Humiliation was in a Garden, ſo the laſt ſtep was too, he was buried, though not in this, yet in another Garden. Thus the Type and the thing Typified anſwer one another

Into the which he entred and his Diſciples] Still there is an emphaſis put upon this, that his Diſciples were with him. It is not onely ſaid, that he went forth with his Diſciples, but that he entred into the Garden with his Diſciples, who were to be witneſſes of what he ſuffered, and for the Reaſons mentioned afore, as alſo to ſhew that he had no other guard but them. So much for the firſt Verſe.

Verſe 2. *And Judas alſo which betrayed him, knew the place; for Jeſus oft-times reſorted thither with his Diſciples.*

Our Lord and Saviour Chriſt, he knew he ſhould be taken, and taken by *Judas* a Diſciple, and that that was the place appointed by his Father wherein he ſhould be taken; for the 4th Verſe tells us, *Jeſus knew all things that ſhould befall him.* He knew that *Judas* would be there that night, and therefore like a valiant Champion, he cometh into the field firſt afore his enemy: He goes thither to chooſe, and ſingles out this place on purpoſe.

In this place Chriſt uſed to pray moſt, eſpecially a little before his Sufferings; for in *Luke* 21. 37. it is ſaid, *That in the day time he was teaching in the temple, and at night he went out and abode in the mount, that is called the mount of Olives; and all the people came early in the morning to him in the temple for to hear him.* This was but a matter of ſeven dayes before he was Crucified; for Chriſt when he ſaw that he muſt dye, and that now his time was come, he wore his Body out, he cared not as it were what became of him, he wholly ſpent himſelf in Praying and Preaching; he was Preaching in the *day time,* and that early in the morning, *in the Temple, and at night he abode in the mount of Olives;* and there ſometimes he ſpent the whole night in Prayer privately, and ſometimes he took his Diſciples with him, as now he did.

In this place, which had been a place where Chriſt received a great deal of Heavenly refreſhment from his Father in Prayer, where he had immediate converſe with him, in that place of all others muſt Chriſt be firſt attached, and there muſt be the beginning of his Sufferings: For ſo indeed God did deal with Chriſt; he would have all things that were moſt comfortable to him, imbittered to him. This was the place of his Repoſe, where he had ſweet refreſhings from God, and this muſt be the place where he muſt incounter with his Fathers Wrath: He ſweat his Bloody ſweat in this place, where he had ſo often Prayed.

And he likewiſe knowing that this was the place in which he ſhould be taken, made it the place where he Prayed moſt, that every thing might put him in mind, and ſtrengthen him when he came to ſuffer, to comfort him, and to help him, as indeed circumſtances of time and place do. If a Chriſtian would chooſe where he would be taken, and haled to puniſhment for Chriſt, it ſhould certainly be in his Cloſet, or in a place where he had Prayed moſt.

Chriſt had oftentimes afore evaded Suffering; he would ſhift places on purpoſe; as in *John* 4. 1. *When the Lord knew how the Phariſees had heard that Jeſus made and baptized more diſciples than John; He left Judea, and departed again into Galilee:* He flew from them: And ſo in *Luke* 4. 29. when they led him unto the brow of the Hill whereon the City was built, that they might caſt him down headlong, he paſſed thorough the midſt of them, and eſcaped away. But now when his laſt hour is come, and he knew it was the hour appointed him by his Father, now he goes to the very place where he knew *Judas,* that ſhould betray him, would come.

You ſhall find this eminent obſervation in the ſtory as *John* relates it, differing from all the other Evangeliſts; he endeavours to hold forth in a ſpecial manner the willingneſs of Chriſt to ſuffer. Other Evangeliſts hold forth other circumſtances of his Sufferings; but you ſhall find all along, that *John* is eſpecially diligent in holding forth the willingneſs of Chriſt to offer up himſelf, which he doth by all ſort of circumſtances, as in the ſequel will appear. Here it appears by this that (as I ſaid before) he goes firſt into the field; he goes to the place which he uſed to go to, and which *Judas* knew to be the place, and he knew too that *Judas* would be there. It was a matter of the greateſt moment to hold forth this willingneſs of Chriſt to offer up himſelf, of any other. For there are two neceſſary things that were to be concurrent in the Sufferings of Chriſt to make it ſatisfactory for us: The one is the eminency and worth of his Perſon; had he not been God as well as Man, his Obedience would never have ſatisfied God: But the ſecond is a free-willingneſs to undergo what he did; for we ſinned willingly, therefore Chriſt when he comes to ſuffer, he muſt ſuffer as willingly. It is as great and as eſſential an ingredient to give force and efficacy to his Sufferings as the worth of his Perſon. Therefore in *Heb.* 10. 7, 8. you ſhall find a great deal of Emphaſis put upon this; *Lo I come to do thy will O God*; *by which will* (ſaith he) *we are ſanctified.* Both the Will of God the Father, and the willingneſs of Jeſus Chriſt thus to ſacrifice himſelf, was that great circumſtance, or more than a circumſtance, upon which our Salvation depends, and the acceptation of that offering of his. Chriſt therefore to ſhew his willingneſs, he goes to the place where he knew *Judas* would come; he went thither on purpoſe, put himſelf on this temptation, on purpoſe that he might put himſelf into their hands. It was indeed by the commandment of his Father; for ſo you ſhall find, *John* 14. 31. *As the Father gave me commandment, even ſo I do: Ariſe,* (ſaith he) *let us go hence*; let us go to the place where I muſt be taken.

That which we find of circumſtance in the Sufferings of Chriſt, may oftentimes help us in circumſtances of our ſinning. Doeſt thou tempt thy ſelf to ſin? Put thy ſelf upon occaſions of ſinning? And is that an aggravation of thy ſinning? Thou haſt this to help and relieve thee in the Sufferings of Chriſt, that he put himſelf upon the occaſion of being taken, put himſelf upon that temptation.

And it may move thee to ſhun and avoid the occaſions of ſin, for Jeſus Chriſt, that he might ſuffer for thee, avoided not the occaſion of ſuffering; he goes to the very place in which he knew he ſhould be taken.

Alſo thoſe things which had been comforts unto Chriſt are (through the merit of our Sins, which do turn Bleſſings into Curſe) turned unto Chriſt into a bitterneſs. The place where he had prayed, and been refreſhed, there is his Agony and encounter. A Garden turned into Hell. His ſweet communion with God there, is now turned into wreſtling with Gods Anger falling on him here; and now through it, on the contrary, we may expect Curſes turned into Bleſſings; and the worſt of dealings from God to us to be ſanctified to our greateſt Spiritual Advantage and Comfort.

It is ſaid that *Judas* alſo *knew the place.* Take notice here of the hard-heartedneſs of the heart of *Judas.* He had all that time ſince he received the Sop; yea all the way he went, (which was a pretty way from the City) to think upon what he was about to do, that he was going to betray his Maſter, the Saviour of the World, in whom he had for a time believed. Yea, he had that place to ſtrike his Conſcience; it being the place where he himſelf had been often with Chriſt, and preſent at many a good Prayer, and many an excellent Sermon, which he had heard from no leſs than the Meſſiah; whoſe Conſcience almoſt but would have ſmote him? yet ſo hard, ſo obdurate is the Heart of *Judas,* that he dares out-face all thoſe Prayers and Sermons, and to come to that very place to lay hold of his Maſter, and to betray him with a kiſs.

An obdurate Heart will break through all ſort of circumſtances and conſiderations that may keep him from ſinning; ſo *Judas* doth here.

And we may learn to aggravate our Sins by ſuch circumſtances, whereof we ſhall find many in our lives if we ſtudy our own ſinful wayes, that God doth ſuffer to fall out to keep us from ſinning, that notwithſtanding ſuch circumſtances and conſiderations, yet we ſhould break through all ſuch difficulties and ſin againſt God; this ſhould make our Sin out of meaſure ſinful to us. It was a circumſtance that much increaſed the ſin of *Judas,* that he knew the place where Chriſt uſed to reſort with his Diſciples (going thither often for freedoms ſake of Prayer) that yet he would go thither and there betray him.

Verſe 3. *Judas then having received a band of men and officers, from the chief Prieſts and Phariſees, cometh thither with lanthorns, and torches, and weapons.*

Judas then having received a band of men, &c.] *Judas* did not deſire this band of Men, he did but offer to betray him: It was the Chief Prieſts and *Phariſees* that deſired them; they went to *Pilate* (who was the *Roman* Governour) and told him they had a Seditious Perſon to take, and implored his help and aſſiſtance, and ſo he let them have a band of Men; and yet it is ſaid that *Judas* received them; it is all layed upon him, becauſe in *Acts* 1. 16. he is called their guide; he was the leader of this curſed band that took our Lord and Saviour Chriſt; he was the fore-man in it; therefore all is laid upon him more than upon them; he is ſtill branded in a peculiar manner, *Judas the Traytor, Judas which betrayed him.* All I ſay, is chiefly laid upon him; for the truth is, Chriſt took this act of his more hainouſly at his hands, that had been his Diſciple and a Profeſſour of him, than he did either of the *Phariſees* or of the *Roman* Souldiers, and his end was accordingly. And therefore *Paul,* in 2 *Cor.* 11. 26. when he makes a Catalogue of his Sufferings, he mentioneth thoſe which he had from falſe Brethren, as the worſt and chiefeſt.

The eminent obſervation that I make out of theſe words is this, That here is both a Band of Men and Officers from the Chief Prieſts and *Phariſees.* The Band of Men was the *Roman* Band; for the *Romans* having conquered that City, the Civil Power was in their hands, and *Pilate* the Governour under them kept a Band of Men about him, which he lends at their requeſt unto the *Phariſees* and Chief Prieſts, to go with their own Officers to help to take Chriſt. All along this Story you ſhall find that there were two ſorts of Men that God would have in his Providence, to have their hands imbrued in the Blood of Chriſt from firſt to laſt. Here is a *Roman* Band, and the Officers of the Chief Prieſts and *Phariſees*; here is the Civil Magiſtracy, and here is the Eccleſiaſtical State; (for as the Civil Power was in the *Romans,* ſo the Eccleſiaſtical Power was in the hands of the Chief Prieſts, the *Romans* notwithſtanding their Conqueſt, leaving them to the Rites of their Religion ſtill) they would not truſt the *Roman* Band alone to do it; for they knew they were not ſuch enemies to Chriſt, but they ſent their own Miniſters and Servants (and ſome Evangeliſts tell us that ſome of the *Phariſees* themſelves were there) to attend them, and ſee the thing done. The Souldiers, poor Men! they went about they knew not what; they went to take him as a Seditious Perſon, and an enemy to *Cæſar*; little thought they that the Meſſiah of the World was there. This I ſay you ſhall find in the Story all along that two ſort of Powers were ſtirred up againſt Chriſt: Here was both *Jewes* and *Gentiles*: *Why do the heathen rage, and the people imagine a vain thing? Pſal.* 2. 1. Both concurred here: Here is a Band of *Romans* and Officers of the Chief Prieſts; the Heathen and the People of the *Jewes.* Chriſt, as he did dye both for *Jewes* and *Gentiles,* ſo likewiſe he would have both *Jewes* and *Gentiles* to have a hand in his Death. And therefore let us not ſay only that the *Jewes* ſhall look upon him whom they have pierced, but the *Gentiles* alſo ſhall look upon him whom they have pierced; God would have the *Gentiles* have a hand in it as well as the *Jewes*: And not only ſo, but he would have both the Civil and Eccleſiaſtical State to joyn in the Sufferings of Chriſt; for the *Phariſees* and Chief Prieſts they were the Eccleſiaſtical State, they make uſe of the Magiſtrate for his aſſiſtance to lay hold of our Lord and Saviour Chriſt.

They come thither with lanthorns, and torches, and with weapons.] Although it was full Moon then, and therefore the Moon did certainly ſhine, yet to make ſure work, they come not only with Torches that uſe to give great lights, but with Lanthorns, that their lights might not be blown out with the Wind, and all to ſeek him, that they might be ſure if he did not hide himſelf to find him, or if he did hide himſelf, to ſeek him out with their lights. And they came with Weapons too, though they knew he was but a poor Man to ſee to; but they came with Weapons becauſe they were afraid of the People, and becauſe that *Judas* had told them, how his Maſter had often eſcaped from them before; as when he was brought to the brow of the Hill, *&c.* therefore now to make ſure work, both to find him and to carry him away, they come forth with all theſe.

Our Lord and Saviour Chriſt, he had dealt with them at other Weapons; he had often diſputed with the *Scribes* and *Phariſees*, and the truth is, he had alwayes been too hard for them. But now they come and deal with him at a Weapon they thought he ſhould not be too hard for them at; they come upon him with Torches and with Weapons, and by force they ſet upon him. And that indeed is the manner of thoſe that oppoſe the Church in all Ages. As they dealt with Chriſt, ſo they do with his People, and will do to the end of the World.

Verſe 4. *Jeſus therefore knowing all things that ſhould come upon him, went forth, and ſaid unto them, Whom ſeek ye?*

Still you ſee the Evangeliſt *John* holds forth, in an eminent manner, the willingneſs of Chriſt to ſuffer, for that's the thred he ſpins throughout this whole Story, becauſe indeed ſo much depends upon it. He tells us that Chriſt knew all things that ſhould come upon him. He did not come to this place unawares; no, he knew that *Judas* knew that he uſually reſorted thither, and he knew that *Judas* would come thither, as well as he knew that he ſhould betray him, and therefore he comes thither on purpoſe; and he comes thither firſt, and being there, aſſoon as the Band and the Officers came, he went forth of his own accord, and ſaid unto them, *Whom ſeek ye?* He knowing all things, he might have hid himſelf, and evaded his being taken, as he had often done before. No.

There is a Caſe which Interpreters here put, whether this example of Chriſts be for our imitation, whether we ſhould thus expoſe our ſelves to ſuffering, chooſe thus to ſuffer, or rather decline and avoid ſuffering in a lawful way, by lawful means?

The Anſwer is clear. We have divers examples of Chriſts avoiding ſuffering; as that in John 4. 1. when he did but hear that they knew of him, and knowing their malice, he went and removed to another place. So likewiſe when he was young, and *Herod* ſought his Life, he was carryed into *Egypt*. And then again, when they brought him to the brow of the Hill, he eſcaped. All which examples ſtrongly hold forth, that we may uſe all lawful means of eſcaping ſuffering. But when he knew that his hour was come in which he muſt be taken aſide, and it being by Compact between his Father and him, for ſo it was, he Covenanted with God to ſuffer; it became him to ſhew the fulleſt and moſt ready Obedience to his Father that could be, to go to the place where he muſt be attached, to offer himſelf to them as a prey, to provoke them, *Whom ſeek ye?* Now herein Chriſts caſe and ours in ſuffering doth certainly differ; we do not know what ſhall befal us, as Chriſt did, for if we did, we ought not to evade our ſufferings as Chriſt did not; but becauſe we are ignorant of what ſhall come upon us, we are to ſerve the wayes of a Providence, wayes of eſcaping that are lawful.

Obſerve from hence Firſt this. Chriſt you ſee did not only ſuffer willingly but knowingly; and as his putting himſelf willingly upon ſuffering, and into the opportunity of being taken, may help us againſt our having tempted our ſelves, (which is a great aggravation of our ſinning): So likewiſe our Saviour Chriſts ſuffering thus with knowledge, deliberately, knowing all circumſtances, is a conſideration may help us againſt our ſinning knowingly. Haſt thou ſinned preſumptuouſly, againſt knowledge? Our Lord and Saviour Chriſt he ſuffered as deliberately, he ſuffered with the greateſt knowledge that could be. There was not only the greateſt Will in his ſufferings, but to make up that Will more eminent and conſpicuous, there was alſo the greateſt knowledge, he knew all that ſhould befal him, yet he went forth and offered himſelf.

Secondly, Did Chriſt know all that he was to ſuffer? Certainly then he knows all that we are to ſuffer. Did he know his own ſufferings on Earth? Certainly he knows ours now he is in Heaven. The things we are to ſuffer, they are called in *Coloſ.* 1. 24. *the after-ſufferings of Chriſt*, certainly then he knows them. Therefore though thou knoweſt not what ſhall befal thee in ſuch or ſuch a courſe as thou takeſt in profeſſing his Name, yet comfort thy ſelf in this, that Chriſt knows it. And as he, knowing all things ventured himſelf, ſo do thou, upon the confidence that he knows all things that ſhall befal thee, venture thy ſelf too. And truſt him and his knowledge for the ordering of all things for thy good as well as he truſted his Father to do with him what he vvould. It is our comfort I ſay, that Jeſus Chriſt knevv all his ovvn ſufferings, he certainly therefore knovvs all ours; I *know thy labour and thy patience*, ſaith he, *Rev.* 2. 2. He takes notice of it, therefore fear not the things you ſhall ſuffer, give your ſelves up unto his Providence, truſt his knovvledge, for he knovvs vvhat ſhall befal you.

It would be miſerable for us to know what we ſhall undergo in this World, for the thoughts of it afore-hand, would hurt us, the Anxiety of it would trouble us, it is better for us to be ignorant of it. But Chriſt he had ſtrength in him, he could know what he ſhould ſuffer and foreſee it, and yet keep his mind quiet and compoſed; as you ſee he did till it came to the very inſtant: And it was neceſſary too that he ſhould know all he was to ſuffer, becauſe he ſuffered by compact with his Father, which makes a great difference between the Sufferings of Chriſt and ours.

Now he knowing all that he ſhould ſuffer, He went forth, and ſaid to them, *Whom ſeek ye?*

Once they would have made him a King, and then he hid himſelf, but when he comes to be a King crowned with Thorns, and knew he ſhould be ſo to ſave us, then he hides not himſelf, but he goes forth to them. *Adam* (as I ſaid) was his Type in his ſinning in a Garden; but in this they are unlike. *Adam* hides himſelf, and God was fain to ſeek him out; but here our Lord and Saviour Chriſt to ſhew his willingneſs to be found, ſtept forth, and ſaith unto them, *Whom ſeek ye?* He provokes them rather to lay hands upon him than otherwiſe. And ſo much for the Fourth Verſe.

Verſe 5. *They anſwered him, Jeſus of Nazareth. Jeſus ſaith unto them, I am he. And Judas alſo which betrayed him ſtood with them.*

From hence Interpreters do obſerve, and I think rightly, that both theſe *Roman* Souldiers, and alſo theſe Officers of the High Prieſts, at their firſt approach to him, did not know him by ſight, no, nor *Judas* neither; for it is ſaid *Judas* ſtood with them when he asked them, *Whom ſeek ye?* Afterwards indeed he was the firſt that went to him, and kiſt him, and ſaid, *this is he.* He asked them twice the ſame queſtion, and they anſwer both times *Jeſus of Nazareth*, which clearly argues, that they did not know him to be the Man. Therefore ſome think there was a piece of a Miracle in this, that he ſtruck them with blindneſs, as the *Sodomites* were that beſet *Lots* Houſe, or as the Servants of the King of *Syria* were that came to take *Eliſha.* Others think that their Eyes were with-held by a Miracle, as the Eyes of thoſe two Diſciples that went to *Emaus* were, ſo that though they had often ſeen him before, and heard him Preach, yet now they could not know him. But however, it is exceeding likely that theſe Soldiers did not know him, for the *Romans* regarded not the Goſpel, nor did they regard the *Jewiſh* Religion; ſo far were they from knowing of him, and the Officers it is likely they were ſuch as had not heard him Therefore you may obſerve this by the way, That the rage of Men againſt the People of God, it is of thoſe that are ignorant of them; as theſe here were ignorant of Chriſt, and theſe the Chief Prieſts and Phariſees ſet to take him.

They anſwered Jeſus of Nazareth.] They do not ſay they ſought Chriſt, for they did not own him as ſuch, but they call him by the Name of the place of his Birth, and by the Name of his Countrey. And Chriſt owns it, *I am he*, ſaith he And he owned that Name from Heaven when he ſpake to *Paul*, *Act.* 9: 5. *I am Jeſus of Nazareth whom thou perſecuteſt.* Why did he not ſay, I am Chriſt? He ſpeaks to *Paul*'s apprehenſion, *I am he whom thou knoweſt and haſt heard of by the Name of Jeſus of Nazareth.* He ſhewed himſelf to be Chriſt indeed in his appearing, but to ſhew who he was that *Paul* perſecuted, he ſaid, *I am Jeſus of Nazareth*; for had *Paul* perſecuted him as Chriſt, he had ſinned againſt the Holy Ghoſt, but he perſecuted him only as Jeſus of *Nazareth*; ſo did theſe poor Men, they did not know him to be Chriſt, only they came to take one Jeſus of *Nazareth.*

Jeſus ſaith unto them, I am he.] We ſhould boldly hold forth our Profeſſion, when we are asked, Are you a Chriſtian? Yes. *Euſebius* reports of one that being asked divers queſtions, as what Countrey he was of, and the like, he alwaies anſwered, *I am a Chriſtian*, to ſhew his boldneſs in his profeſſion, ſo Chriſt here, *I am he.*

And Judas alſo which betrayed him ſtood with them

This is noted firſt to ſhew that *Judas* was ſtruck backward as well as the reſt, for all that Company that was together fell to the ground (as you ſhall ſee in the next verſe) Chriſt had ſtruck an Arrow through his Conſcience, daſht him, and certainly aimed at him in the confounding of theſe more than all the reſt; therefore it is added, *and Judas alſo ſtood with them.* For ſpecial confuſion ſhall befal them that profeſs Chriſt, and afterward fall away.

This Miſerable Man (Secondly) was wont to ſtand amongſt the Diſciples, but now he ſtands where he ſhall ſtand at the latter day, amongſt thoſe that are Reprobates, and the Crucifiers of the Lord of Life; that as it is ſaid in *Pſal.* 125. 1. *The righteous ſhall be like Mount Zion, but thoſe that work iniquity, God ſhall lead them forth with the workers of iniquity.* In the end the Lord doth diſcover them, he will bring them into that Drove, they ſhall fall to that ſide their Hearts are with; they ſhall ſtand amongſt them in the iſſue and end, (for ſo God in his Providence orders it,) with whom they ſhall ſtand for ever. And this God doth uſually fulfil upon Wicked Men, though they have a Temporary Work upon them, and though for the preſent they profeſs the Name of Chriſt never ſo much, yet at laſt they ſtand, and it is a fatal ſtanding, to ſever themſelves from the People of God, and betake themſelves to that ſide that are Perſecutors, or otherwiſe corrupt. So *Judas* doth here, he ſtands among *Gentiles* and Officers of the *Phariſees* and Chief Prieſts, an Epitome of Reprobates, and ſo he ſhall ſtand at the latter day. God will lead forth all Men that do work Iniquity with the workers of Iniquity. To go on.

Verſe 6. *Aſſoon as he had ſaid unto them, I am he, they went backward, and fell to the ground.*

Here you ſee the confuſion that did befal them from the power of Chriſt afore ſuch time as they did lay hands upon him. It is Propheſied by *David* in *Pſal.* 35. 4. as a Curſe upon his Enemies, and the *Septuagint* there uſe the ſame word that is here; *Let them*, ſaith he, *be turned backward.* It is a Phraſe that noteth out confuſion; And Chriſt fulfilleth it here upon theſe *Jews* in the very Letter, *They went backward, and fell to the ground.*

And he doth not ſimply ſay they fell backward, but it is evident he puts it upon the power of Chriſt that did cauſe them to fall backward; for it is ſaid, Aſſoon as he ſaid, *I am he*, (or as others read it, *He therefore ſaid, I am he*) *they fell backward.*

My Brethren there was never ſuch a thing done in the World; Tell me in any Story that ever any King, *Alexander* the Great, or the greateſt Monarch that ever was in the World, with a word of his Mouth did againſt Mens Wills, make them fall backward to the ground. Had they fallen forward, it might have been thought other force behind them had thrown them down; or it might have been thought they had worſhipped him in a counterfeit way, as afterward they did at his Arraignment. But to fall backward at the ſpeaking of a word; In the word of this King what Power was there! And therefore ſome of the Ancient Fathers that are Interpreters, they ſay that of all the Miracles that ever Chriſt did, this was one of the greateſt. Some indeed have pitched upon that Miracle of his when he whipped the Buyers and Sellers out of the Temple, and ſaid, *you make my Fathers houſe a den of thieves*: But aſſuredly this was a greater than that, for there Chriſt had ſome kind of Weapon, here he had none: He was then when he did that, ſurrounded with People that applauded him, for they had newly brought him into the City with Triumph, the Children crying *Hoſannah* to him, but here he had none to take his part when theſe Bands came out againſt him, but Eleven poor Diſciples: There he had to do but with poor Men that ſold Turtles and Doves; here with Soldiers Armed that came out on purpoſe to take him; yet at one word he throws them down. He doth but ſay, I am the Man, wherein he offers himſelf to them, which makes the Miracle the ſtranger, That that voice which did invite them to take him, that very voice ſhould throw them backward to the ground.

Now the Reaſons why our Lord and Saviour Chriſt deals thus with them before he would be taken are theſe:

Firſt, Becauſe he vvould ſhevv them that he vvas God, gives them this ſign of his Divinity. And the truth is, if you obſerve it, he did all along in the courſe of his Life, with his weakneſs mingle ſome Specimens of his Power and God-head. Thus when he was a Child in the Cradle, as an evidence of his God-head, there came Kings, Three Wiſe Men out of the *Eaſt* to vvorſhip him. When he vvas tempted in the Wilderneſs by *Satan*, he is ſuccoured by Angels; And here vvhen he comes to be bound, and to be carryed avvay to be crucified, he firſt ſtrikes them that vvere to do it, backvvard vvith a vvord of his Mouth. It is made the property of God alone to conſume Men vvith his breath, *Job* 4. 9. and *Dan*. 10. 17. Novv Chriſt ſhevvs himſelf to be God by this, he doth but ſay, *I am he*, and they are confounded.

Oh my Brethren, If there vvas this povver in the vvords of Chriſt in anſvvering but a queſtion vvhen he vvas in the form of a Servant, vvhat power will there be in his words when he ſhall come to Judgment? What power is there in that word by which the vvhole vvorld is upheld, as the Apoſtle ſaith, *Heb*. 1. 2.

He did do it Secondly that they might have ſome ſpace to repent, that they might have ſomething to ſtrike them, to occaſion their Repentance. And you ſee no outward means, no not Miracles will work upon the hearts of Men if God do not ſtrike them with his Spirit. And you ſee likewiſe that Men, though their Conſciences ſtrike them in the very Act of Sin, and ſtrike them deeply, (as this muſt needs do their Conſciences here, eſpecially *Judas* his) yet they will go on. As *Balaam*, he went on even againſt the hair as we ſay, and ſo did theſe.

But the chief reaſon why Chriſt thus confounded them, and ſtruck them backward firſt before he would be taken, is that which *John* (as I ſaid afore) eminently and viſibly holds forth, namely to ſhew that he was willing to ſuffer, no Man had power to take his Life away, they had not power ſo much as to lay hands on him, they fall down firſt. All the World might think, and ſo might they think too, that if with his breath he thus ſtruck them to the ground, with the ſame breath he might have ſtruck them into the ground, nay, ſtruck them to Hell, never have ſuffered them to riſe more, he needed never to have been taken by them. But when once he had ſhewed that it was in his Power not to be taken, when he had ſtruck their Conſciences, then he doth willingly give himſelf up into their hands, but he would do this firſt.

And what words are they by which he doth confound them thus? They were mild words, no more but this, *I am he*. Yea, you ſhall find elſewhere that by theſe very words he comforted his Diſciples at other times; As when he walked upon the Sea, *be not afraid*, ſaith he, *it is I*, or, *I am he*.

he. And after his Reſurrection, when he comes into the Room where his Diſciples were, he ſaith, *I am he*; and here now he uſeth the very ſame words to his Enemies to the greateſt Terror in the World. The very ſame words which Chriſt ſpeaks, and which we his Miniſters ſpeak being his words, that are unto ſome a ſavour of Life, they are unto others a ſavour of Death. He ſtrikes them dead here as it were with the very ſame words that he put Life and Comfort into his Diſciples by. At the latter day, when Chriſt ſhall appear, the very ſame Look, the very ſame Preſence of his that will be nothing but Grace and Sweetneſs to his Children, and fill all their hearts with Joy, will be horrour and amazement and confuſion to his Enemies, and fill all their hearts with Terrour.

And then another Obſervation I may make from hence is this, that as in this apprehenſion of Chriſt before they prevailed over him, he ſtrikes them with Terrour, ſo wicked Men do ſeldom meddle with the People of God, to perſecute them, or apprehend them, to condemn them or the like, but Chriſt ſtrikes terrour in their Conſciences for ſo doing. As it is in *Pſal.* 14. 4. *They eat up my people like bread*, they eat them up ſo heartily, and ſeem to be ſo greedy and ſo mightily hungry after their blood, and after their hurt, that one would think they have no knowledge, *Have the workers of iniquity no knowledge*, ſaith he, *that eat up my people as they eat bread?* That they fall *great* ſo faſt to them as they do? But what ſaith the next *verſe*? *Then were they in fear, for God is in the generation of the righteous.* And in *Phil.* 1. 28. the Apoſtle bids them when they ſuffer to carry it with a confidence, and to be in nothing terrified by their Adverſaries, which ſaith he is an evident token unto them of perdition, but to you of Salvation, and that of God. His meaning is, that when Men do carry things confidently, being in a right way, uſually Gods Spirit doth bleſs that confidence to a double end: *Firſt*, He Seals up Salvation to them that ſuffer for him, even while they ſuffer, he breaks in upon their Spirits, and fills their hearts with aſſurance. And Secondly, he breaks in alſo upon the hearts of the Perſecutors, and ſtrikes them with Terrour. *It is a ſign* ſaith he, that is, a preſent ſign, there is from God as to you that ſuffer inward Joy and Comfort; ſo there is oftentimes Terrour in the hearts of Wicked Men that perſecute you, which is as it were the firſt fruits of Hell, and of Perdition; And ſo here Chriſt to ſhew that he will one day throw them to Hell, he flings them to the ground now. Eccleſiaſtical Stories tell us that the very Heathens themſelves though they knew not what they did when they perſecuted the Chriſtians, they had oftentimes terrours in themſelves while they were executing their Cruelty upon the People of God.

And then again out of this Verſe, obſerve this, That the Church may prevail againſt the Enemies thereof, and make them fall, and yet thoſe Enemies may recover and fall upon the Church again. Men that ſhall fall upon the Church, and prevail againſt it, they may for a time fall before it. Theſe very Men that God had deſigned to take Chriſt, they fall backward firſt, and they fall backward terrifyed and amazed, yet they riſe up again, and take him. So is it oftentimes with the Body of Chriſt here on Earth, the Enemies ſometimes are greatly prevailed againſt, confounded, that one would think they ſhould never riſe more; yet as *Jeremiah* ſaith, *Theſe wounded men, ſhall riſe up every man in his tent and take the City.* Theſe Men you ſee that thus fell backvvard and vvere confounded, they vvere the Men that took Chriſt, for vvhen Chriſt had done, and ſhevved them that he vvas the *Meſſiah*, he gave himſelf up to them. So it is and vvill be to the end of the World.

Yet you may take it as a certain ſign that they ſhall fall one day, as this was here, it was a ſign that they ſhould fall into ruine and deſtruction, but they muſt do their work firſt. If God come down and help his Church, and appear in his Power, as here Chriſt doth, I am ſure his enemies will fall backward; though theſe enemies, I ſay, may riſe again and take the City; yet it is a help to our Faith, that that God that came down as a Lyon thus, and they were ſcattered, ſhall ruine them in the end, that's certain. It is the Prophets expreſſion, when they are all preying like a company of Wolves upon the Sheep, *He ſhall come down like a Lyon*; and they will all run away preſently. Thus you ſee at this day, Chriſt came but down amongſt them, and ſaid, *I am he*, and you know how they all croucht preſently.

We ſee likewiſe the way that Jeſus Chriſt uſeth to confound his enemies; it is with his Breath; it is with his Word. Aſſoon as he had ſaid, *I am he*; or, therefore when he had ſaid *I am he*, they fell backward. Still Chriſt is ſaid to do all his great buſineſſes with a Word of his Mouth: There is a Sword in his Mouth that kills them: And in *Iſa.* 11. 4. He ſtrikes them with the Rod of his Mouth; and Antichriſt is to be deſtroyed with the Spirit of his Mouth, and the brightneſs of his coming. As it was the Word of Chriſt that confounded his enemies here, ſo it is that Word ſhall confound them to the end of the World. And if they have any other enemies about their ears beſides the Word, it is becauſe the Word ſtirs them up. It is the Word that works in the Hearts of Men, and makes them enemies to the enemies of God, and brings them upon them. It is the vengeance of the Word which the People of God execute upon wicked Men.

You ſee likewiſe, when Chriſt will appear, what a little thing daunts his enemies. It is but a meer word *I am he*, and they fall backward to the ground. But to go on.

Verſe 7. *Then asked he them again, Whom ſeek ye? And they ſaid, Jeſus of Nazareth.*

When they were thus fallen down and riſen again, perhaps they went up and down like amazed and confounded Men to ſeek him, therefore he comes to them, and asketh them, *Whom ſeek ye?*

This ſecond Queſtion carries a mighty conviction, a mighty triumph with it over their Conſciences; as if he had ſaid, I have told you who I am, and I have told it you to purpoſe, have I not? Have you not learned by this time who I am, when your hearts are ſo terrified, that you all fell down before me a poor Man? They had been taught by woful experience who he was, when he blew them over, flung them down with his Breath, and it might have turned to a bleſſed experience had God ſtruck their Hearts as he did their outward Man. But ſtill they will not call him Chriſt for all this, they call him but *Jeſus of Nazareth*.

You ſee the deſperate hardneſs of the hearts of wicked Men, and it is in experience true, no means, no convictions, no miracles will work upon them. One would have thought that this ſhould have ſtruck the Spirits of any Men in the World, that a poor Man with his Breath ſhould cauſe them to fall down backward, they ſhould be afraid, and not have dared to have lain hold on him. They were afraid indeed afore, that's the truth on't, they had a ſuſpicion that there was more than a Man in him, why elſe had they the *Roman* Souldiers and all theſe Officers armed with Weapons? And you ſee how he falls upon them, but with his Word, yet ſtill they are hardened. A Man would wonder when there are ſuch evidences of Gods taking part with his Truth; ſuch Providences of God, puniſhing thoſe that go againſt his People, yet that Men ſhould go on ſtill. Nothing will ſoften the hearts of thoſe that are reſolved in wickedneſs. There is one inſtance, and it is to me a mighty one, of the deſperate hardneſs of Mens hearts; and that is, of the Men that did watch at the grave of Chriſt; Chriſt had foretold that he would riſe again the third day, and the *Phariſees* (after he was buried) they come to *Pilate* the Governour, and ſay they, this Impoſtor ſaid he would riſe again the third day, therefore let us make ſure work with him, and let us have a Stone rolled upon his grave, and ſet men to guard it, and ſo a watch was ſet: Now while they were ſitting to watch him, there comes a great Earthquake, and an Angel deſcends from Heaven, and rolls away the grave-ſtone, and was ſo dreadful to theſe keepers that they fell down, and became as dead Men, (whereby it is evident that from Heaven there was a teſtimony of his Reſurrection.) They go and tell their Maſters, the Chief Prieſts, all theſe things that were done; they bid them hold their Tongues; ſay you (ſay they to them) *That his Diſciples came by night and ſtole him away while we ſlept*, and we will ſatisfie the Governour, and ſecure you. Though Chriſt, even by the teſtimony of their own Men, had fulfilled what he himſelf propheſied, and it was plainly evident to them, yet they hired the Souldiers to tell this lye, though the lye contradicted it ſelf; (as ſome have obſerved) for how could they tell his Diſciples had ſtolen him away, when they were aſleep? To this deſperate hardneſs do the hearts of Men come; therefore never think that Truth or Reaſon, or any thing, will prevail upon wicked Men, all the means and miracles in the World will not do it, unleſs God perſwade *Japhet* to dwell in the Tents of *Sem*. In *Rev.* 16. when the fourth Vial was poured out upon the Sun (which is thought to be that execution that is now in the World upon the Houſe of *Auſtria*, or whatever it is) it is ſaid, *That though men were ſcorched with great heat, yet they blaſphemed the name of God, and repented not to give him glory.* And when the fifth Vial comes to be poured out (which is the Vial upon the City of *Rome*, the ſeat of the Beaſt, and it may be ſome of it is begun to be fulfilled, the little ſeats of the Beaſt are begun to be removed) it is ſaid, *The Kingdom was full of darkneſs, yet they gnawed their tongues for pain, and blaſphemed God, and repented not of their deeds.* Men that are reſolved in their wickedneſs come to ſuch deſperate hardneſs, that they never repent, let what will fall out. Thoſe that harden themſelves againſt Chriſt ſhall be hardened. So much for the ſeventh Verſe.

Verſe 8. *Jeſus anſwered, I have told you that I am he, if therefore ye ſeek me, let theſe go their way.*

Jeſus anſwered, I have told you that I am he.] There is a great deal of Majeſty in this Speech, a great deal of Exprobration, *I have told you*, ſaith he, and I think that I have told you with a witneſs, *that I am he.* As was ſaid of the River J*ordan*, *What aileſt thou that thou fledſt back*? So it might be ſaid of theſe men; what do you ail that you fall backward at a mean Mans only ſaying, *I am he*, a mean Man in appearance. It is as if Chriſt had ſaid, you ſay you ſeek for J*eſus of Nazareth*, I have told you that *I am he*; why did you not then lay hold upon me? Was it a Divine Power that ſtruck you dead firſt? Then be warned by it; I am the ſame Man, upon your peril be it if you lay hold upon me. Yea, Chriſt did intimate thereby, that they could not know him, unleſs he himſelf had helped them to himſelf. He ſaid again, *I am he*; they knew not who was he.

Which ſtill alſo argues his willingneſs to ſuffer, that he ſhould twice put himſelf upon them, twice ſay, that he was the Man. They being as blinded Men, (for ſo indeed they were) he might have eſcaped if he would, but he is ſo far from that, that he provokes them by a double queſtion to know him. He would not be taken by J*udas* his ſign at firſt, but by his ovvn voluntary reſigning of himſelf up, for that is the thing (Chriſts vvillingneſs to ſuffer) which *John* doth eminently endeavour to hold forth in this Story.

My Brethren, Theſe men took pains to ſeek Jeſus Chriſt to damn themſelves; had they beſtowed the ſame diligence to ſeek him as a Saviour, they might have been ſaved; had they took the ſame pains to ſeek his favour that here they took to ſeek him to Crucifie him, he would have manifeſted himſelf unto them. There is no Man that ſeeks Chriſt, but in the end he ſaith unto him, *I am he*: And if they have loſt their knowledge of him (as many oftentimes do) he ſaith it the ſecond time, *I am he*, and provokes their hearts to know him. To all ſeekers of him he doth ſo, whether they be thoſe of the left hand, ſuch as theſe that ſought him to crucifie him, or thoſe of the right hand that ſeek him to be ſaved by him.

There is one general Obſervation that I ſhall give you here, upon the occaſion both of this Miracle, and that of healing *Malchus* his Ear; for he did both theſe Miracles afore they apprehended him, as the Context evidently argues; and although *Matthew* and *Mark* relate the Story of *Peters* cutting off *Malchus* his Ear after his being apprehended, which indeed they do by way of narration, yet it is clear by *Luke* and *John*, that it was before; for when his hands were bound it was not a time for him to put forth his hand to heal him. Our Saviour Chriſt did not put forth any more Miracles, or gave any more ſigns of his Divinity now, but after they had taken him he is as calm as a Lamb. Before, indeed, he doth two things, he terrifies their Conſciences by caſting them backward, and he healeth him, who like an enemy and a wretch came to attach him, and it ſeems was the firſt that laid hands on him.

Obſerv. The Obſervation I make from hence is this: You ſhall find this to be true in experience, that when you are entring into a Sin, then will God uſe that means that he meaneth to apply to keep you from it; he doth uſually do it then: But after you are entred into it, then your hearts are let go on. So indeed it was here with theſe Men; Chriſt uſeth two means, and notable ones too, two great Miracles before they took him to ſtrike their Conſciences, in a way of Judgment the one, in a way of Mercy the other. But when once they had laid hold of him and got their prey, he leaves them to their own hearts luſts. So he deals with wicked Men, and in experience you will find it true. Therefore, let this be the uſe of it, obſerve what God ſaith to your Hearts, what means he uſeth to your Spirits when you are entring into any great Sin: If you neglect cleaving to God then, and making uſe of thoſe means, you are in danger never to be recovered, but to be left to that Sin. And ſo much for that general Obſervation upon theſe Miracles of Chriſt.

——*If therefore ye ſeek me, let theſe go their way.*

Whilſt Jeſus Chriſt was ready to be taken, he takes upon him like a King. If you will have me, ſaith he, here I am, but I charge you do not meddle with one of theſe, touch not mine Anointed, let them go.

The words are to be conſidered, firſt as they are a Command from Chriſt, they are not a matter of Compact or Agreement only with them, or of humble Suit, *Let theſe go their way*; but he ſpeaks as a King, as one that had conquered them before; he had thrown them backward before, they had felt of his Power, *Let theſe go their way*, ſaith he. And that it was a Command doth ſeem to be manifeſt by this, by the words that follow, *That the ſaying might be fulfilled which he ſpake* [in his Prayer], *of them that thou haſt given me I have loſt none.* As he had prayed and had aſſurance from God of it, ſo now he gives forth a Command about it: For aſſuredly, otherwiſe thoſe which did command theſe Officers to take Chriſt, did command them to take his Diſciples alſo; their hatred was extream great againſt the Diſciples as vvell as againſt the Maſter. And therefore vvhen all the Diſciples forſook him and fled, although there vvas time enough to ſhevv that Chriſts Povver kept them from taking them, yet when there was a certain young Man that roſe up, and came out in his ſhirt in the night, and did but follow him when he was taken and led away, they laid hold upon him thinking him to be a Diſciple, and he was fain to leave his Linnen Cloth that was about him, and to fly from them naked. Therefore certainly they had as full a purpoſe to have taken any that countenanced him, any Diſciple as Chriſt himſelf, but only here he ſpeaks to them as you ſee, *Let theſe go their way.*

And by vertue of this Command it was, that though *Peter* did provoke them after theſe words the moſt that could be, by drawing his Sword, and falling upon a Servant of the High-Prieſts, and ſtrikes off his Ear, which could not but mightily enrage them; yet the Command of Chriſt muſt ſtand, he had hold of their hearts, he charged them that they ſhould not meddle with them, and they durſt not lay hands on them. *Peter* indangered himſelf and all his Brethren, that after Chriſt had ſaid this, he ſhould fall upon them, and ſtrike them with his Sword; ſo that though they had no malice againſt the Diſciples before, yet this drawing of Swords and ſtriking off an Ear, could not but extreamly provoke them, yet I ſay, Chriſts Command muſt ſtand. And *Peter* after this, he comes into the High-Prieſts Hall, and there was challenged again and again, yet this Word of Chriſt, *Let theſe go*, ſtood. And *John* afterward he comes and ſtands about the Croſs, ſees him Crucified, they had no power to meddle with him, Chriſts word ſtood ſtill, *Let theſe go*, it is as if Chriſt ſhould have ſaid, Well, I will ſuffer you to take me, but as I have ſhewn you by throwing you to the ground that you cannot take me except I pleaſe, ſo ſtill, here I am, *if you ſeek me, let theſe go.*

Obſerv. 1. Obſerve from hence firſt, It is a Command from Heaven, from Chriſt, that doth deliver his People in all dangers whatſoever. Men could not be in a greater danger than theſe Diſciples were in, nor were there ever any Men more malicious than theſe were, yet we ſee they are preſerved by vertue of this word of Chriſts, *let theſe go.* In *Pſal.* 105. 14, 15. Though they were Strangers, ſaith he, and though the other were Kings, and had power enough to hurt them, yet he ſuffered no Man to do them wrong, God from Heaven ſpake to their hearts, *Touch not mine anointed, do my Prophets no harm,* ſo doth Chriſt here ſpeak with the ſame Authority, *Let theſe go.*

Obſerv. 2. Obſerve from hence, as the power of Chriſt to deliver us in all dangers, ſo his willingneſs to preſerve us. He voluntarily reſigns himſelf up to be taken, but as for his Diſciples, *let theſe go,* ſaith he. Was he thus willing to put himſelf in our ſtead when he was here on Earth? Do you think that now he hath ſuffered and is gone to Heaven where he is to intercede, to reap the fruit of his ſufferings, that he doth not ſay to his Father upon all occaſions, *Let theſe poor ſouls go, I have ſuffered for them*? If when he was crucified in weakneſs, he put forth ſuch a Power to deliver his People in ſo great a danger as theſe were in? Certainly you may truſt him upon all occaſions to deliver you now he is glorified much more; unleſs there be ſome peculiar reaſon, ſome peculiar Decree of Gods (as there was for Chriſt himſelf) that the Father hath appointed us a Cup for to drink; and that neither ſhall not be till the time come. Theſe Apoſtles they were afterwards to ſuffer, yet Chriſt, becauſe their time was not yet come, gives this charge to thoſe that took him, *Let theſe go.*

This being ſaid concerning the Command it ſelf, we will conſider the reaſons why Chriſt did preſerve his Diſciples at this time. The Reaſons are clearly theſe.

1. To ſhew that he could have ſaved himſelf if he pleaſed; For he that ſaved others could have ſaved himſelf: He that ſo with Authority did command them to *let theſe go*, could have commanded them to have let himſelf go.

2. He would ſhew that he alone was to ſuffer. In this work (ſaith he) I will have none to be my Companions. I ſtand now in their ſtead, and their ſins are laid upon me, therefore meddle not with theſe, *Let theſe go.* As *David* ſaid, *Let thy hand be upon me and my fathers houſe*, ſo doth Chriſt ſay, *Let your hands be upon me, let the ſword of God awake againſt the Shepherd, but not againſt the Sheep.* You know it was the Prophecy of *Caiaphas*, *it is meet that one man ſhould dye for the people*, *therefore if you ſeek me*, ſaith Chriſt, *I am that one man, let theſe go.*

3. Chriſt meant to imploy them in other Services, they were to preach the Goſpel to all the world, and when they had done they were to ſuffer. He had other work for them to do, and until that were done, *Let theſe go.*

4. They were not yet fit to ſuffer. Chriſt he knew the weakneſs of their Spirits; it is true he could have given them power, but according to an ordinary courſe had they been called to ſuffer now in that ſtate they were in, they would have all done as *Peter* did, denyed him, for you ſee they all fled away from him preſently, aſſoon as he was taken, they would never have held out, the buſineſs was too ſtrong for them to undergo at the preſent. And that this is the reaſon is clear by the next words, *That the ſaying might be fulfilled which he ſpake of them which thou haſt given me, I have loſt none*, implying that if they had been put upon ſuffering novv, they had been loſt, their Souls vvould have been undone, they vvould have denyed him: This Chriſt foreſavv, and therefore prevents their ſufferings, and ſo the occaſion of their falling ſo groſly. Therefore to preſerve them every vvay, both their Bodies and their Souls, ſaith he, *Let theſe go.*

The Obſervations from hence are theſe.

Obſerv. 1. You may ſee the great care of Chriſt; when he was to ſuffer, one would think his thoughts ſhould have been wholly taken up about himſelf; no, you ſee he doth not mind himſelf, his care was to preſerve his Diſciples, *Here am I*, ſaith he, *let theſe go.* Was Chriſt ſo careful of his Diſciples when he was to undergo ſo great an incounter? How much more doth he take care of his Saints now he is in Heaven.

Obſerv. 2. Chriſt is careful to bring us but then to ſuffer when he means to fit us for ſuffering, and when we ſhall be able to ſuffer, and if need be, and ſo much only as ſhall need be. That place in 1 *Pet.* 1. 6. contains a promiſe in it, ſpeaking of ſufferings, *Wherein*, ſaith he, *you greatly rejoyce, though now for a ſeaſon [if need be] you are in heavineſs, &c.* He will not unleſs there be need bring Temptations upon you. If Chriſt had laid Sufferings upon them now, they had not been able to have ſuffered; you ſee *Peter* forſwore him upon the aſſault of a Maid, how much more would he have done ſo, if attached and brought before the High-Prieſt. It is Chriſts manner not to call us to ſuffering till we can ſuffer, nor to lay more upon us than we are able to bear, you know the promiſe in 1 *Cor.* 10. 13.

Obſerv. 2. They that are of publick uſe, for whom God hath work to do, till the time appointed in which God will have them ſuffer, they ſhall eſcape abundance of dangers of ſufferings. The truth is, had theſe *Jewes* ſeized upon Chriſt and all his Diſciples at once, they had made ſure for the Goſpel ever to have been propagated, according to what God had appointed, for he had choſen theſe Men to be Witneſſes and Preachers of it, there had been none but *Paul* left to Preach. They might have cruſhed the Goſpel in the very ſhell, had they taken Chriſt and all the Apoſtles at once: No, ſaith he, *Let theſe go.* So long as God hath work for Men to do, he will preſerve them from being taken and ſeized upon, and ruined by their enemies. Let no man therefore that is in any work and ſervice for God, fear, he ſhall never be cut off till ſuch time as his work be done, and then to be cut off it is no matter; he ſhall not be ſent for out of the Harveſt till he hath reaped that God hath appointed to reap by him. *Go tell that fox, Herod*, (ſaith Chriſt, *Luke* 13. 31.) *Behold, I caſt out Devils, and I do cures to day and to morrow*; and I will do it in ſpight of him, he ſhall not be able, for all he is a crafty wily Fox, with all his cunning to take me; *I will work to day and to morrow, and the third day I ſhall be perfected:* Till I have accompliſhed all my work, till the time come that my Father hath appointed me to ſuffer in, I will go up and down freely let him do his worſt, and when I have done I will ſuffer, for I have vowed to do it. So here, *Let theſe go*, ſaith he, I have work for them to do, I muſt ſend them abroad into all the World, do not touch a hair of them, no more they did. So much for the 8th Verſe. The Reaſon of this is given in the next words.

Verſe 9. *That the ſaying might be fulfilled which he ſpake, of them which thou gaveſt me, have I loſt none.*

You muſt not take theſe words as ſpoken by Chriſt, but it is the Comment that *John* who wrote this Goſpel, putteth upon Chriſts ſpeech immediately foregoing, and he openeth through the revelation of the Spirit of God the true Reaſon why that that Command of Chriſt did take place, that the Diſciples were let go, becauſe ſaith he, that Chriſt had prayed even juſt before, in the 17th Chapter; for if you read that Chapter, you ſhall find that Chriſt in that ſolemn Prayer which he puts up to his Father, ſaith, *Thoſe that thou gaveſt me, I have kept, and none of them is loſt, but the ſon of perdition.* This Prayer he had put up juſt afore, and you ſee what preſent need there was of having it anſwered.

I ſhall give you two general Obſervations from this.

Obſerv. 1. We had need to lay up Prayers every day before we go abroad and do our buſineſs: For indeed we do not know what dangers may befal us afore we come in again. Christ here if he had not prayed juſt afore that all his Apoſtles might be kept, they might have been in danger, for a great danger they came into, but the efficacy of that Prayer kept them.

Obſerv. 2. How ſoon are Prayers anſwered. Chriſt had put up this Prayer but even juſt before, and as ſome think, he did pray as he came along out of the Chamber where they did eat the Paſſeover, and that he uttered this Prayer to his Father walking from thence: For in the laſt Verſe of the 14th Chapter, ſaith he, *Ariſe, let us go hence*; therefore they conceive that his Sermon mentioned in the 15th and 16th Chapters, and his Prayer mentioned in the 17th, were all uttered as he went along from the Chamber to the Brook *Cedron*. However certainly it was not long before, perhaps not above half an hour, and here you ſee it anſwered, the thing he prayed for is fulfilled, *Let theſe go*, ſaith he, and it was done accordingly; they did not touch one of them, *That the ſaying might be fulfilled which he ſpake, of them which thou gaveſt me, have I loſt none.* In *Dan.* 9. 3, 21. you ſhall find that *Daniel* ſet himſelf to pray when as the Evening-Sacrifice began, and there was a Commiſſion preſently given to the Angel to come and give him an anſwer. Prayers my Brethren, are preſently heard; ſo was Chriſts here, he had an anſwer preſently. So much for the general Obſervations out of theſe words.

Now the only Queſtion for the opening the words lyes in this. Thoſe words of Chriſts in the 17th Chapter [*Thoſe that thou gaveſt me, I have kept, and none of them is loſt*] ſeem to have been put up for the keeping them, in reſpect of the Salvation of their Souls, whereas this here (which it is applyed unto) is ſpoken only in reſpect of the preſervation of their Bodies, in appearance; *Let theſe go*, ſaith he, let them eſcape for this time. It is moſt certain that what our Saviour Chriſt ſpake in that place, referreth principally to the Salvation of their Souls; what is the reaſon then that here it ſhould be applyed to this deliverance of their Bodies, to a Temporal deliverance?

My Brethren, all the Promiſes in the Scripture are to be taken in the largeſt ſenſe that may be. As we ſay of Priviledges and Favours, they are to be interpreted in the largeſt ſenſe, ſo are all Promiſes. That Promiſe made to *Joſhua, I will not leave thee, nor forſake thee*; it referred only to the carrying of him on in that War; yet all the Elect may apply it to all ſort of diſtreſſes, not only that God will never leave them nor forſake them, in reſpect of Bodily deliverances, but in reſpect of their Souls alſo. So here on the other ſide, that which Chriſt ſpeaks of their Souls, is extended to their Bodies too, and they reap the fruit of it in that reſpect.

And it argues this too, that that God that ſaves thy Soul, out of the ſame Love ſaves thy Body too, therefore interpret it ſo, for ſo *John* doth here; what was ſpoken in the 17th Chapter of their Souls, he applyes it here to their Bodies. Will God ſave thy Soul? Certainly he will deliver thy Body. When we ſeek Spiritual things much in the height of our Spirits, then doth God anſwer us alſo in Temporal things. And as by the vertue of Chriſts Reſurrection we ſhall be raiſed up at the latter day and ſaved, ſo by vertue of the ſame Reſurrection we ſhall be preſerved here in the World; the ſame Power that ſhall raiſe us up then, works for us leſſer deliverances now. *Paul* in 2 *Cor*. 4. 10. ſpeaking of the many deliverances he had from Temporal dangers. he attributes it all to the Reſurrection of Chriſt: *We are* (ſaith he) *troubled on every ſide, yet not diſtreſſed; caſt down, but not deſtroyed*, &c. *that the life of Jeſus might be made manifeſt in our body.* So here, though Chriſt did not in his Prayer intend ſo much the preſervation of their Bodies as their Eternal Salvation, yet their deliverance from this ſo great a danger was a fruit of that Prayer. The ſame Prayer that ſaved their Souls ſaved their Bodies too: and it was a pawn and pledge to them that their Souls ſhould be ſaved, becauſe the vertue of that Prayer wrought a deliverance for their Bodies out of ſo eminent a danger; for who would not have thought but that they ſhould all have been taken, ſeeing they laid about them ſo as they did? And it was in anſwer to Chriſts Prayer; one would have thought it had been but an ordinary Providence, that they were ſo greedy of Chriſt that they let the Diſciples ſlip away. No, it was an anſwer to Prayer made but a while afore.

Obſerv. 1. Obſerve from hence, that of all things elſe in the World, the greateſt care that Jeſus Chriſt hath, it is to preſerve all his Saints, not to loſe one. For he comforts himſelf in the Seventeenth Chapter, that of thoſe God had given him, he had loſt none, but he that was deſigned to perdition by God himſelf; and here it is repeated again, and you ſee what care he takes for their preſervation. My Brethren, it would trouble Jeſus Chriſt to Eternity (I may ſay it with boldneſs) if he ſhould loſe one Soul that he dyed for. Are the Hairs of your Head numbred? Certainly your Perſons are numbred, and Chriſt will not loſe one of his Tale, nor a Finger of his Body; nay, though thou beeſt but as a little tip of his Finger, or as his little Toe, he will have a care to ſave thee. When he makes up his Jewels, he will not loſe any, not the leaſt of them. *Lo here am I,* ſaith he, *and the children thou haſt given me, Heb.* 2. 13. *And this is my Fathers will, that of all thoſe he hath given me I ſhould loſe none, but raiſe them up at the latter day, John* 6. 39.

Obſerv. 2. And obſerve this too from hence, That Jeſus Chriſt he can keep us in the very midſt of his Enemies. He gives his Diſciples here a Paſs (as I may call it) when there was a Band of *Roman* Souldiers, divers of the Chief Prieſts, and Elders, and Officers from them, all about him and his Diſciples, *Let theſe go, ſaith he.* And all to fulfil this, *Of thoſe thou haſt given me, have I loſt none.* It is becauſe he rules in the midſt of his Enemies. Jeſus Chriſt ſhewed his power before in confounding theſe *Jews* and the reſt, by throwing them backward, and now he ſhews his Power as much in preſerving his Diſciples in the midſt of them, and ſo he will do to the end of the World. *He knoweth how to deliver the godly out of temptation,* 2 *Pet.* 2. 9. He hath the Art and Skill of it, and the Power of it too, for he awed their hearts here when he ſaid, *Let theſe go.*

Obſerv. 3. *Laſtly,* Miniſters likewiſe ſhould have the like care, that none of thoſe that are committed to them, periſh, for ſo Chriſt, as a good Shepherd had. And ſo much for the Ninth Verſe.

CHAP. VII.

The Tenth and Eleventh Verſes Explained with ſuitable Obſervations raiſed from them. The willingneſs which Chriſt expreſſed to come to dye, and be made a Sacrifice, and would have nothing to hinder it.

YOU ſhall find this (that I may give you a general Preface to the opening of the words of this Tenth verſe, and thoſe that follow) that the Evangeliſts in ſetting down the Story of Chriſts Sufferings, they do diligently inſert the behaviour of his Apoſtles, how they carried themſelves. It was an ill time (Brethren) for Diſciples to ſin, when their Maſter was to be taken, and yet I know not how many Sins of theirs are mentioned. They were faſt aſleep at that time when he was in his greateſt Agony: One would think that at that time above all other they ſhould have watched with him when he was entring into his ſufferings for their ſins. And now when he was to be taken, you ſee into what a miſcarriage *Peter* runneth, what a furious raſh act he performs. If Chriſt had pleaſed, he might have kept them from all theſe Sins, he had power enough to have done it; but he would not. What is the Obſervation from hence.

Obſerv. 1. That Jeſus Chriſt may be preſent with a Mans Spirit, and pray for him too (for he had prayed for theſe that they ſhould be kept from the Evil of the World) and yet that Man run into Sin. If Chriſt when he was here upon Earth did not keep his People from falling into manifold Sins and Errors; do not think much if ſometimes thou art left to ſin againſt him. He made good uſe of it, he did bring Glory out of it; this ſame raſh Act of *Peters* here, it was an occaſion of two things, firſt of illuſtrating the Power of Chriſt the more in keeping of them according to the command he gave, *Let theſe go*, for who would not have thought but that they ſhould all have fallen upon *Peter* and the reſt and have killed them preſently, a Company of rude Souldiers and Officers Armed; yet they medled not with them. And it was an occaſion of Chriſts ſhewing his goodneſs in healing the Mans Ear, and of ſhewing a Miracle. And this be aſſured of that Chriſt will work good out of all thy Sins, as he did here glory to himſelf out of this Sin of *Peters*.

2. Obſerve, That God may leave his People to ſinning even at that time when he is doing the greateſt things for them. But I ſhall paſs that now, becauſe we ſhall have occaſion to ſpeak of it in the following Diſcourſe. To ſpeak therefore a little more particularly of this Act of *Peters*.

Ver. 10. *Then Simon Peter having a ſword, drew it, and ſmote the high prieſts ſervant, and cut off his right ear, the ſervants name was Malchus.*

You read in *Mar.* 14. 31. That the Diſciples, they did all vow that they would live and dye with him as we ſay; they all promiſed him that if he were taken that Night, they vvould loſe their Lives in his Defence, that they vvould; and *Peter* above the reſt he vvas the forvvardeſt, vvhoever leaves thee, ſaith he, I'le not leave thee. Novv theſe Diſciples having thus engaged themſelves, vvhen they ſavv that their Maſter vvould be taken, they asked him, *Lord, ſhall we ſmite with the ſword*? So *Luke* tells us, *chap.* 23. 39. And yet poor Men they had but tvvo Svvords amongſt them all: And *Simon Peter*, as he had been the forvvardeſt Man in promiſing to aſſiſt Chriſt, ſo he is the forwardeſt in ſtriking, for before Chriſt gave them an Anſwer whether they ſhould ſmite or no, he out with his Sword and ſtrikes.

Peter having a ſword.] There were two Swords in the company, as *Luke* hath it. Chriſt indeed had ſaid a few hours before, *He that hath a ſword let him take it*; but he intended it in another ſenſe, and therefore they miſtook him: However, probable it is that they knowing Chriſt was to be betrayed that night, they carried out their Swords to fight, having promiſed to do ſo before, which may be one occaſion of *Peters* having a Sword; but *Joſephus* and others ſay, (and it is as likely too) that thoſe that came up to the Feaſt, (as theſe did) they travelled through Woods and Wilderneſſes, and ſo were in danger of wild Beaſts, or Thieves, or the like, and therefore they carried Swords with them; and beſides it was the manner and cuſtom of the *Galileans* eſpecially, to wear Swords, as hath been obſerved by ſome. Some Interpreters hence obſerve that it is lawful to wear defenſive Weapons, which the *Anabaptiſts* of *Germany* did uſe to deny. There is the cleareſt evidence for it here, for they did not only wear Swords, but Chriſt bids them if they had no Swords to ſell their Garments and buy Swords; ſo ſayes *Luke, chap.* 22. 36. And when *Peter* had done this miſchievous act, in drawing his Sword and ſtriking the High-Prieſts Servant, Chriſt did not bid him fling it away, but only to put it up again into his place.

In this action of *Peters*, there was ſomething good and ſomething bad.

Something good. Its evident firſt that there was a great deal of Zeal and Love to his Maſter. He was incouraged to it likewiſe, becauſe he had ſeen his Maſter to throw them all upon the ground afore him; thought he, though we be but eleven, and have but two Swords, we may venture, for our Maſter will aſſiſt us: There was a confidence, a Faith in the Power of Chriſt. And it would ſeem alſo that what he did was upon warrant, as he thought, for at the Paſſeover Chriſt had ſaid, *If any man have a ſword let him take it*. He ſpake it indeed to another purpoſe (as I ſaid even now) but *Peter* might take his ground from thence, miſunderſtanding his Maſters words.

There was ſomething bad and ſinful likewiſe in this action; *viz.*

1. That *Peter* did raſhly fall upon this act; for the Diſciples having asked Chriſt whether they ſhould draw; before ever Chriſt anſwered, he out with his Sword and falls upon the Man. *Peter* had a bold, and a raſh and ſudden Spirit, as appeared, as by a world of carriages of his toward Chriſt, ſo by this, which was as raſh an act as could be; and it was a folly for him to do it; for what was he and ten more, that had but two Swords amongſt them, to encounter with all that band of Men that came with Weapons to take Chriſt.

2. That he went about to hinder our Saviour Chriſt from dying. That's clear to be a Sin by Chriſts reproof of him; for ſaith he, *Shall I not drink of the cup that my Father hath commanded me to drink of?* Wilt thou hinder me? Wilt thou go contrary to Gods Will? Thou didſt tempt me once before, *Maſter, ſpare thy ſelf*; and now thou wouldſt keep me from dying for thee, and all thy Brethren.

3. That whereas a Lawful Power had ſiezed upon Chriſt, (a Lawful Power, I ſay, though they did it not Lawfully) he would lift up his Sword againſt the Magiſtrate, who had ſent theſe Men to take him.

4. That he did indanger all the reſt of the Diſciples to have been preſently hewen a pieces, but that the force of thoſe words [*Let theſe go*] hindered it.

5. The truth is, there was an injuſtice in it, Chriſt having as it were made a bargain with them, *Here am I*, ſayes he, *let theſe go*; it was injuſtice in *Peter* to fall upon them.

Obſerv. 1. Comfort to thoſe that have bold, and raſh, and ſudden Spirits. Haſt thou a raſh, a ſudden Spirit? That raſhneſs is ſinful, for Chriſt reproves it in *Peter*; yet comfort thy ſelf, *Peter* that great Apoſtle, was a Man ſubject to the ſame infirmity. Yet take heed of walking raſhly. *Lev.* 26. 40. *If you walk contrary to me*; ſo we tranſlate it; but I remember *Junius* tranſlates it, *If you walk raſhly with me*, I *will walk raſhly with you*. If we walk raſhly with God, though he love us and will pardon us, yet he may walk raſhly with us again; give us a blow afore we are aware; come with ſome caſual kind of croſs or other upon us. God is pleaſed to ſpare *Peter*, for he doth not animadvert for every fault, yet in that place of *Leviticus*, he expreſſeth what he will do upon Mens raſh walking.

Obſerv. 2. See here the Spirit of *Peter*, how valiant and bold he is, runs into the midſt of a band of Men, and ſtrikes amongſt them; but alas, he did it out of a Humane Courage and Valour, becauſe he had ſaid he would dye with Chriſt. This poor Man afterwards denies Chriſt upon the charge of a Damſel; he was afraid of a Maid, and yet here he encounters a company of armed Men; he ſhewed his Courage with his Sword, when he would not do it with his Tongue, as *Calvin* ſaith. Let us have never ſo much greatneſs of Spirit Naturally, if we come to any Spiritual Suffering and have not Grace to aſſiſt us, our Natural Spirit will not help us in it. Certainly this act of *Peters* proceeded from his Natural Spirit and Humane Valour that he had, but when he comes to be put to it to ſuffer in a Spiritual way, *Peter* ſhrinks back.

Obſerv. 3. Good Men may carry on a good cauſe extream indiſcreetly. In appearance this was as good a cauſe to venture ones Life in as poſſibly could be, yet how indiſcreetly doth *Peter* manage it! He managed it worſe than they did that came to take Chriſt, for you ſee they did not fall upon the Diſciples at all, which a thouſand to one but they had, whereas *Peter* contrary to Chriſts agreement with them, falls upon them: As *Abimelech* ſaid unto *Abraham*, *I am more righteous than thou*, in that act; ſo the truth is, theſe Men were in this reſpect more righteous than *Peter*. In managing a good cauſe, Godly People commit ſuch errours as this was, and then all the World takes notice of it. They might have blamed Chriſt and his Diſciples, and ſaid, they were a company of rebellious froward fellows, and the reſt of them are like theſe: This might have been laid to Chriſts charge through *Peters* indiſcretion.

Obſerv. 4. Our Saviour Chriſt would not have *Peter* venture his Life this way. He knew he was better at Preaching than at Fighting, therefore he would have him reſerve himſelf for that, and therefore he bids him put up his Sword. It had been well for this Kingdom if ſome had ventured themſelves in a way of Counſel rather than Fighting. Chriſt I ſay had other work for *Peter*. It is good for a Man to lay out his Life in that, which he is beſt in. *Peter*, who was deſigned for an Apoſtle, that had ſo many precious Notions committed to him; for him to venture his Life in ſuch a rude manner, it was a great fault.

Obſerv. 5. Although Chriſt was an eminent Perſon, the Saviour of the World, yet Chriſt would not have *Peter* fight for him againſt the Magiſtrate; as in this *Peter* did, becauſe it was againſt the Authority of the Magiſtrate. The Sword is committed peculiarly to the Magiſtrate: As *Rom.* 13. *He bears not the ſword in vain*: He bears the Sword not thee; thou mayeſt defend thy ſelf in a private Quarrel if ſet upon, but here came out the Authority of the Magiſtrate to attach Chriſt; and in ſuch a caſe thou art not to lift up thy Sword. *Put up thy ſword again into his place*, ſaith Chriſt.

And yet it was the beſt cauſe one would think that ever was to fight in. If a Man might fight meerly for Religion, I ſay meerly for Religion, here had been the greateſt colour for it in the World; why? It was to ſave the Life of Chriſt, the Lord of the World; and to fight for the Life of Chriſt is more than to fight for the Truth of Chriſt; yet, no, ſaith Chriſt, *Put up thy ſword again*, truſt me to manage my own cauſe. Religion may be fought for as it is become a Civil Right and Liberty of a State, for ſo it becometh when it is Enacted by the Power of that State, but meerly and ſimply to fight for

Religion, there is no warrant in the Word of God for it. To fight for Chriſts Life was not warrantable for *Peter*.

Chriſt tells him withal (as in other Evangeliſts) *He that kills with the ſword ſhall be killed with the ſword*: He that will fight in a Quarrel that is not warrantable, he himſelf ſhall be found out one day. But I rather think the meaning is, thou needeſt not trouble thy ſelf to avenge my Quarrel upon theſe Men, for the Sword ſhall find out this Nation for putting me to Death; for ſo you know it did, the *Romans* came and took away their City and Nation.

Obſerv. 6. Laſtly, When God hath made a Promiſe and given forth his Word, though there may many things fall out to overturn it, yet it ſhall ſtand. Chriſt had ſaid, *Let theſe go*; *Peter* you ſee had like to have ſpoiled all, he goes and runs into a Riot, which might have endangered them; yet notwithſtanding the Word of Chriſt doth ſtand. When God hath made a Promiſe of deliverance, there ſhall thoſe things fall out that one would think would hazard the performance, and that through Mens own default, yet God will bring about the deliverance. So much in the general for this act of *Peters*.

And he ſmote the High-Prieſts ſervant, and cut off his right ear, the ſervants name was Malchus.

This Servant of the High-Prieſts it ſeems was the firſt Man that ſtepped forth to lay hold upon Chriſt, and therefore *Peter* encounters him firſt, for as yet they had not taken Chriſt; for the Text ſaith afterward, *Then the Captains and the band took Jeſus.* It ſeems therefore I ſay, that this Man was the forwardeſt of the company, which he did either to pleaſe his Maſter, or perhaps he was the Officer to ſerve the Arreſt upon him in a formal way, as we do. *Peter* now falls upon him firſt, and cuts off his Ear, ſome think it was but the tip of his Ear (for ſo the word ſignifies ſometimes) but there is no ground for that, for *Luke*, he calls it the whole Ear.

He ſaith the Servants name was *Malchus*; which ſome fetch from the *Hebrew* root, which ſignifies one bought; becauſe as he was a Servant, ſo perhaps his Maſter had bought him with his Money, or otherwiſe obtained him to be his Servant. And as *Caiaphas* his Maſter was (as appears by all the Story) the greateſt enemy of Chriſt, ſo this *Malchus* was the forwardeſt of all the reſt to attach Chriſt. The Obedience of the Servant to the Maſter in Scripture, is expreſt by lending the Ear, and by boring the Ear, and therefore for his doing this out of Obedience and Zeal to his Maſter, this Puniſhment befalls him. But I paſs over that.

Peter cut off his ear.] It is certain that *Peter* aimed at his Head, to have cleft that dovvn, but God in his Providence directs the blow ſo, that no more hurt was done but the cutting off the Ear. It's ſtrange it ſhould not hit his Shoulder, yet you ſee God guided it ſo that it did not.

Obſerv. The Obſervation I have from this is only this, That God in his Providence guides and directs blows, and all ſuch caſual things as theſe are. Such paſſages of Providence there are, in guiding the motions of Mens hands, and the motions of the Creatures, oftentimes for the preſervation of us in dangers, and how manifold experiences have we had of them! Who almoſt is there but in their lives have been either near being killed, and God hath come in by his Providence, guiding and directing ſuch accidents and occurrences, that they have been preſerved! Eſpecially thoſe that are Souldiers, they have found ſtrange kind of ſhots that have been made, and how near they have come to kill them, and yet they have miſt. Or elſe they have been near killing others in a caſual way, and God in his Providence hath prevented it. I ſay it is every Mans caſe almoſt, we may ſee many examples of the Providence of God in this kind. We ſee it here toward *Peter*, and it was a mighty Providence; for had *Peter* killed this Man, had there been a Murther committed upon him, there had been ſuch a ground of quarrel that they would have fallen upon all the Diſciples and certainly have cut them to pieces, but Chriſt had prayed that they ſhould go away free, therefore God in his Providence guides *Peters* blow, ſo that he ſtrikes off nothing but the Ear, though he aimed at his head, and Chriſt heals that Ear too, that ſo his Diſciples might be all ſaved and delivered. So much for the Tenth Verſe.

Verſe 11. *Then ſaid Jeſus unto Peter, put up thy ſword into the ſheath: The Cup which my father hath given me, ſhall I not drink it?*

I have obſerved ſomething before upon Chriſts bidding him put up his Sword; therefore I ſhall ſay little of it now. Jeſus ſaid unto *Peter*. Why unto *Peter?* For in *Luke* he ſpeaks to them all not to draw their Swords, *Suffer you thus far ſaith he*; But as he ſpake to them all becauſe they all asked him whether they ſhould draw; ſo more particularly and perſonally to *Peter*, becauſe he had ſinned and did actually draw his Sword, for that is the manner of Chriſt, to reprove thoſe, and to have thoſe reproved in a peculiar manner that Sin more peculiarly. He bids him put it up, he doth not bid him not to wear it, or not to uſe it, but put to it up only: But of that before.

——*The Cup which my Father hath given me, ſhall I not drink it?*

In *Matth.* 26. 51, 52, 53, 54. you ſhall find that Chriſt uſeth other Arguments to his Diſciples to be quiet and to put up their Swords. *How ſhall the Scriptures be fulfilled,* (ſaith he) *that thus it muſt be*; that's one Reaſon. What need I care for your help, cannot I *pray to my Father, and he ſhall preſently give me more than twelve Legions of Angels*: And, *all they that take the ſword, ſhall periſh with the Sword.* All theſe doth Chriſt give as reaſons to them to be quiet. But the Apoſtle *John* writing after all the other Evangeliſts, inſerts what they omitted, and he mentioneth here another reaſon, and indeed the higheſt reaſon of all the reſt, *Shall I not drink*, &c.

From whence take this general Obſervation, that there may be many Motives and Reaſons in one Action, many conſiderations that may keep a Man from ſinning in one Action, though there be one more principal than all the reſt, as this was the principal in Chriſt.

But why doth he uſe this Argument to *Peter* more than to all the reſt? Upon a double ground.

1. Becauſe it had been *Peters* ſin to hinder him from ſuffering. And you ſhall ſee how his heart ſtill roſe againſt *Peter* for it. He had once before ſaid, *Maſter ſpare thy ſelf*; Chriſt calls him Satan for it, and he never called any of them *Satan* but *Judas*, *Get thee behind me Satan* (ſaies he to *Peter*, *Matth.* 16. 23.) He ſaw Satan in it. And now again, when he was to enter into his ſufferings, *Peters* Zeal was ſo high that he would have reſcued him out of their hands if he could, and have kept him from ſuffering, therefore Chriſt in a ſpecial manner ſpeaks to him.

Obſerv. 1. To hinder one in any good, to hinder one in ſuffering when God calls him to it (though out of a fooliſh pity;) how great an Evil is it? With what a ſlight Eye did *Peter* look upon this thing of Chriſt, he thought it was only a carrying of him to Priſon, and that the Life of a Man ſhould be taken away. He ſaw not into the bottom of it, he was ignorant of the Scope of all this, *viz.* that it was the ſaving of the World. *Peter* though otherwiſe a good Man, and a Believer the underſtood it not.

2. Chriſt ſpeaks this to *Peter*, not only to lay open his Sin in hindring him, but to lay open his own Spirit. *The cup which my Father hath given me, ſhall I not drink?* He doth not ſay, a neceſſity is laid upon me to drink this Cup; He doth not ſay ſimply, My Father hath commanded me to drink it, *But ſhall I not drink it?* It is a Speech that implies that his Spirit knew not how to do otherwiſe than obey his Father; as if there were ſuch a

Natural Principle in him, ſuch an Inſtinct that he could not chooſe but do it. Even juſt as *Joſeph* ſaid, *Gen.* 39. 9. *How ſhall I do this great wickedneſs and ſin againſt God*? So Chriſt here, The Cup which my Father hath given me, how ſhall I but drink it? It implies the higheſt willingneſs that can be: For ſtill you ſhall find this to be *Johns* deſign to hold forth the willingneſs of Chriſt to ſuffer, that's his project, therefore he ſingles out a Speech that the other Evangeliſts omit, which moſt of all holds it forth, he mentions not the neceſſity, becauſe of the Law, and becauſe of his Duty, or becauſe the Scriptures muſt be fulfilled, others had done that, but ſhall my Father give me a Cup, and ſhall not I drink it? He doth here ſhew that he doth fulfil the Commandment more out of Love than any other principle; that he was led by the greateſt ſpirit of Ingenuity that could be; For I know not a Speech of greater Ingenuity than this is, *The cup that my Father hath given me, ſhall I not drink it?*

My Brethren, to fulfil the Law of God out of a principle of Love and Ingenuity, it is a higher way of fulfilling it, than meerly to aim at the Letter. Chriſt indeed had an eye to the command, yet that was not it that principally moved him; It's true, ſaith he, there is a neceſſity laid upon me, and the Scriptures cannot elſe be fulfilled, yet above all this I have a principle in me that moves me, It is my Father, he hath commanded this Cup to me, how ſhall I not but drink of it? There is a further principle than meerly Obedience to the Law, that leads on a godly Man, and lead on Jeſus Chriſt to Obedience. For Love it is the fulfilling of the Law, ſo it was in Chriſt and ſo in his Apoſtles, and in all his Saints.

You read in other Evangeliſts, That when Chriſt was in the Garden but a matter of half an hour before, he had earneſtly prayed to his Father that this Cup might paſs. But when once God had ſet it on upon his Spirit that it was his will that he ſhould drink it, and that it was impoſſible in reſpect of his Decree that it ſhould paſs from him, when God I ſay had intimated this to him in Prayer, and he had ſubmitted to it, then he ſaies, *Not my will, but thy will be done*; Now you ſee how firm and ſtrong his Reſolution was, He that had prayed againſt it before, when once he knew Gods Will, and ſubmitted to it; now he longs to drink of it, *Shall I not drink* (ſaith he) *of the cup that my Father hath given me*? Will you have me go and overthrow the Anſwer I have had of my Prayers? Shall I break that reſolution I have taken up and expreſt in my Prayer, ſhall I not drink of the Cup when I have yielded and ſubmitted to my Father?

When thou ſeeſt Gods Will determined, or when God hath caſt thy heart in Prayer one way; and he calls thee to ſuffer, and hath brought thy heart to yield; O learn then to keep thy heart in that frame, to continue thy reſolution, have no more riſings againſt it. Chriſt you ſee had not but the higheſt Ingenuity that ever was to it.

Therefore now you that ſeek to God at any time by Prayer for any thing, and you have an Anſwer, you have a Reſolution drawn forth in Prayer, you have a bent, a byas of Spirit clapt upon you in ſeeking God in ſome particular buſineſs, keep to it, hold to it. It is a mighty ingagement to have had a Mans Spirit ſo and ſo framed in Prayer, when a Man can ſay I have been afore God in Prayer, and my Spirit hath ſubmitted, and I have been brought to ſuch a Reſolution: O take heed of breaking ſuch Reſolutions, you have the higheſt ingagement in the world to continue in them. Therefore when you pray, mind thoſe ingagements that are in your hearts to God in Prayer, and keep to them. Chriſt he came new from Prayer now, he had prayed that the Cup might be removed, when God had once ſet it upon his Spirit that it was his will he ſhould drink of it, and he had ſubmitted to it, and reſolved upon it, you hear of no more complaints, yea, you hear complaints on the contrary, that he ſhould be hindred in doing it. How often my Brethren do we come before God, and expreſs our ſelves againſt ſuch and ſuch a Sin, we ſubmit our ſelves to ſuch and ſuch a way of Self-denyal; but when we are come from before God, how do our minds alter! You ſee Chriſts did not in the greateſt point that ever was, when he once had ſubmitted, ſaith he, I have ſubmitted, *and ſhall I not drink it?* He had not the leaſt riſing thought againſt it afterward. We come and ingage our ſelves againſt ſuch a Sin to God in Prayer, and go away with our Eyes ſcarce drie, and are tempted to it again: Oh how ſhould we think with our ſelves, ſhall I do that which I have prayed againſt? which I have ingaged my ſelf againſt? This was Chriſts caſe here, *Shall I not drink it*, ſaith he? Nay, it is more emphatical, *The cup that my Father hath given me, ſhall I not drink it?* He turns the words, the Phraſe is ſet in ſuch a poſture as hath the moſt Emphaſis that can be.

The Cup which my Father hath given me. His Paſſion is called a Cup, ſo he himſelf calleth it, *Matth.* 20. 22. and *Mar.* 10. 38. *Are ye able to drink of the Cup that I ſhall drink of*: Speaking of his Paſſion: And it is called a Cup, not only becauſe it was his *demenſum*, the Portion that was allotted him by his Father, for the manner of the Antients in Feaſts was to ſet every Man his Cup or Portion of Drink that was allotted him by his Trencher as it were, as we now ſet Bread, ſo they had every one his Cup, every one his *Quantum* or Portion. And ſo indeed in Scripture any Portion of Affliction or Suffering that God doth ſet out to Men it is called a Cup; as in *Jer.* 25. 17. *I took the cup and I did give it from the Lord into the hands of all the Nations, and made them all to drink of it.* So in *Ezek.* 21. 31, 32, 33. and in *Habak.* 2. 16. And in many other places you have the Cup put for the Portion or Meaſure of an Affliction. But I ſay he calls it a Cup, not only becauſe it was his Portion, but I rather think that which is in this place aimed at, is, that it was his Meat and Drink to do the Will of his Father. For you ſee Chriſt is hearty in ſubmitting to his Father, *It is the cup ſaith he, which my Father hath given me*, which Speech (as I ſaid afore) expreſſeth the higheſt willingneſs. Now in *John* 4. 34. He ſaith, *My meat and drink is to do the will of my Father, and to finiſh his work*; and he looks upon this Cup when once he had prayed over it, as that which his Father had given him to drink, and therefore as it was Meat for him to do his Will, ſo it was Drink to him, it was pleaſant to him (in ſome reſpect ſweetned by an Angel) to take this Cup and drink it off.

Stuckius Antiq. convival. Lib. 3. c. 13.

Obſerv. 1. Firſt you ſee the Soveraignty of God to diſpoſe of what Cup he is pleaſed you ſhall have in your life time; which you ſee Jeſus Chriſt here ſubmitteth unto. For a Cup it is not only taken for a Portion of evil things, but for a Portion of good things, and God diſpoſeth unto ſeveral Men, ſeveral Cups, and of ſeveral ſizes as he pleaſeth. It is certain that the bittereſt Cup that ever was, was diſpoſed of unto Jeſus Chriſt, therefore no Man needs complain.

Obſerv. 2. Secondly, Chriſt did not look to what the *Jews* did, or the *Roman* Band that was with them, that were now round about him, he eyes not them, but ſtill he looks to God, eyes him, *It is the cup which my Father hath given me. Peter* you ſee, he looked only at the *Jews* as his Adverſaries, no *Peter* (ſaith he) it is my Fathers Cup, there is an higher hand in it. So ſhould we do in all our Actions; as *Job* did when he ſaid *Job* 1. 21. *It is God that hath given, and God that hath taken away*; *God hath bid him curſe*, ſaith *David* of *Shimei*, 2 *Sam.* 16. 10. *Therefore what have I to do with you, ye ſons of Zerviah?* So here Chriſt carries himſelf, *This is from my Father* (ſaies he) *I will not have to do with theſe Jews*; *It's true, I fall into theſe mens hands, but it is the council of my father*, as *Act.* 2. 23. This Chriſt looks to, and ſo I ſay ſhould we do in all our Sufferings.

Obſerv. 3. Thirdly, *It is the Cup which my Father hath given me.* Chriſt in his Sufferings doth not look upon God as a Judge. Nor do not you my Brethren in any of your Afflictions; ſuppoſe you ſee the Affliction anſwering your Sin, yet look not upon God as a Judge in it, but as a Father; *it is the cup which my Father hath given me*, ſaith he, and we are to be comformable to him in Afflictions. The greateſt and bittereſt Sufferings he ſweetned to us, looked upon as coming from a Father; it was ſo with Chriſt, when he looks upon this as a Cup given him by his Father, he looks upon it as his drink, and it is a pleaſure to him to drink it off.

Obſerv. 4. Fourthly, Every Man hath a ſet Portion of Affliction, every Man hath his Cup; *It is the cup my Father hath given me to drink*: Chriſt himſelf had his Cup, his ſet quantity; He had a Cup that was anſwerable and proportionable to the Sins of thoſe he ſuffered for, God put in a quantity for every Mans Sin, and Chriſt drunk it off to the bottom, the Sins and the Wrath due for them was all wrung into this Cup which Chriſt drunk off, and drunk off heartily. If thou hadſt drunk off that Cup, there had been Eternity in the bottom, and thou couldſt never have wrung out the dregs of it, but he drinks it off heartily, and he thinks much of *Peter* that went about to hinder him of it; *Shall I not drink of the cup which my Father hath given me?*

How is his Father ſaid to have given it him?

By decreeing it afore-hand: For he had not yet taken it, he had entred into it indeed, he had taſted of it in the Garden; but he was going on to taſt more of it, and that Cup which his Father by his Decree allotted to him, he willingly takes and ſubmits to it.

And let me add this, Whatſoever Cup it be that God in thy Life affords thee, take it, and go drink it off heartily, for whether thou wilt or no, if it be a Cup he hath given thee, thou ſhalt drink it. In *Jer.* 25. 15. *Go, ſaith God to all the Nations, and ſay unto them all, Drink ye of this cup, and if any of the Nations ſhall refuſe to drink it, tell them, that my people have drank it, therefore they ſhall drink it.* Do not therefore only make a neceſſity of it, and becauſe of a neceſſity ſubmit; but do it out of that ingenuity that Chriſt did here, he did not ſubmit meerly out of neceſſity, but with all the willingneſs in the World, *The Cup which my Father hath given me, ſhall I not drink it?*

CHAP.

CHAP. VIII.

How Chriſt was taken and bound by thoſe who came to Apprehend Him, and was thus led away by them as the Victims, or Sacrifices uſed to be to the Altar. That even this his binding hath an Influence on our being looſened from thoſe Chains, wherein Sin hath fetter'd us.

NOW beginneth the firſt of Chriſt his outward Sufferings, his Sufferings from Men; he had ſuffered from his Father before, in the Garden, where now he was, when he ſweat drops of Blood.

Verſe 12. *Then the Band, and the Captain, and Officers of the Jews took Jeſus, and bound him.*

In theſe words there are two things conſiderable:

1. The Perſons taking.
2. The Perſon taken.

The Perſons taking, is the Band and the Captain, and the Officers of the *Jews.*

The Perſon taken, is Chriſt himſelf.

And then here is what they did with him, they took him, and they bound him. *Then the Officers and the Captain, and the Band took Jeſus and bound him.*

It is ſaid that all of them took him. Certainly all of them at that inſtant could not lay hold upon him; but his being taken is aſcribed unto them all, becauſe they all ruſhed upon him at once with a violence. His throwing of them down backward afore had made them afraid, therefore they break forth with violence, and they did all inviron him and compaſs him about, and in that reſpect it is ſaid they all took him.

You ſhall find in *Pſal.* 22. (which *Pſalm* we may indeed call a Crucifix, it being as clear a Story of the Crucifying of Chriſt, as *Matth.* 26. is.) In that *Pſalm* the firſt thing in the Story of his Sufferings mentioned there (for the reſt are Prayers) is, *Many bulls have compaſſed me, ſtrong bulls of Baſhan have beſet me round,* ſo *verſe* 12. And again, *ver.* 16. *Dogs have compaſſed me, the Aſſembly of the wicked have encloſed me.* The Title of that *Pſalm* (as ſome out of the *Hebrew* read it) it is *the hind of the morning*, ſo he calls himſelf, and they like ſo many Hounds here came round about him in a ring to apprehend him, *Dogs ſaith he have compaſſed me,* which hath an alluſion to the Title of the *Pſalm.*

Here is likewiſe you ſee a particular mention of the Perſons, here is the Band, and the Captain and the Officers of the *Jews*; both *Jews* and *Gentiles,* which I ſhall give you Obſervations upon anon.

There is one particle which is a very ſmall one, but there is much in it [*Then*] *Then the Captain and the Band and the Officers of the Jews took Jeſus*: Some read it (and rightly too) *Therefore the Captain,* &c. Why therefore? Becauſe that he had afore offered himſelf willingly to them, they could not elſe have taken him. There is a great deal of Emphaſis in that little Particle, as there is in every Tittle of the Scripture. (*No man* ſaith he, *John* 10. 18.)

is able to take my life from me except I lay it down. Theſe Men whom he had thrown down to the ground had never been able to have laid hands on him, had he not expreſt himſelf willing. *Have I not told you,* ſaith he, *that* I *am the man?* And he ſhewed his willingneſs too in his expreſſion to *Peter, Shall* I *not drink of the cup which my Father hath given me to drink?* And [therefore] *the Band, and the Captain, and the Officers of the Jewes took Jeſus and bound him.*

All the other Evangeliſts do not tell us that they bound him when they firſt took him. *Matthew* tells us indeed, *chap.* 27. 2. that they ſent him bound from *Caiaphas* the High-Prieſts Hall, to the Common Hall to *Pilate.* But that he was bound at the firſt taking, and that by them that took him, we are beholden to *John* for this circumſtance. Now the reaſon of their binding him (I ſpeak now by way of Hiſtorical interpretation of the words) are theſe.

1. Becauſe *Judas* had bid them (as *Matthew* tells us) to hold him faſt, *Whomſoever* I *ſhall kiſs ſaith he, that ſame is he, hold him faſt. Matth.* 26. 48. For *Judas* he knew the power of Chriſt, he was privy to his going through the midſt of a whole preſs of men when they would have thrown him down from off the brow of a Hill; therefore ſaith he, when you take him, hold him faſt; and therefore they bind him, and they took him and bound him with that cruelty that the Diſciples all ran away.

2. They bound him likewiſe as one that was worthy of Death, and ſo thereby to prejudge his Sentence. Such the *Jewes* did uſe to bind, as *Jerome* ſayes. And it was that which is mentioned, *ver.* 24. as one great ingredient that had influence into *Peters* denyal of him, and perſiſting in it the ſecond time that he was ſent bound from *Annas,* and continued ſtill bound afore *Caiaphas,* and ſo thereby ſaw there was no hope for him of life; and ſo the more eaſily drawn and tempted to deny him.

3. They bound him likewiſe that they might caſt ſhame upon him, that they might lead him bound, which was proper to Malefactors. And 2 *Sam.* 3. 33, 34. *Davids* ſpeech of *Abner* implyes it; *Dyed Abner as a fool, as a malefactour? Thy hands were not bound, nor thy feet put into fetters.* Now our dear and bleſſed Lord and Redeemer, he dyed like a vile Perſon in outward appearance: His Hands and his Feet were bound, at leaſt his Hands were bound. And that which might further move them to deal in this manner the more violently with him, was the fetters that he had caſt upon them. And therefore in *Pſal.* 2. 1, 2, 3. (which *Peter* quoteth in *Acts* 4. 25. and applyes to the Crucifying of Chriſt) he mentioneth that as the reaſon; *Why do the heathen rage, and the people imagine a vain thing?* They are mightily provoked; why? *Come let us break their bands aſunder.* Chriſt and his Diſciples had extreamly bound them and their Conſciences; now they are even with him, they clap fetters and bands upon him.

4. They did it likewiſe in a way of trophy; and therefore you ſhall find in *Matth.* 27. 2. when they had bound him, they led him away from the High-Prieſts houſe, in a kind of triumph, to *Pilate* the Governour.

So you have the Hiſtorical opening of the words, *They took Jeſus and bound him.* And in all this, and ſo likewiſe in whatſoever befel Chriſt in his Sufferings, there was a further Myſtical meaning, which I term ſo in reſpect of thoſe hidden ends in it. Therefore in the next place we will conſider what was the Myſtery of all this: There was nothing befel Chriſt in his Paſſion, but it was both to fulfil Propheſies, and it was for ſomething anſwering thereunto in us as the cauſe thereof; and in the merit of it, and the benefit by it redounding to us, it hath a ſuitable influence into ſomething about our ſelves.

Firſt, All that befel Chriſt was to fulfil the Types and Propheſies that went of him. The great and moſt eminent Type of Chriſt in his Sufferings, was *Iſaac;* who was the Son of the Promiſe, as Chriſt was the promiſed Seed. And in *Heb* 11. the Apoſtle makes him a figure of Chriſts Reſurrection; and as in his Reſurrection ſo in his offering to Death. Now the firſt thing that *Abraham* did to *Iſaac* when he was to offer him up as a Sacrifice, was, he took him and bound him, ſo ſaith *Gen.* 22. 9. And Chriſt here, whom *Iſaac* typified in his Death as well as in his delivery from Death, was bound.

The Sacrifices of the Old Law, they were firſt led bound to the Prieſt, and then bound to the Horns of the Altar, and there ſlain. So was Chriſt here.

And ſo for Chriſt his taking; for I here put both together: The Ark was a Type of Chriſt, and that you know was taken by the *Philiſtines*; ſo is Chriſt now.

Adam, he likewiſe was his Type. There was an alluſion in the Sufferings of Chriſt in the Garden unto the firſt Temptation in a Garden. *Adam* you know ſinned in a Garden, Chriſt he ſuffered in a Garden; there doth the Agony meet him, and there he was taken. And what was the firſt outward act of Sin? How was it put forth? *Gen.* 3. 6. *The woman took of the fruit of the tree* (having firſt plucked it off with her hands) *and gave it to her husband, and he took it and did eat thereof.* In anſwering to this, Chriſt the ſecond *Adam*, his hands are bound while he was here in the Garden. And as his being bound, ſo alſo this his being taken by them was foreſignified. Thus in *Matth.* 26. 56. when it is ſaid they took him, it is added, *That the ſcriptures of the Prophets might be fulfilled.* Now do but look in the Margent of your Bibles, what Scripture is quoted there? What is the place of Scripture that the Tranſlators of the Bible refer to in that Verſe? You ſhall find it to be *Lam.* 4. 20. and there it is ſaid, *The breath of our noſtrils, the anointed of the Lord,* (the Meſſiah, the Chriſt, for ſo Anointed ſignifies in the *Hebrew, the Chriſt of the Lord*) *he was taken in their pit, of whom we ſaid, under his ſhadow we ſhall live among the Heathen.* This Book of the *Lamentation*, tho' it was made upon occaſion of the Captivity, yet becauſe the foundation of the Captivity was laid in the taking away of that good King, *Joſiah*; for after his Death that People had never a good day, they never thrived; ſo that Book relates to him: And it is clear that the *Lamentations* were made in relation to *Joſiah*, as well as to the Captivity, by that in 2 *Chron.* 35. 25. *And Jeremiah lamented for Joſiah,* (and theſe *Lamentations* in this Book, you know are the *Lamentations* of *Jeremiah*) *and all the ſinging men and the ſinging women, ſpake of Joſiah in their Lamentations to this day, and made them an ordinance in Iſrael, and behold, they are written in the Lamentations*; that is, in the Book of the *Lamentations*. Now of *Joſiah* it is ſaid, *He was taken in their pit*, ſo we tranſlate it; but others, and the *Septuagint* agrees with it too, *He was taken in their ſins*: The Sins of that People were the cauſe of his Death, which is ſaid to be in the Valley of *Megiddo.* 2 *Chron.* 35. 32.

But whether is *Joſiah* a Type of Chriſt or no, that our Tranſlators ſhould refer the taking of Chriſt to the fulfilling of this Propheſie in the *Lamentations?*

For that, you have *Zech.* 12. 10, 11. He ſaith there, *That he will pour upon the houſe of David, and the inhabitants of Jeruſalem, the ſpirit of prayer and ſupplication,* (ſpeaking of the time when they ſhould acknowledge Jeſus Chriſt to be the Meſſiah) *and* (ſaith he) *they ſhall look upon me whom they have pierced,* (meaning the Meſſiah) *and they ſhall mourn for him,* &c. And *ver.* 11. *In that day ſhall there be a great mourning in Jeruſalem as the mourning of Hadadrimmon, in the valley of Megiddon.* Now that mourning there was for *Joſiah*, for there he was taken and arreſted with a deadly wound, whereof he dyed, and was taken and ſlain in the Sins of that Nation, and to that do our Tranſlators refer us; and you ſee he was a Type of Chriſt too, he had kept a Paſſeover, as Chriſt had done, a little afore this; they promiſed themſelves to live ſafely under his ſhadow, even as the Diſciples promiſed themſelves that Chriſt would preſently reſtore the Kingdom unto *Iſrael*: But he was taken in our Sins, and our Sins were the bands that fettered him.

Secondly, As all this was done to fulfil the Types and Propheſies of him, ſo we ſhall ſee, that our deſerts were the cauſe of it, and that his being bound hath an influence to looſe us from ſomething with which we were bound. For there was nothing befel Chriſt in theſe his Sufferings, nothing was done
to

to him, but what anſwers to ſomething which we had done, and which was to be done toward us.

1. Our Sins were the cauſe of his binding: Therefore in *Pſal.* 40. (which alſo is a Pſalm of Chriſt; for it is, part of it, quoted by the Apoſtle in *Heb.* 10. and applied unto Chriſt, *Sacrifices and offerings thou wouldſt not have.*) ſaith he at *ver.* 12. *Innumerable evils have taken hold upon me, mine iniquities have compaſſed me about.* It is plain my Brethren, that Chriſt ſpeaks this Pſalm of himſelf; he reckoned all our Sins as his own, and by vertue of our Sins encompaſſing us about, and taking hold of us (which in the Garden they did) it is, that theſe Men take hold of Chriſt, and bind him, he ſtanding now in our ſtead: For the truth is, Chriſt he could like *Sampſon*, have broken all theſe cords aſunder; what weakened him? It was becauſe he was fettered with our Sins. *Mine iniquities ſaith he* (confeſſing ours to be his) *have taken hold upon me*; and therefore theſe came all about him like Bees, like Dogs, and ſieze upon him: We were Satans Captives, therefore was he theirs. In ſinning againſt God we break all bands, as the expreſſion is, *Jer.* 5. 5. therefore is he bound. Our Sins took hold of him firſt, and then the Band and the Officers had power to take him and bind him.

2. Conſider the anſwerable fruit and benefit of it ariſing to us. Hereby we were all bondſlaves to Sin and Satan; 2 *Pet.* 2. 19. *Of whom a man is overcome, of the ſame is he brought in bondage.* We were led captive by Satan at his will; ſo ſaith the Apoſtle, 2 *Tim.* 2. 26. *Rom.* 7. 23. Sin it inſnareth a Man, *Prov.* 5. 22. *His own iniquities ſhall take the wicked himſelf, and he ſhall be holden with the cords of his ſins.* And we were not only in the bands of iniquity, (as the expreſſion is *Acts* 8. 23.) but we ſhould have been reſerved as the Devil and his Angels are, in Chains of Darkneſs: (Such an expreſſion the Scripture hath in the Epiſtle of *Jude*, *ver.* 6. *He ſaith the Angels which kept not their firſt eſtate, He hath reſerved in everlaſting chains under darkneſs unto the judgment of the great day*; and *Peter Ep.* 1. *chap.* 3. *ver.* 19. ſpeaks of Spirits in Priſon which were once diſobedient in the dayes of *Noe.*) Chains of the everlaſting Wrath of God and of Guilt, ſhould have bound us over to the great day; bound and bound hand and foot, as you have it in *Matth.* 22. 13. *Take him and bind him hand and foot, and caſt him into everlaſting darkneſs.* This was our condition; and now becauſe we were bound with theſe Chains, to the end that we might be ſet free and looſed from them, is Chriſt bound: For it is a certain rule, what ſhould have been done to us, ſomething correſpondent was done to Chriſt; and the vertue and excellency of his Perſon was ſuch, though it was done to his Body, it bringeth us freedom from the like due to our Souls; and by his being thus bound and led, he himſelf afterward when he aſcended, led Captivity captive. You have a place expreſs to this purpoſe, and it is a place that plainly ſpeaks of Chriſt, for it is applyed unto him by the Apoſtle in 1 *Cor.* 15. 55. the place is *Hoſea* 13. 14. *I will ranſome them from the power of the grave, I will redeem them from death*; *O Death I will be thy death*; *O grave I will be thy deſtruction.* But what goes before this? See *ver.* 12. *The iniquity of Ephraim is bound up.* God had bound up *Ephraim* and his iniquity together for Hell; ſaith he, *I will ranſom them*: And how doth he ranſom them? The truth is, by being bound himſelf, he ſtandeth bound before God his Father, (for he deals with his Father in all this, he doth not deal with the *Jewes* here) and in Gods intentions thoſe fetters that were to be laid upon us were laid upon him, and ſo he cometh to free us by vertue of himſelf being bound; and thus as we ſhould have been arraigned before the Judgment-ſeat of God, ſo was he before *Pilate*, the Analogy holds all along in his Sufferings.

Therefore you ſhall find the Scripture follows this Metaphor. In *Zech.* 9. 10. he tells us, by the Blood of the Covenant we are delivered, being priſoners of hope. And in *Iſa.* 61. 1. and *Luke* 4. 18. *He is ſaid to be anointed to preach liberty to the captives, and the opening of the priſon to them that are bound.* And the like you have in *Iſa.* 42. 7. *I have given thee for a covenant of the people,* &c. *to bring out the priſoners from the priſon, and them that ſet in darkneſs out of the priſon houſe.* Hence is it that when he comes to

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convert a Man to God, he is ſaid to bind the ſtrong Man: *Matth.* 12. 28. Whence is it that Chriſt hath this ſtrength in him? (I mean meritoriouſly) Becauſe he himſelf was bound, it is by vertue of that that the ſtrong Man is bound.

Laſtly, Will you conſider the Heart of Chriſt all this while? For under his Sufferings it is good to conſider that. Certainly Chriſts Heart was ſenſible of his Sufferings in every particular, none was ever ſo ſenſible as he. Why you ſhall find how his Heart took it, by that ſpeech of his whilſt they were a binding of him. *Matthew* tells us, *Chap.* 26. 55. that he ſaid to the multitude at that time, *Are ye come out as againſt a thief, with ſwords and ſtaves for to take me? I ſate dayly with you teaching in the temple, and you laid no hold on me*: And now they did. And *Luke* he tells us further, *chap.* 22. 52. *Jeſus ſaid unto the chief prieſts and the captains of the temple, and the elders which were come to him, are ye come out as againſt a thief with ſwords and ſtaves?* What to bind me as a thief? To deal ſo diſhonourably with me? This is mentioned as a thing that grieved him, and ſoked into his very Soul. The diſhonour of it did. So to be bound and led was moſt diſhonourable. Thus 2 *Sam.* 3. 33, 34. *David* when he lamented over *Abner* expreſſeth it, *Dyed Abner as a fool dyes?* That is, as a bold Perſon, a Malefactour, by Juſtice and Law convicted: *Thy hands were not bound, nor thy feet put into fetters*; as of Malefactors it was uſed to be; yet this was done to Chriſt, his hands were bound in, as of a bold Perſon, and ſo he was led to death. So in *Judas* his betraying of him, *What thou, ſaith he, my familiar friend, that didſt eat bread with me, doſt thou lift up thy heel againſt me?* that was it that did ſink into his Spirit. And in that *Pſal.* 40. 13. you ſhall ſee how this act of theirs pierced his Soul, *Mine iniquities have taken hold upon me, innumerable evils have compaſſed me about, ſo that I am not able to look up*: His iniquities took hold of his very Soul, while they were incompaſſing him about like Dogs. And *Pſal.* 22. 12. *Be not far from me, for trouble is near*: He ſaw them coming. All this affected the Heart of Chriſt; for the Pſalms lay open his Heart as the Evangeliſts do the outward ſtory. So much now both for the Hiſtorical opening of the words, and alſo for that which is the Myſtery of it. I will now come to an Obſervation or two from all this, that was done to our Lord and Saviour Chriſt, and from the Perſons that did it.

Obſerv. 1. *Firſt*, From the Perſons that did it, they are you ſee all here enumerated; *The band, and the Captain, and the Officers of the Jewes.* And *Luke* ſaith, there were ſome of the Chief Prieſts there, (and by Chief Prieſts were meant the heads of the *Levites*, of which there were twenty four) and the Captains of the Temple as well as the Captain of the *Roman* Band, and ſome of the Elders of the People. And it is ſaid of them all that they took him, (though all could not lay hold on him) becauſe they all conſented to it, becauſe they all gathered round in a ring about him, that he might not eſcape. Obſerve, that God takes notice particularly of every one that have any hand (yea, he doth aſcribe the act to them if their conſent be but to it) in perſecuting his People, as he did here of theſe that perſecuted Chriſt, for there is the ſame reaſon of both; they are all named, all the ſorts of them are enumerated. He takes notice of any one that doth but cry Aha, at any thing that is done againſt a Child of God. As *Edom* that cryed Aha; and poor *Tyrus* in *Ezek.* 26. 2. becauſe ſhe cryed Aha, and ſaid ſhe ſhould be repleniſhed, ſhe ſhould have the trade now *Iſrael* was deſtroyed; God takes notice of it, and threatens ruine to her for it.

Obſerv. 2. But *Secondly*, God did ſo order it, that in all the Sufferings of Chriſt, both *Jew* and *Gentile* had a hand in them, in every particular action that did befal him. Here was the Captain of the *Roman* Band, and the Officers of the *Jewes*, and here were the High Prieſts and Elders of the People, at the taking of him; both the Eccleſiaſtical and Civil State. So likewiſe when he was condemned (for the Evangeliſts carry it along through all the Story) there was *Pilate* the Governour, he muſt have a hand in it, and there was *Herod* that was the King of *Galilee*, he was ſent to him alſo; and there was the *Roman* Souldiers, and there were the High Prieſt and the reſt of that

Sanhedrim. Eccleſiaſtical State, Civil State, *Jews*, *Gentiles*, all have a hand in every particular of the Sufferings of Chriſt.

Obſerv. 3. *Thirdly*, From the conſideration of Chriſts being bound take this Meditation; let no Affliction, (for all Afflictions are called Bands by the Apoſtle; *Remember thoſe that are in bonds, as if ye were bound with them. Heb.* 13. 3.) let no Band I ſay, be thought too much by you. Be willing to be bound for Chriſt if he call you to ſuffer; you ſee he was willing to be bound for us. And never let the vileneſs of the Perſons trouble you, which indeed would even make ones Stomach riſe, that ſuch ſhould have to do with a Man, conſider the Lord of Life was apprehended and bound by the baſeſt and vileſt ſort of Men; for commonly ſuch are thoſe that are imployed in ſuch Offices; he was taken by the rude Souldiers, that certainly handled him rudely and with violence; for it is ſaid in *Zachary*, *Zach.* 13. 7. *I will ſmite the ſhepherd, and the ſheep ſhall be ſcattered*: Now they all ran away when he was bound; therefore they ſmote him.

Obſerv. 4. And then again conſider, while Chriſt was bound, all that whole City, the *Phariſees* and the *Jewes*, they are free. Whilſt wicked Men do enjoy all liberty and freedom, the Church is bound; ſo Chriſt himſelf was.

Obſerv. 5. And then further, We ſhould therefore prize all the liberty and freedom that the Goſpel affords us, becauſe they are all fruits of Chriſts being bound; Chriſts being bound was it that purchaſed all our liberties.

Obſerv. 6. *Laſtly*, Let the bands of his Love draw our Hearts; for as I ſaid afore, he could have broken all theſe cords, as *Sampſon* did thoſe with which he was bound, but the cords of Love bound him as well as the cords of our Sins: It was theſe Cords faſtened him to the Croſs more than the Nails; yea, and bound him there more than our Sins did, or elſe he would never have ſuffered himſelf to be bound. As *Paul* went up bound in the Spirit to *Jeruſalem*, bound up in the bands of Love, which made him willing to be bound outwardly, therefore he calls himſelf the Priſoner of Chriſt, and to have the bands of Chriſt upon him, to be the bondman, the *Vinctus* of Chriſt; ſo doth Chriſt, he is bound with the Cords of Love, ſo they are called, *Hoſea* 11. 4. I *drew them with the cords of a man, with the bands of love.* Oh let the Love of Chriſt bind us and conſtrain us, (as the phraſe is 2 *Cor.* 5. 14.) to bring every high thought into ſubjection, into captivity unto him; ſo he was for us. And ſo much for this firſt circumſtance, or this firſt beginning of the outward Sufferings of our Lord and Saviour Chriſt, his being bound: *And they bound him.*

Verſe 13. *And they led him away to Annas firſt, (for he was Father in law to Caiaphas) which was the High-Prieſt that ſame year.*

The Scripture doth put much, as upon his being bound, ſo upon his being led away. And my Brethren, as we go along in opening of theſe Sufferings of Chriſt, carry in your thoughts ſtill the Perſon to whom all this was done; it was our Lord and Saviour Jeſus Chriſt: Every thing he did in a way of Suffering, how great muſt it be think you, when nothing befel him but what was appointed him by his Father, and that in relation to the taking away of our Sins?

They led him away.] The truth is, his being led up and down is noted in the ſtory as one eminent thing in his Suffering, and therefore is not to be paſt by. Thoſe that have made the Topography of *Jeruſalem* and thoſe places, do account it to be ſeven miles that he was led up and down from firſt to laſt afore he was Crucified, which was an exceeding great indignity to him: They hurried him firſt from the Garden to *Annas* his Houſe; from thence (as another Evangeliſt tells us) he was led to *Caiaphas*; *Matthew* tells us he was led from thence to *Pilate* to the Common Hall; from *Pilate* he was led to *Herod*; from *Herod* he was led back to *Pilate* again; from *Pilate* when he had ſentenced him, he was led to the Croſs. Thus was our Lord and Saviour Chriſt toſſed up and down, and there is particular mention made of them all, which could not chooſe but put him to a great deal of pain and trouble.

And my Brethren, do but conſider, do but think of any Perſon that is a Perſon of worth, that ſhould be hurryed thus up and down from place to place, with his hands mannicled, all the People following him, uſing all manner of Indignities to him, think of one that you praiſe and value either for the Goſpels ſake or otherwiſe; I ſay, do but think of ſuch a one, and then behold our Lord and our Saviour Chriſt in all his toſſings, and le dings up and down. I remember there is this Expreſſion in one of the *Pſalms*, *I am as a graſhopper*, ſaith he, becauſe he was thus hurried and turmoiled from place to place; his heart was ſenſible of this.

But what is the Miſtery of this? For ſtill let us look to the inward part of it as well as to the Hiſtory it ſelf.

Firſt, There was a Type in it, for every Sacrifice was firſt led to the High Prieſt, and then offered, *Levit.* 17. 5. So Chriſt, being to be made a Sacrifice for Sin, he is carryed to the High Prieſt, in the way he goes to *Annas* indeed, but afterwards from him he was led to *Caiaphas* who was High Prieſt that year. And to make up the Type more full, which is a thing exceeding obſervable, It is ſaid in *Iſa.* 53. 7. that after our ſins were laid upon him, and that the iniquities of us all did take hold on him, *He was* [*led*] *as a ſheep to the ſlaughter*. Now you muſt know that the Garden from whence he was led ſtood at the bottom of the *Mount of Olives* beyond the Brook *Cedron*, and the Gate which was next to that place thorough which he was to go into the City, vvas called the *Sheep-gate*, for it vvas nigh the Temple, vvhich ſtood on that ſide of *Hieruſalem*, and the Sheep and Oxen (but eſpecially the Sheep, for they ſacrificed moſt of them) that vvere to be ſacrificed vvere fed in the Meadovvs and Fields of *Cedron*, and from thence they vvere led through that Gate to the Temple to be ſacrificed, vvhich therefore vvas called the *Sheep-gate*. To make up the Type therefore more full, and that you may ſee how the Scripture opens it ſelf in theſe things, he is led as a Sheep to the Slaughter to be a Sacrifice for Sin (for ſo the Prophet ſaith he was) *even through the Sheep-gate*.

My Brethren, *all we like Sheep have gone aſtray*, (ſo the ſame Prophet ſaith) and becauſe we had taken our wills in Sin, and went whether we would, therefore Chriſt is bound and led away. It was all becauſe of our wanderings. He was led away as a Sheep to the Slaughter, therefore in *Heb.* 13. it is ſaid he was *brought back again*, he having been firſt *led* away as here to Death, as he was brought back again through the Reſurrection, it is a Phraſe that hath relation to his being led away.

How are we toſſed to and fro, hurried up and down with divers luſts, with every wind of our inordinate Affections! Our Lord and Saviour Chriſt was therefore led from place to place, poſted up and down.

And in all theſe leadings of his, God ſtill would have both the Civil and Eccleſiaſtical State to have a hand and ſome Intereſt in every ſort of his Sufferings. He was led to *Annas* that had been High Prieſt, and then to *Caiaphas* that was the preſent High Prieſt, they were the Chief of the Church as it may be called; and then to *Pilate* the *Roman* Governour, and then to *Herod* the King of *Galilee*. All the powers that were then in *Hieruſalem* and over *Hieruſalem*, and in thoſe Countreys he was brought afore them all, that they might all have a hand and a concurrence in his ruine, that God might make his Sufferings every way compleat; that all theſe might caſt diſhonour and diſgrace upon him. For as Honour depends upon the Honourer (That's truly Honour when a Perſon of worth honoureth one) ſo God would have the diſgrace and contempt that was caſt upon Chriſt to depend upon the worth of the Perſons that diſhonoured him. Therefore whatever was excellent in that State, either of Kingly Power, or Eccleſiaſtical, whatſoever pretended to Wiſdom or Juſtice, or Learning or Religion; God order'd it that all theſe ſhould have a hand in the condemnation of Chriſt, and ſo they had. The Eminency of Learning and Religion was amongſt the Chief Prieſts, they profeſt it and pretended to it. Of Juſtice in *Pilate*. Of Excellency and Kingly-Power in *Herod*. All theſe concurred. Therefore if the Saints in after Ages find that they are condemned by all ſorts, let them not wonder at it.

And *Laſtly*, He was led out of the Garden whither he uſed to go for the enjoyment of Communion with his Father (for the Evangeliſts ſay that to that place he did often reſort to pray) and indeed it was his Paradiſe where he had infinite ſweet Fellowſhip and Communion with God. Now as *Adam* was driven out of the Garden, out of Paradiſe, where he had Communion with God, as a puniſhment for his Sin, ſo is our Lord and Saviour Chriſt led out of this Garden, which I ſay was to him a Paradiſe, and carryed to dye and to offer up himſelf a Sacrifice for Sin. And ſo much now for his leading; *They led him.*

To *Annas* firſt, for he was Father in Law to *Caiaphas* which was the High Prieſt that ſame year.

For the opening of the Hiſtorical meaning of theſe words, I ſhall do Two things.

1. Shew who this *Annas* was, as the Text here holds him forth.
2. Open the reaſons why he was led firſt to him.

1. Who he was. *Joſephus* who writes the Story of theſe times calls him *Annanas*. Certainly he was the greateſt Man amongſt the *Jews* (of a *Jew*) and of the moſt illuſtrious Family: Which will appear thus; He himſelf had been High Prieſt formerly, ſo you have it, *Luke* 3. 1. In the fifteenth year of *Tiberius*, *Annas* and *Caiaphas* being High Prieſts, *the word of the Lord came unto John*, &c. And the High Prieſt was the Supreameſt Officer, and in higheſt place among the *Jews*, though the *Romans* had the Civil Power in their hands. Here you ſee his Son in Law *Caiaphas*, who marryed his Daughter or otherwiſe his Son in Law, was High Prieſt after him, himſelf ſtill living; and after *Caiaphas*, *Joſephus* tells us, that *Eleazar* a Son of his own was High Prieſt alſo. So that his Family was ths greateſt Family among the *Jews* that lived at *Hieruſalem*, being thus greatned by having the High Prieſthood ſucceſſively amongſt them, for ſo they had, therefore in *Act*. 4. 2. you read of *Annas* and *Caiaphas* and *John* and *Alexander*, and as many as were of the kindred of the High Prieſt were gathered together againſt the Apoſtles at *Hieruſalem*, they followed their old Trade ſtill, and as they had their hands imbrued in the Blood of Chriſt, ſo in the Apoſtles too. Now to this Man is our Lord and Saviour Chriſt firſt brought.

2. Why brought to *Annas* firſt? Some ſay becauſe he being ſo great a Man and his Houſe lying in the way to *Caiaphas* (as indeed it did if we may believe the new Deſcription of *Hieruſalem*, and the Relation of thoſe that have viſited it, for they ſay we have firſt ſhown you the Houſe of *Annas*, and then the houſe of *Caiaphas*) he was therefore led thither firſt. But ſurely that is not all the reaſon. It is a Circumſtance not mentioned by any of the Evangeliſts, but by *John*, and therefore here muſt be ſome other ground for their leading of him firſt to the Houſe of *Annas*. For we read in *Matth*. 26. 57. and in *Mar*. 14. 53. That all the Chief Prieſts, and the Elders, and the Scribes were aſſembled at *Caiaphas* his Houſe attending the Iſſue of *Judas* his Plot, and waiting when Chriſt ſhould be brought thither. For them therefore to interrupt their going directly to *Caiaphas* his Houſe, where all the Council was ſet, and to carry him firſt to the Houſe of *Annas*, it muſt needs be for ſome ſpecial reaſon. To me therefore there are theſe two reaſons of it.

The firſt is that which is expreſly mentioned by *John* himſelf here in the Text; for (ſaith he) he was Father in law to *Caiaphas*, which implies that *Caiaphas* either becauſe he honoured his Father in Law who was the Head of that great Family, had given ſome ſecret order to the Officers to lead him firſt thither; or rather indeed, becauſe they would gratifie that great Man who was the Chief of them that had been High Prieſts, and withal becauſe they would gratifie *Caiaphas* too, whom they knew they ſhould pleaſe by doing this Honour to his Father in Law. They carryed him to him as a ſight, as a ſpectacle, Lo here we have him that is the great Enemy to the High

Prieſts Office, that would ſubvert the Law, and pull down the Temple, this is the prey we have looked long for. And as in a way of gratification *Pilate* afterward ſent him to *Herod*, ſo in a way of like gratification he is here carried to *Annas* firſt, ſent to him as a gift to chear and glad his heart. As in *Rev.* 11. 10. in alluſion to the Death of Chriſt (for that Chapter carries on that alluſion) ſpeaking of the Witneſſes being kill'd in that place where our Lord was crucified, he ſaith, they *ſhall rejoyce over them, and make merry, and ſhall ſend gifts one to another, becauſe theſe two prophets tormented them*; ſo here when they had gotten Chriſt that had tormented them ſo; they were ſo glad they had got him that in merriment *Caiaphas* gives order to have him carried to *Annas* as a gift and gratification to him, and ſo *Pilate* ſent him to *Herod.* Thus to ſhew their Joy and Triumph, they ſend our Lord and Saviour Chriſt thus bound from one to another, Loe here is the Man that would deſtroy the Law, and then all our Honour muſt down, we have him now faſt enough, for indeed there is nothing that more pleaſeth the revenge of People malicious againſt Chriſt or againſt his Saints, then to ſee them in their hands, and to ſee them under, and to ſee them down. *Come*, ſay they in *Pſal.* 2. 3. *let us break their bonds, and caſt away their cords from us.* And certainly this circumſtance is on purpoſe mentioned by *John* as an aggravation of the Sufferings of Chriſt, that they not only carryed him to the High Prieſt, but to gratifie this wretched Man, that was his deſperate and moſt deadly Enemy, whom they knew not only hated him, but that of all other Men this ſight of Chriſt being taken and bound would be moſt acceptable to him, they carry him to his Houſe firſt of all; this I ſay aggravateth the Sufferings of Chriſt the more.

But Secondly, He was carryed thither alſo, that there might be an approbation viſible before all the People of *Annas* his approving of the Fact, he being the greateſt Family of all the reſt amongſt the *Jews.* Therefore the 24. *verſe* of this Chapter tells us, that *Annas* ſent him bound to *Caiaphas* the High Prieſt, that was all he did, he did not command them to unlooſe him, but approved what they had done in taking and binding him, and in a way of approbation ſent him bound to the High Prieſts Hall, which was a Matter of great prejudice unto Chriſt, and ſerved a little alſo to take the envy off from *Caiaphas*.

My Brethren, What a great deal of do is here about a poor Man, in view a Carpenters Son! And how glad were the great ones of the World when they had got him down! And ſo it hath been in all Ages, the getting down of a poor Saint, it hath been the greateſt Glory to Men carnal; as if they had done ſo great a Matter. When they have gotten the Witneſſes down, as one day they will, they make merry and ſend gifts one to another. The poor Diſciples all this while were a weeping, while they were making merry; ſo Chriſt himſelf ſaid it ſhould be, *John* 16. 20. *The world ſhall make merry, but you ſhall weep.*

If therefore at any time we ſhould be made Spectacles unto Men for Chriſt's ſake, and ſhould be thus ſerved as Chriſt was, than which there is nothing more grievous to a great Spirit, for Miſery and Shame is more than Death to King, and *Saul* would not fall into the hands of the *Philiſtines*, leaſt they mock me, ſaith he, 1 *Sam.* 31. 4. If I ſay any of us ſhould be ſo ſerved, made a Spectacle to Angels and Men, as the Apoſtle ſaith, 1 *Cor.* 4. 7. Do but remember how they led our Lord and Saviour Chriſt up and down as a Trophy, as a ſight to chear and gratifie thoſe that were his Enemies. So much for this that he was ſent to *Annas* firſt that was Father in Law to *Caiaphas.* Of *Caiaphas* it is ſaid,

——*He was High Prieſt that ſame year.*

There are ſome that would make both *Annas* and *Caiaphas* to have been High Prieſts together, becauſe in that place *Luke* 3. 2. it is ſaid, *That John did baptize in the time when Annas and Caiaphas were High Prieſts.* But the meaning of that is this, that they were High Prieſts in their Order; in the beginning of *Johns* Preaching *Annas* was High Prieſt, and after him ſucceeded *Caiaphas.*

But why is it ſaid he was High Prieſt that ſame year?

It is a thing which *John* obſerveth and none elſe. He uſeth that phraſe by way of Emphaſis, you have it twice repeated in the 11th Chapter, *ver.* 49. *Caiaphas being High Prieſt that ſame year*; and *ver.* 51. *He being High Prieſt that year*: And you ſee it is noted here, and noted with an Emphaſis; now that it ſhould be twice noted in one Chapter within the compaſs of two or three Verſes, and here again, there muſt be ſome ſpecial reaſon for it. It is not that the High Prieſts Office did go year by year, as Mayors in Incorporate Towns do with us, a new one choſe every year. It is clear by the Story in *Joſephus*, that *Caiaphas* was ſeven years (ſome ſay more) High Prieſt: It is therefore added, *He was High Prieſt [that ſame year]*, though he was more years beſides, yet it fell out that he ſhould be High Prieſt that year, when under his Authority and by his Power in a more eſpecial manner, and by his Counſel, the Lord of Life ſhould be Crucifyed.

And yet withal 2. It is to note and to hold up this before our eyes, the great corruption that was about the Prieſts Office when Chriſt was Crucified: For in *Numb.* 35. 25. and ſo in *Joſh.* 20. 6. you ſhall find that according to Gods inſtitution the High Prieſts were not to be removed, but he was to continue in that Office during his Life. And likewiſe he was to be the eldeſt Son of the Family of *Aaron*. Now to ſhew that this was out of courſe; for the truth is, the *Jews* being oppreſt by the *Syrian* Kings, and afterward by the *Romans*, they ſold the High Prieſthood as themſelves pleaſed, and put in new ones as often as they would, contrary to the inſtitution of God at firſt. To ſhew I ſay the corruption that was then amongſt them, this is particularly noted with an emphaſis, *Caiaphas was High Prieſt that ſame year, though Annas that had been High Prieſt was yet alive.*

To give you an Obſervation or two from this. *He was High Prieſt that ſame year*: And if you read John 11. 51. *By reaſon that he was High Prieſt that year, he propheſied that* Jeſus *ſhould dye for that nation.*

The Obſervation I make from thence is this: That if a Man be in a place that is an Office inſtituted by God, though he came into it corruptly, and is not ſuch a one as ought to be in it; yet whilſt he is in it, God doth more or leſs accompany him according to his own inſtitution. This inſtance here is clear for this, for it is certain that the High Prieſts then were not lawfully called to that Office; for there were three circumſtances which made their calling unlawful (I do not ſay unlawful in it ſelf, for the ſubſtance, but unlawful for the act of calling:) 1. They were not of the Tribe of *Levi*, and of the eldeſt Sons of *Aaron*, for ſo the Inſtitution was, it ſhould have gone by Birth, as in *Exod.* 40. 15. 2. They had not the place for their Lives, but were changed and altered at pleaſure. 3. They were choſen by the *Roman* Prætors, and by *Pilate* the *Roman* Governour, and ſo it was ordinarily bought and ſold for Money. Yet notwithſtanding Chriſt, he comes to that worſhip which this High Prieſt performed, though he came into the place corruptly; and the acts which he performed (he being in the room of the High Prieſt) were valid. I ſay, the acts he performed as High Prieſt (tho' unlawfully called) when he went into the Holy of Holies every year, they were acts of Worſhip, and they were valid, why? becauſe the Office it ſelf was a place of Gods inſtitution. For otherwiſe Chriſt had not had opportunity to have fulfilled the whole Ceremonial Law, if that the going in of this High Prieſt into the Holy of Holies had not continued and been in uſe; but it is clear it continued; for it is ſaid, *Paul* went up to the Feaſt, that is, the great Feaſt when the Prieſt went in to the Holy of Holies. Chriſt you know he was to fulfil the whole Ceremonial Law, which he could not have done, if he had not come to that Feaſt which was once a year, for there was a Curſe upon him that did not, his Soul ſhould be cut off from the Congregation, and upon that day the High Prieſt went into the Holy of Holies, and performed thoſe great acts of Worſhip that was to be done. If Chriſt had not been preſent at this Feaſt, and at theſe performances, he had not fulfilled the Law ; ſurely therefore when the High Prieſt was doing his Office, Chriſt was preſent and did communicate in this caſe with this Prieſt, and with theſe *Jews*, and yet this Man had not a Lawful Calling to the High Prieſthood for the manner of it, but becauſe for the ſubſtance of his Calling it was Lawful, and he was in that Office, the acts he did were valid. Even as it is in the Laws of this Kingdom ; although *Richard* the Third came into the place of being King Unlawfully, yet becauſe when he was in it, it was that Lawful place ſettled by this State ; therefore the Earls that he made, or the Barons, or the Acts of Parliament that he confirmed, they were all valid ; for whilſt he was in that place, the place was it (being that which was ſettled by the Law) that gave a validity to all ſuch Acts of his. So it is here. And therefore let it never be ſaid, that becauſe Miniſters are not oftentimes ſo called to their places as they ought to be, come not in ſo rightly as they ſhould by the choice of thoſe whom it depends upon, that therefore they are not Lawful Miniſters. Lawful in this ſenſe, that the Acts they do are valid, and are Miniſterial Acts. And indeed it were a hard caſe if the lawfulneſs of all Mens being Baptized, or receiving the Sacrament, or the like, ſhould depend upon the lawfulneſs of the Mans being called to his place. It depends upon the Office that Jeſus Chriſt hath inſtituted in his Church, and ſo far forth as there is any thing of his inſtitution, he will follow it with his Bleſſing. The Ordinances of Chriſt, the validity of them doth not depend upon the Lawful Call of the Miniſter, and therefore it is no Argument to ſay, ſuch a Man had an Unlawful Calling to the Miniſtry in that place where I was Baptized, therefore my Baptiſm is invalid : For the act and manner of his Call may be Unlawful, yet he being in that place, he is for thoſe acts a Lawful Miniſter of Chriſt, and his acts are ſo accounted by God. So it was here ; *Caiaphas* being in the room of the High Prieſt, the acts he did were acts of the High Prieſt, and were valid : And yet further, to ſhew that God himſelf reſpected him as High Prieſt, God put into his mouth that Propheſie ; therefore it is ſaid in *John* 11. 51. *This ſpake he, not of himſelf, but being High Prieſt that year, he propheſied.* So that God himſelf was with him as High Prieſt, tho' for the manner of his calling to this place, he was not lawfully and truly the High Prieſt.

Obſerv. 2. Then again another Obſervation that I may make from hence is this. This *Annas* it is ſaid, was Father in Law to *Caiaphas*. You ſee novv by this, hovv dangerous it is oftentimes to the Souls of others to be linked in affinity vvith Men that are carnal and vvicked. Hovv many a Mans Soul is undone by his Father in Lavv, or perhaps the Father in Lavv by the Son ; or the Husband by the Wife, and the Wife by the Husband. In all likelyhood theſe tvvo here, *Annas* the Father in Lavv, and *Caiaphas* the Son in Lavv, are both mentioned, as having drawn one another into this great conſpiracy againſt our Lord and Saviour Chriſt, and joyning the more heartily in it, the one engaging the other in this vvicked deſign. And therefore Men ſhould very much conſider into vvhat Families they marry, for if into a vvicked Family, it may be an occaſion of much evil to them. Men are dravvn to much vvickedneſs, or ſtrengthened in much vvickedneſs by their Relations, as *Annas* and *Caiaphas* vvere here for the Crucifying of Chriſt, having this Relation of Father in Lavv and Son in Lavv.

Obſerv. 3. *Laſtly*, Theſe two *Annas* and *Caiaphas*, they are here noted out in a peculiar manner, above all the reſt of the *Phariſees*, as the moſt eminent enemies, and thoſe that did moſt malign our Lord and Saviour Chriſt. Obſerve that God takes ſpecial and particular notice of thoſe that are the moſt eminent enemies of Chriſt and his Saints. Still you ſee *Annas* and *Caiaphas* are mentioned, certainly it is according to their hatred, theſe two had a deeper malignity againſt Chriſt than other of the *Phariſees* had ; and therefore you read of them again in *Acts* 4. 6. *Annas* the High Prieſt, and *Caiaphas*, and *John*, and *Alexander*, they are all reckoned up, they had their hands imbrued in the blood of Chriſt, and they go on, and that's the curſe of it, that the ſame Men ſhould finiſh up their iniquity, by laying hold of the Apoſtles too. And in a more ſpecial manner you ſee there is an Emphaſis put upon *Caiaphas*, for it is ſaid, *He was High Prieſt that ſame year*: It is noted out as the greateſt Curſe that could befal that wretched Man, he having ſo much malignity in his heart againſt Chriſt that it ſhould be his lot to be then High Prieſt, when he had opportunity enough to vent it. So that Men of much malice againſt the People of God, to them doth God give oftentimes moſt power, and dignity, and ability to do moſt miſchief; *Caiaphas* he is put into the High Prieſthood, and the Providence of God ordereth it ſo that this Man had a more ſpecial enmity againſt Chriſt, as the next words imply; *It was he that gave the counſel that one man ſhould dye for the people*, and that Man muſt be Jeſus Chriſt. And ſo I come to handle that.

Verſe 14. *Now Caiaphas was he that gave counſel to the Jews, that it was expedient that one man ſhould dye for the people.*

It implies, that *Caiaphas* was the firſt Man that made the motion to have Chriſt put to death, and that with the ſtrongeſt and moſt taking plauſible reaſon that could be ſuppoſed.

In handling this Verſe, I ſhall do Two things.

1. Open the words.
2. Give the Reaſons why they are brought in here.

And *Firſt*, To open the words. *Now Caiaphas was he, that gave counſel to the Jews that it was expedient for one man to dye for the people.* The words you ſee refer to an act formerly done by him. You are therefore to have recourſe to *John* 11. 49, 50. where you ſhall find the ſame thing recorded; only there it comes in as a Propheſie, here as Counſel given by himſelf. *You know nothing*, (ſaith he there; he ſpeaks it like a carnal proud High Prieſt, as if he only had knowledge, taking the Glory of this Counſel to himſelf,) *nor conſider that it is expedient for us that one man ſhould dye for the people, and that the whole nation periſh not. And this* (ſaith *John*) *ſpake he not of himſelf, but being High Prieſt that year, he propheſied that Jeſus ſhould dye for that nation.* And yet that he did ſpeak this of himſelf too, is clear by theſe words in the Text, for it is brought in here as his great Sin, and a brand is put upon him for it; *This is he*, ſaith the Text, even as a brand was put upon *Ahaz*, 2 *Chron.* 28. 22. *This is that King Ahaz*; ſo, this is that wicked *Caiaphas*; this is he that was the firſt contriver, the firſt Man that made the motion, that gave the counſel to have Chriſt put to death.

It's ſtrange that one and the ſame act ſhould be from the Spirit of God, and called Propheſie, and ſaid not to be ſpoken of himſelf; and the ſame act to be of himſelf, and called counſel, and one of the greateſt Sins that hath been committed. But the meaning is this, that however he had a moſt wicked end in this ſpeech, yet notwithſtanding, the Holy Ghoſt (before he was aware) guided his Tongue to ſpeak (though he knew it not) that which was a Truth, and indeed a Propheſie. *He ſpake this not of himſelf*, ſaith *John*, that is, not knowing or intending to Propheſie, for as it came from him it was ſpoken out of ſpleen, and malice, and hatred unto Chriſt: And yet he took upon him to ſpeak like an High Prieſt; You know nothing at all ſaith he, I am now the High Prieſt, and I deliver this to you as an Oracle, *that it is expedient for one man to dye for the people*; and the Holy Ghoſt intended his words ſhould be ſpoken as the High Prieſt. This he ſpake not of himſelf, but being High Prieſt that year he Propheſied; not that the High Prieſts uſed to Propheſie, or that he himſelf uſed to Propheſie, but being High Prieſt *that year*, an Emphaſis lyes in that, wherein Chriſt was to be Crucified, God raiſed up that Ordinance of High Prieſthood above the ordinary uſe of it: He being the higheſt Perſon in that State. And you ſee he delivers it as a State Axiome, and yet with extream cunning; *It is fit*, ſaith he, *that one man ſhould dye for the people*. He doth not ſay that it is fit that Jeſus ſhould dye, (he doth not expreſs it ſo at firſt) or that this Man ſhould dye who is a

Rebel or a Blaſphemer; but it is fit one Man (let it be him or any one elſe) ſhould dye for the Nation, and what is one Mans Life to the Nation; and ſo conſequently he implies, that ſeeing it is this Mans lot to diſturb the State, and to indanger it by bringing in the *Romans* amongſt us, it is fitteſt that he ſhould dye rather than the People ſhould periſh. And yet if you mark it, (to ſhew the wickedneſs of his ſpeech yet further) though he puts a publick face upon it, and pretends the preſervation of the Nation, yet the thing he aimed at was the preſervation of the Clergy only, and that moved him ſo much: Saith he, *You conſider nothing at all that it is expedient for us that one man ſhould dye. It is expedient for us,* that's his expreſſion; for us that are or ſhall be High Prieſts, our Calling will down unleſs this Man be taken out of the way.

So much for the opening of the words.

Now *Secondly*, To give you the Reaſons, why he (having ſaid it before in *Chap.* 11. 50.) brings it in again here in this place.

1. It was to ſet a brand of maliciouſneſs more eminently upon this *Caiaphas* than upon any Man elſe; and to ſhew alſo what an accurſed Man he was in this, that the motive or the reaſon that ſhould ſtick with them all, why they ſhould ſo fixedly reſolve to kill Chriſt (for you muſt know, this ſpeech was firſt ſpoken at a conſultation they had about taking of him) ſhould come firſt from him. To ſet I ſay, a note and a brand upon *Caiaphas* in a more eminent manner, is this circumſtance here by the Holy Ghoſt inſerted, he being the moſt deſperate and malicious enemy of Chriſt amongſt all the *Phariſees*; for certainly God choſe out the wickedeſt Man among all the *Jews* to be in the place of the High Prieſt that year, that he and his Father in Law *Annas* ſhould eminently have their hands in his Crucifying.

2. It likewiſe comes in here, to ſhew upon how ſlight grounds our Lord and Saviour Chriſt was Crucified, it was meerly but upon politick conſiderations (as to them) and that upon but imaginary ſuppoſitions neither, that the Nation muſt periſh elſe; (for ſo as it came from *Caiaphas* it was meant, tho' God guided it to be a Propheſie) And ſo it clears the innocency of Chriſt ſo much the more, that the High Prieſt himſelf in his counſel about putting him to death ſhould only go upon this politick reaſon, that it was fit one Man ſhould dye for the Nation. They only did it as a State buſineſs, and that I ſay but upon a meer imagination that the *Romans* would elſe come and take away their place and Nation.

3. It is premiſed unto all the other Sufferings of Chriſt that follow, and it is inſerted here in that paſſage of the Story of his leading to *Caiaphas*, to ſhew, that there was no equity to be expected in all their proceedings againſt him. Why? Becauſe they had reſolved before ever they took him to put him to death, and that upon a State conſideration, and therefore they would be ſure to keep to their own reſolutions, whether he were innocent or not innocent, whether they could convict him or not convict him. And *Caiaphas* having ſpoken ſo peremptorily, (*ye know nothing at all, neither conſider that it is expedient for one man to dye for the nation*;) he being the great Oracle in this buſineſs, he would certainly proſecute Chriſt according to his own words, therefore there was no favour to be expected. And to this end alſo doth the Holy Ghoſt record it here.

4. But to me the chiefeſt reaſon is this. You know it was foretold of Chriſt that he ſhould not dye for himſelf; ſo you have it in *Iſa.* 53. 4. *Surely he hath born our griefs, and carried our ſorrows, yet we did eſteem him ſtricken of God and afflicted*; ſo did the Apoſtles and thoſe that beheld him. It was not for himſelf that he was ſtricken and afflicted; no, there was ſomething elſe in it, it was for others; *He hath born our griefs and carried our ſorrows, and he was wounded for our tranſgreſſions,* &c. Now to the end that you ſhould not only have a word of Scripture for this, but a teſtimony alſo even from the mouths of the *Jews*, and from the mouth of the High Prieſt himſelf for it; hence therefore is the Holy Ghoſt ſo diligent to record this paſſage, *that it is expedient that one man ſhould dye for the people*; which though *Caiaphas*

meant one way, God meant another way, and therefore it is added, *and not for that Nation only, but that he ſhould gather together in one the children of God that were ſcattered abroad.* And therefore as it was Council in *Caiaphas*, it was a Prophecie in God. And ſo you have the reaſons why this paſſage comes in here. Now to give you ſome Obſervations out of it.

Obſ. 1. You ſee here what Miſchiefs and Sins State policie oft-times puts great Men upon. How much State-Intereſts prevail to move Men againſt the Saints, and the purity of Religion. State-policie here was the cauſe of the Death of Chriſt. And yet this very Act of theirs in crucifying the Lord of Life brought Miſchief upon the State. Here is *Caiaphas* he brings the moſt Authentick State-Axiome that was ever brought, It's but a ſmall matter ſaith he, 'tis but one Mans Life, and 'tis better for one Man to die than the State ſhould periſh: He did it I ſay out of the greateſt Worldly Wiſdom that ever Man did, and yet you know what followed. By this we may come to underſtand that place in 1 *Cor.* 2. 8. where ſpeaking of the crucifying of Chriſt, ſaith he, *We ſpeak the wiſdom of God in a miſtery, which none of the Princes of this world knew, for had they known it, they would not have crucified the Lord of Life*; but ſaith he, as for the wiſdom of this World, and of the Princes of the World it comes to nought, for (as it is chap. 3. 19.) *The wiſdom of this world is fooliſhneſs with God, for it is written, he taketh the wiſe in their own craftineſs.* By the Princes of this World it is evident that he means the *Jews*, the Phariſees and the Rulers, *Pilate* and *Herod* and the reſt that put Chriſt to Death; this great *Synedrim* here *Annas* and *Caiaphas* and their Fellows, and *Pilate*; for he went upon the ſame worldly Principle too, for when as the *Jews* told him that if he did not put Chriſt to Death he was not *Cæſars* Friend, the Text ſaith, Therefore when *Pilate* heard that ſaying, *Go crucifie him*, ſaith he, 'twas State-policie did it. They all thought they were ſo wiſe in putting Chriſt to Death upon this State *Axiome* (and it was a fair one.) This Wiſdom, ſaith the Apoſtle, came to nought, God made the Wiſdom of the World fooliſhneſs, for alas, were ever Men befooled as theſe Men were? For this very crucifying of Chriſt was their ruine, that brought the *Romans* upon them. Yea, if you read *Joſephus* and others, you ſhall find that that which ſtrengthned them to rebel againſt the *Romans* was their very looking for the Meſſiah and the Prophecies they had, that about that time the Meſſiah ſhould come.

Obſerv. 2. A Second Obſervation that I make upon this is this, That a State is not to put a Man to Death meerly and ſimply for the Publick good, unleſs he is an Offender. For here this State Maxime the *Phariſees* and *Pilate* took up and uſed as the great plauſible Argument to the People, yet it being againſt a Mans Life ſuppoſed innocent, (whether they knew him to be the Chriſt or not) it is noted as an high and mighty injury, and as an Act of the greateſt injuſtice in them. It is the greateſt inſtance this, that can be, that no evil is to be done that good may come by it. An innocent Man is not to be put to Death, nor innocent Men to be injured or wronged (if they be innocent) for a publick good. A Mans Life is not to be taken away meerly to ſave a State. Indeed if a caſe of neceſſity lie ſo as that a Man offer himſelf freely up for the ſaving of a State, as ſome Noble *Romans* have done, that's another matter; but to condemn a Man to Death ſimply to ſave a State, ought not to be.

Obſerv. 3. You may obſerve, That Carnal Men when they would prevail with others to do any thing, they will ſpeak to their very luſts. All their hearts here were on fire againſt Jeſus Chriſt; *Caiaphas* now ſpeaks the higheſt reaſon to the luſts of the *Jews* that could be, invents a reaſon upon which they ſhould put him to Death, a moſt plauſible one, colours it over ſo cunningly as might take with all the people, It is better, ſaith he, that one Man be put to Death than that the whole Nation ſhould periſh; he knew this would move them all, and all that is in them. I ſay he gave Counſel to their Luſts, and ſo you ſhall have Carnal Men to do, ſpeak to Mens Luſts, and vent their own Luſts too, vent their own malice; for ſo *Caiaphas* did. *It is* *is expedient for us ſaith he*, for us that are the Prieſts, but puts it upon the People, *that one Man ſhould die for the people.*

Obſerv. 4. Obſerve hence likewiſe, what a dangerous thing it is to be the firſt mover in any great wickedneſs. Here you ſee *Caiaphas*, becauſe he was the firſt that gave Counſel againſt Chriſt, he is noted out in a way of Eminency with this brand upon him, *This is he that gave counſel that it was expedient for one man to die for the nation.* He did it cunningly and plauſibly, but God for all that took notice of it, and laies this great load upon him, *This is the Man.* Therefore I ſay to be the firſt mover and leader in a wicked buſineſs as *Annas* and *Caiaphas* was in the great buſineſs of Crucifying of Chriſt, is a dangerous thing. And you ſee one wicked cunning Man will carry the whole: *Caiaphas* here ſpake ſuch great reaſon that he carryed them all; but ſuch Men of all others that are the Counſellors in Evil, and that are the firſt Counſellors in Evil, though they glory and pride themſelves in it (as certainly this Man did, *You know nothing at all ſaith he*) ſuch Men will God brand, as he branded him here, and their Damnation ſhall be great at laſt. Poor *Caiaphas*, there was another that gave Council that Jeſus Chriſt ſhould be put to Death afore thou didſt, and that was God the Father, for in *Acts* 4. 28. *Both Herod and Pontius Pilate with the Gentiles and the people of Iſrael, were gathered together, for to do whatſoever thy hand and thy counſel determined before to be done.* There was not only his Wiſdom, his Counſel, but his Hand, his Power in it, though it was the greateſt Sin in the World. Yea God the Father had given Counſel to Chriſt himſelf to do it before ever *Caiaphas* had ſpoken, *Pſal.* 16. 7. *I will bleſs the Lord who hath given me counſel*; And what was the Counſel he gave him? He bad him die for his People, and he would raiſe him up, and therefore *My reins inſtruct me in the night ſeaſon* ſaith he; that Night when he was in the Garden, and when he was before *Pilate*; Gods Counſel was to him to do it, before-hand, and he bleſſeth God that gave him that Counſel. This *Pſalm* is a *Pſalm* in relation to Chriſt, and it is ſpoken of his Death and Reſurrection.

Obſerv. 5. Laſtly, Obſerve this, That oftentimes the Speeches of great Perſons (as of Fathers concerning their Children, *&c.*) which they do not ſpeak prophetically, as in their intentions, yet they are ſo in the event. As *Homer* brings in the dream of *Agamemnon*: So *Pharaoh* dreamed, and *Nebuchadnezzar* dreamed. Yea oftentimes Princes and others do utter Speeches that have a Prophetical meaning in them in the concluſion. It is dangerous therefore for a Man to curſe himſelf, to wiſh this or that upon himſelf, for whilſt thou doeſt it in a corrupt paſſion, out of a corrupt heart, God may turn it to a Propheſie; therefore take heed of ſuch Speeches upon all occaſions. And ſo much for this Fourteenth Verſe.

CHAP.

CHAP. IX.

Peter's *Denyal of Chriſt. That this was an Addition to his Sufferings.*

THERE is a great Queſtion among Interpreters (which I will handle very briefly, becauſe I will not trouble you much with difficulties) whether all this that follows, concerning *Peters* Denyal, and the High Prieſts asking Chriſt of his Diſciples and of his Doctrine, was done in *Annas* his Houſe, or in *Caiaphas* his? All yield that there were ſome things done in *Caiaphas* his Houſe, and that he was led to *Caiaphas*, and that from *Caiaphas* he was led to *Pilate*, and from *Pilate* to *Herod*; but ſome would have what is brought in here of *Peter* and the Examination of Chriſt concerning his Diſciples and Doctrine, to have been in *Annas* his Houſe and by him. But the caſe is clear in other Evangeliſts that it was not. For we read in all the other Evangeliſts, eſpecially in *Matthew* that *Peters* denyal was in *Caiaphas* his Houſe. And *John* here ſaith expreſly that *Caiaphas* was High Prieſt that ſame year, and that *Peters* Denyal was when he got into the Palace of the High Prieſt, and that the High Prieſt asked Jeſus of his Diſciples and of his Doctrine. Now though *Annas* was Father in law to the High Prieſt, yet it was *Caiaphas* that was the High Prieſt, therefore all this muſt needs be done in *Caiaphas* his Houſe and not in *Annas* his. The plain meaning then is this, that whereas *Annas* was Father in Law to *Caiaphas* the High Prieſt, they led him therefore firſt to his Houſe, but when *Annas* had ſeen him, they (without *Annas* doing any thing to him at all that we read of) led him away to *Caiaphas* and though his leading to *Caiaphas* be not mentioned here, yet it is mentioned at the 24th *verſe*, where it is ſaid, *Annas had ſent him bound unto Caiaphas the high prieſt.* So that I ſay all theſe things were done in *Caiaphas* his Houſe, and not in *Annas* his; and therefore there is none of the *Evangeliſts* but *John* that mention any thing of *Annas*, becauſe indeed there was nothing done in his Houſe; only they brought him unto him becauſe he was *Caiaphas* his Father in law for to ſee him, and when he had ſeen him, he ſent him directly to *Caiaphas*; the very words [*to Annas firſt*] implies this. And the truth is that *Cyril*, an Ancient *Greek* Father he brings in even here afore he comes to the 15th *verſe* [*Annas he ſent him bound to Caiaphas*] and in the Copies that he had and had ſeen thoſe words were found. And *Beza* inclines to that too, and thinks it was an omiſſion in the Writer, and that it ought to be here inſerted. So much now for the ſalving of that Queſtion, and ſo I come to the words of this 15th *Verſe*.

Verſe 15. *And Simon Peter followed Jeſus, and ſo did another diſciple, that diſciple was known unto the high prieſt, and ſpake unto her that kept the door, and brought in Peter.*

It is the beginning of the Story of *Peters* Denyal of Chriſt; which Denyal of *Peters* is intermingled by all the *Evangeliſts* with the Sufferings of our Lord and Saviour Chriſt; and I think it is done on purpoſe firſt to illuſtrate the Sufferings of Chriſt, for certainly this Denyal of *Peters* did ſomething add to Chriſts Sufferings; that at that very time when he was asked of his Doctrine, and of his Diſciples, one of his greateſt and moſt eminent Diſciples ſhould be denying of him (for ſo you ſee the context runs) which Chriſt knew, for in the end he looked back upon *Peter*, and ſhewed his grief for him, and that he took notice of him, and of what he had done. And 2. The *Evangeliſts* do it alſo for this purpoſe, to ſhew the great love of

Chriſt, that though *Peter* and the other Diſciples were a ſinning, eſpecially *Peter* for he ſinned moſt grievouſly, Jeſus Chriſt went on in his work, went on to ſuffer even for thoſe ſins that they were then committing. And as Chriſt knew what *Peter* was a doing then, and yet went on to ſuffer, ſo he knew what thou wouldeſt do againſt him, and yet ſuffered for thee. But to come to the Story.

There are in all the *Evangeliſts* recorded three ſeveral Denyals of Chriſt, and that by *Peter*; and as I go along I muſt compare the one with the other, and ſhew that there is no contradiction in what the *Evangeliſts* record.

In the words here from the 15th *verſe* to the 19th you have two eminent things to be conſidered.

1. The Introduction, or the Story, that delivers how it came to paſs that *Peter* did get into the High Prieſts Hall, which was the occaſion of his Denyal.

2. The Denyal it ſelf.

Firſt, For the Story, how *Peter* got in. *John* waiting after the other *Evangeliſts* ſtill labours to inſert ſome Circumſtances which they had omitted; now none of the other *Evangeliſts* tell us how *Peter* got into the High Prieſts Hall; they tell us indeed that *Peter* followed his Maſter afar off, but this great circumſtance which was a preparation to his Denyal how he got in, and with what difficulty, it is only recorded by *John*: And there is a great deal to be obſerved in it. But firſt I ſhall open it Hiſtorically, and then give you the Obſervations as I go along.

[*Simon Peter followed Jeſus.*] The other Evangeliſts tell us that he followed Jeſus afar off. But I ſhall not ſpeak of that circumſtance, intending to keep principally to what *John* here ſaith. It was certainly a mixt Action in *Peter*, that is an Action mixt of Love and of Fear, of Grace and Corruption. For that he followed him argues that he had a Love in his Heart to Chriſt; yet there was fear mixt with it, for he walketh after him afar off.

The Queſtion is here, whether *Peter* ſinned in this, in his going to the High Prieſts Hall?

Aſſuredly he did; For 1. Chriſt had expreſly told him (*Matth.* 26. 2.) that he ſhould ſuffer at that Paſſeover, therefore it was unbelief in him to follow him after he was apprehended to ſee the event of it; as *Matthew* tells us he went for that reaſon. And,

2. Chriſt had taken order when he was firſt taken that his Diſciples ſhould be kept ſafe and let free, *Let theſe go*, ſaith he, which was intimation enough that they were unable to ſuffer, for it follows, *That the word which he had ſpoken might be fulfilled, of thoſe thou haſt given me have I loſt none*; implying that if they had then been put to ſuffer they had been loſt, for they were weak and unfit for ſuffering, and it was not the mind of God to ſtrengthen them to ſuffering at that time: And therefore in *John* 13. 36. ſaith Chriſt, *Whether I go thou canſt not follow me now, but thou ſhalt follow me afterwards*; Thou canſt not follow me now: for thou art not able to follow me, neither will my Father ſtrengthen thee to follow me; but afterwards he followed Chriſt, even to the Croſs; for as Eccleſiaſtical Stories tell us, he was crucified as his Maſter was, but yet the meaning of that place is, that as Chriſt went to Heaven in a way of Suffering, ſo he told him that he ſhould follow him thither, but he ſhould not follow him preſently in the like way of ſuffering. And beſides,

3. Chriſt had plainly and fully told him that he would denie him. Now for him having been thus warned by Chriſt, and having had Experience of his own fearfulneſs, for having ſtruck off the High Prieſts Servants Ear, he fled away amongſt the reſt, and it was not likely that he ſhould be more valiant and couragious in the High Prieſts Hall amongſt Souldiers and Officers then he had been in the Garden, for him I ſay notwithſtanding all this to be venturing, and to put himſelf upon that temptation, it was certainly a Sin. But ſtill I ſay Grace will work with corruption, his love unto Chriſt wrought

with his fear, and then the words that he had ſpoken himſelf, thoſe couragious ſtout words, *I will dye with thee rather than deny thee*, thoſe riſe in his mind, and put him upon going after Chriſt to ſee the iſſue of the buſineſs, and perhaps he hoped that he might happily get in with the Croud, and ſo not be ſeen.

Obſerv. 1. The Obſervation that I make from hence by the way, is this, That we ſhould not put our ſelves upon occaſions of ſuffering or danger till ſuch time as God calls us. It is unwarrantable and it is ſinful ſo to do. It was ſo in *Peter*.

Obſerv. 2. As it is unwarrantable to put our ſelves upon occaſions of ſufferings, ſo it is dangerous for us to tempt God by putting our ſelves upon occaſions of ſinning; to go to the Door as it were where a Man ſhall be drawn in to ſin, as *Peter* here, he follows, and he goes to the Door and ſtands without hankering to ſee what would be the end of it. I ſay it is a dangerous thing for us to put our ſelves upon occaſions of ſinning, to tempt God, for then you ſee by this of *Peter* what the iſſue is; when *Peter* tempteth God, then doth God ſuffer *Peter* to be tempted, he leads him indeed into temptation.

But *Peter* had not got in for all this, had it not been for an unhappy Providence to him (for ſo I may call it in reſpect of his Sin, though God intended good by it) For the Story tells us that another Diſciple went along with him, and that Diſciple being known unto the High Prieſt went in with Jeſus into the Palace of the High Prieſt. This is brought in here on purpoſe to ſhew how *Peter* got in, for otherwiſe there is no reaſon of mentioning this going in of the other Diſciple. The Providence of God would that here ſhould be Two Diſciples Eye-Witneſſes of Chriſts ſufferings in the High Prieſts Hall, from whom the reſt might have the relation of it: There was *Peter* and another Diſciple. He is called a Diſciple, for that was the Name that was given to Chriſtians in Chriſts time, and ſo in the *Acts of the Apoſtles* till they came to *Antioch*, for then they were firſt called Chriſtians.

There is a Queſtion amongſt Interpreters who this other Diſciple was? Some ſay (and many good Interpreters) that it was *John*, and the reaſon they give is this, becauſe *John* in this Epiſtle when he ſpeaks of himſelf, he ſtiles himſelf that other Diſciple, and never mentions his Name, as in *John* 20. 30. But you ſhall find that where *John* ſpeaks of himſelf, though he concealeth his own Name, and ſaith that other Diſciple, yet he adds withal, *whom Jeſus loved*; ſo you have it in the ſame 20th of *John*, *ver.* 2. But now that addition is not put to this Diſciple, but it is another Diſciple which was known to the High Prieſt. And beſides to me there is this great reaſon that this other Diſciple was not *John*, becauſe there is no likelyhood, (but the contrary ſeems much more probable) that *John* ſhould have ſo much knowledge and familiarity as this Diſciple apparently had, both with the High Prieſt himſelf, and ſo by vertue of that acquaintance and greatneſs with him, an Intereſt in his Family alſo; ſo that he could command or order to have *Peter* let in. Now *John* was a poor Fiſher-man that lived in *Galilee*, a Countrey remote from *Hieruſalem*, and came but up with Chriſt at the Feaſt, for Chriſt did not live ordinarily at *Hieruſalem*, but alwaies after the Feaſt went down again into *Galilee* the place of his uſual Reſidence, unleſs he preached ſometimes up and down in the Countrey, and when he went, his Diſciples went with him, therefore it is not likely that he ſhould have ſuch Intereſt in the High Prieſts Houſe. And then again, if it had been *John*, he would certainly have been queſtioned as well as *Peter*, neither would he himſelf have ventured in being ſo well known as 'tis ſaid this other Diſciple was. And the *Syriack* Tranſlation favours this Opinion, that it was none of *John*, for it reads it thus, *unus ex aliis*, one of the other Diſciples, not being one of the Twelve. And it was a Diſciple though known to the High Prieſt, yet certainly he was not known to be a Diſciple; for had he been known to be a Diſciple, doubtleſs they had fallen upon him as well as upon *Peter* for all his favour with the High Prieſt. And it had been brought in as an Argument to *Peter* that he was a Diſciple, becauſe he was helpt into the Hall by another Diſciple, but you ſee it is not, only they alledge that *Peter* was one of them that was in the Garden, *&c.* But the Truth is, when the Holy Ghoſt hath concealed who this Diſciple was, why ſhould we go and ſay, who it is?

Obſerv. From hence I will give you this Obſervation, That Chriſt he had other Diſciples beſides his Apoſtles; many hidden ones. You ſhall find in *John* 12. 42. that among the Chief Rulers there were many that believed on him, but becauſe of the Phariſees they did not confeſs him. And in *Act.* 1. 15. there were an Hundred and Twenty that met together. So that there were more Diſciples than the Twelve, yet there were many that appeared not, as *Nicodemus*, that came to Jeſus by night; and they did not appear till after his Death. Chriſt hath many hidden ones that are a long time putting themſelves forth in profeſſion. We ſee it in experience, it hath been known that Men have been long converted and lived privately in the Family before they made any open profeſſion. And ſo now, many are Favourers of the Cauſe of Chriſt that do not ſhew themſelves; but ſhew themſelves they will in the end. This Man here though he would not profeſs himſelf openly, yet when he ſaw a Diſciple, he would do him a good turn as he thought he did *Peter* in having of him into the High-Prieſts Houſe.

The Text ſaith, this other Diſciple was known to the High Prieſt. The reaſon why this expreſſion is uſed, is, to ſhew that it was a hard thing to get in unleſs a Man had acquaintance, and it was likewiſe a great favour to come into this Synodrim, yea this very Acquaintance of the High-Prieſt himſelf as 'tis thought was not admitted into the inner Room where Chriſt was, for their proceedings againſt Chriſt were ſecret and hidden, they would not have this Court kept openly for the People to ſee their jugling dealing. *Peter* you ſee could not get in but by favour of this Diſciple who was known to the High Prieſt, though unknown to us.

Obſerv. From thence we may obſerve that we ſhould not preſently cenſure a Man that he is not holy or the like, becauſe he holds correſpondency, or it may be ſome intimacy or acquaintance with Men that are carnal: For there may be reaſon why he doth ſo, and yet he may be a Holy Man, as this Diſciple certainly was, and yet kept his correſpondency with the High Prieſt. I will not juſtifie in all things the Act it ſelf, but we ſhould not eſteem Men, or think that therefore they are ungodly, for even that judgment may deceive us.

Now this Diſciple he went in with Jeſus, that is, he went in with the croud of the Officers, and the Band of Men that went in with Jeſus.

He went into the Palace of the High Prieſt; into the outward Court, ſo it is in the Original. The queſtion is, whether *Peter* and the Souldiers that were about the fire and the like, were in one Room and Chriſt in another? That which breeds the ſcruple is that in *Matth.* 26. 69. it is ſaid that *Peter* ſate without in the Palace; which ſeems to argue that Chriſt was in one Room and he in another.

The Anſwer is clear that they were both in one Room, that's evident, becauſe the other Evangeliſts tell us that Chriſt looked back upon *Peter*, now it is not to be thought that Chriſt came out to look upon him when he denyed him. Therefore that which is the Reconciliation of it is this, whereas it is ſaid he was in the lower part of the Hall, the meaning is plainly this, that the High Prieſt and his Fellows, they ſate in a place more high advanced by ſteps or ſo, all within the ſame Walls, and in the lower part of it there was a Fire where *Peter* and the reſt ſtood, and ſo Chriſt being called afore them there, he might eminently look over all the Room.

Verſe 16. ***But Peter ſtood at the door without. Then went out that other Diſciple which was known unto the high prieſt, and ſpake unto her that kept the door, and brought in Peter.***

That other Diſciple perceiving that *Peter* ſtood without, and knowing him to be a Diſciple, and bearing Love and good Will to him, befriends him, goes to her that kept the Door, and as ſome think, betruſts her with this ſecret that *Peter* was one of Chriſt's Diſciples, which made her ſo confidently afterward charge him as you kow ſhe did; and ſo upon his Speech he gets in.

[*Peter ſtood at the door without.*] As I ſaid before, it was an unwarrantable Action for *Peter* to follow Chriſt; he had had warning about his denying of him before, yet you ſee he would not avvay, but though he found the door ſhut upon him, yet there he ſtands, and as he follovved Chriſt in confidence of his ovvn ſtrength, ſo here in the ſame confidence he ſtands at the door vvaiting for an opportunity to get in. My Brethren it is a certain Rule and Truth, that though another man may ſuffer for Chriſt out of an Heroick Spirit, out of ſome carnal grounds and ends, yet God will not permit thoſe that are his own Children to ſuffer for him upon ſuch grounds, he will rather give them up to denying of him, till ſuch time as they are fitted for a true and real ſuffering, and ſo he did *Peter* here. Above all things therefore we ſhould by this Example learn to take heed of venturing in wayes of ſuffering out of our own ſtrength, for ſo *Peter* did, he went forth in his own ſtrength, and you ſee what the Iſſue of it is.

Well, *Peter* you ſee by the help of his Friend gets in. The Obſervations that I make upon all this Story of letting in *Peter*, are theſe.

Obſerv. 1. Obſerve the workings of Gods Providence about this Sin and Denyal of *Peters*. The Providences of God they were many, I ſhall mention them here.

1. He could not get in, *Peter ſtood at the door without*. Here now God in his Providence at firſt did put an impediment, a Bar to *Peters* attempt, ſtopt him in going on to that which ſhould be the occaſion of his Sin. *Peter* he ſhould have taken this for a warning, he ſhould have obſerved the Providence of God in hindring him, but he would not. In any way or courſe wherein we find that God in his Providence doth put impediments, it ſhould ſtrike our hearts: and we ſhould look upon it as a Call and Warning from God to examin our grounds in going on in that way. If indeed we find our wayes ſuch as are warranted by the word, or that our Conſciences are clear in it that it is a Duty and that we are called to it, then let there be never ſo many impediments, we are to go on in it. But otherwiſe, in a doubtful way, if a Man find impediments, let him obſerve that Providence. If *Peter* had done thus when he found the door ſhut, he had not ſinned thus againſt Chriſt as he did; but he ſtill ſtands at the door, tempting of God, and therefore doth God in the end ſuffer him to be tempted.

2. But yet though *Peter* was thus ſtopped for a while, there comes (after he had tempted Providence) the faireſt and cleareſt Providence to bring him in to the High Prieſts Hall that could be. *Peter* ſpake not to this Diſciple to let him in, but he ſpying of him, goes out and brings him in. So that on the other ſide, we are not in buſineſſes to go meerly by Providences, for you ſhall find that oftentimes Providences do lye fair for occaſions of ſinning. Here was as fair and as clear a Providence to bring *Peter* into the High Prieſts Hall where he ſhould deny Chriſt as could be: Nay, the Providence was ſo fair, that one would think that God called *Peter* into the Hall. We are apt oft times to meaſure our wayes by Providences much; but never believe the works of God unleſs thou haſt a word of God firſt for thy way; for God doth lay ſnares, eſpecially when Men tempt him. When *Jonah* was to go to *Nineve*, and inſtead of going thither, run away from God to go to *Tarſhiſh*, he had the faireſt Providence that could be, for he found a Ship that was fitted and all ready to go to *Tarſhiſh*, he might now think here is a Providence ſerves me as fit as can be, Ay, but he went againſt the Word of God; And the Truth is ſo doth *Peter* here, and therefore I ſay never be ruled by the Providences of God unleſs thou haſt the word of God; for the Providence of God doth as equally and indifferently lay temptations for Men as it doth facilitate their way in what he would have them do. In things which are not Gods

way, you ſhall have Providences fall exceedingly fair, and in things that are Gods vvay, you ſhall have many impediments to the contrary, to try your Faith.

When *Peter* novv did thus get in, he thought it certainly a very great favour and courteſie, and a ſpecial priviledge, that he ſhould according to his deſire ſee the Iſſue of things, for he vvent for that end as *Matthew* ſaith. And his Friend certainly intended to do him the greateſt kindneſs and favour that could be. There are ſnares that lie oftentimes in the courteſies and kindneſſes of Friends: For ſo there is in this; he did it as a kindneſs, and the other thought it a favour; but the Truth is, it vvas a great ſnare, and in the end it proved a fatal buſineſs to *Peter*, as being the occaſion of that great and famous Denyal of his Maſter.

It is ſtrange likevviſe that Chriſt vvho could tell him he ſhould deny him, vvould not bid him take heed of the High Prieſts Hall. He could have done the one as vvell as the other; He that knevv all things that ſhould befal himſelf knevv vvhat ſhould befal *Peter*, hovv it vvas he ſhould deny him. But yet Jeſus Chriſt he being God as vvell as Man, he vvas not obliged to give *Peter* that Caveat, but though he knevv it and ſuffered it for his ovvn Glory, yet it is no Warrant for us to do ſo. God may permit ſin, he knovvs hovv to puniſh it and hovv to get Glory out of it, and he himſelf is not defiled by it; but vve are not to permit others to ſin. And ſo much for the 16th *verſe*; and for the introduction into *Peters* Denial. I come novv to the Denial it ſelf.

Verſe 17. *Then ſaith the damoſel that kept the door unto* Peter, *Art not thou alſo one of this mans diſciples? He ſaith, I am not.*

That a Damoſel ſhould be the Door-keeper to the High Prieſt, ſome ſay (and indeed many of the beſt Interpreters) it vvas *ex more gentis*, from the cuſtom of the Countrey. Thus in *Act*. 12. 13. you read that when *Peter* knockt at the door, that a Damoſel went and opened the door, for it was her place ſo to do. And in 2 *Sam*. 4. 6. in the *Septuagint* it is in the Feminine Gender, it is not in the *Hebrew* indeed, but the *Septuagint* that Ancient Tranſlation (which ſhews it was the cuſtom of the Countrey) inſerts theſe words, and the Woman that was the Door-keeper was winnowing of Corn. I ſpeak it only for this, to ſhew the reaſon why a Damoſel kept the door of the High Prieſt. But others ſay (and probably too) that the reaſon why this Damoſel kept the door, was becauſe that all the Servants were now buſie and taken up in attending one way or other, the keeping of the door therefore for the preſent was committed to this Maid. But I take it that the firſt is the Truth, that it was the manner of the Countrey; it being ſtrengthned by thoſe two inſtances. However it fell out, certainly God ordered it in the greateſt Providence that could be. For of all Men you know how confident *Peter* was, and how he had ſaid, *Though all men forſake thee, I will not forſake thee.* He goes forth in his own ſtrength; he had out of his valour cut off the Ear of the High Prieſts Servant, falling upon a whole multitude of Men, he alone and one other (for there was but two ſwords amongſt them.) God therefore ordered it in his Providence, that he would confute the Pride of *Peter* this way, that his weakneſs might be ſeen to all Poſterity, and made the more famous, at the ſpeaking of a poor ſilly Maid, he denies his Lord and Saviour Jeſus Chriſt.

Then ſaid the Damoſel unto Peter, Art not thou alſo one of this Mans Diſciples.

The *Evangeliſts* they do all reckon up Three ſeveral ſorts of Denyals that *Peter* had, yet if you compare the firſt in *Matthew*, and the firſt in *Mark*, and the firſt in *Luke* with this firſt in *John* (which all muſt be accounted to be but one) the Story ſeems to be exceeding different, if you either conſider what the *Evangeliſts* record her Speeches to have been unto *Peter* and of *Peter*, or what his Speeches were unto her. In *Matthew, cap.* 26. 69. the Speech ſhe there uſeth to him is, *Thou alſo wert with Jeſus of Galilee, that is, thou as well as others.* In *Mark* it is thus, *Thou alſo waſt with Jeſus of Nazareth,* now *Nazareth* you know was a City in *Galilee.* And in *Luke cap.* 22. 56. Her Speech is not to *Peter,* but to them that ſtood by, and it was thus, *This man alſo was with him.* Now here in *John* it is a differing Speech from all theſe, *Art not thou alſo* (ſaith ſhe) *one of this mans Diſciples?* And as her Speeches recorded by the *Evangeliſts* do vary, ſo you ſhall find that his Speeches to her vary as much: For in *Matthew, chap.* 26. *ver.* 70. it is ſaid, *He denyed afore them all, ſaying, I know not what thou ſayeſt*; It's the higheſt kind of negation that can be, the meaning of it is, I am ſo far from belonging to him, that the truth is, it's ſtrange to me that you ſhould ask me any ſuch queſtion, I do not know the leaſt of him; as if he had never heard of the Man before. And ſo in *Mark* 14. 68. *I know not, neither underſtand I what thou ſayeſt.* And in *Luke* 22, 57. *Woman I know him not.* Now here in *John,* being asked, Whether he was his Diſciple? He ſaith, *I am not.* How ſhall we reconcile this?

The Reconciliation is very eaſie, for they are ſeveral Speeches of hers, and ſeveral Speeches of his, whereof ſome Evangeliſts record ſome, and others, others: And it ſeemeth to have been thus (that I may hang and pin them altogether.) This Maid ſhe firſt ſaies to the Standers by, *This man alſo was with him,* as *Luke* hath it, And then ſhe turns to *Peter,* and ſaies, *Art not thou one of this mans Diſciples?* As *John* here hath it. And then ſhe peremptorily affirms it, that ſhe upon her own knowledge had ſeen him with him, *Thou alſo waſt with Jeſus of Galilee,* as *Matthew* and *Mark* have it. Now ſhe uſing ſeveral forms of Speeches, ſome to the ſtanders by, and ſome to himſelf; at the firſt asking him the queſtion only, afterward peremptorily affirming it; this is it which draws out thoſe ſeveral Anſwers from *Peter* according to the ſeveral occaſions, which all the *Evangeliſts* ſeverally record, and all theſe make but this firſt Denyal of *Peters.*

Others caſt it thus (which comes all to one) That ſhe did firſt ask *Peter* the queſtion as *John* hath it here, *Art not thou one of this Mans Diſciples?* as he came in at the door. He anſwered, *I am not.* Afterwards going to the fire where *Peter* ſate, and as *Luke* hath it, ſeeing him by the light thereof (for ſo it is in the Original) and as the Text there ſaith, viewing of him wiſtly, with fixed Eyes; thought ſhe I have ſeen you afore now, and ſeen you with him: And now ſhe doth not go and ask him, *Art one thou not of this mans Diſciples?* But ſhe plainly ſaith, *Thou art one,* and ſhe tells the ſtanders by ſo too, *This man* (ſaith ſhe to them) *alſo was with him*: And therefore *Matthew* tells us, that he denyed before them all, ſpake as loud as he could, that they might all take notice of it, *I know not ſaith he what thou ſayeſt.*

You may likewiſe ſee the working of the Providence of God even in this too: As namely, that ſuch a Woman as had ſeen him ſome time or other with Chriſt, ſhould now keep the High Prieſts door: For indeed that ſeems to be plain, that ſhe ſpeaks of her own knowledge, *Thou alſo ſaith ſhe waſt with him,* that is, thou didſt converſe with him, ſo *Matthew* and *Mark* have it. And the truth is that the coherence here in *John* evidently carries it ſo, for here at the 17th *verſe,* we tranſlate it, *Then ſaith the Damoſel,* but in the Original it is, *Therefore ſaith the Damoſel,* the coherence whereof is plainly this, that ſhe having obſerved him to be ſpoken for to be let in by a Diſciple, being at the door, minds him not ſo much at firſt, but afterwards eying him more wiſtly by the light of the fire, having formerly ſeen him, ſhe peremptorily challengeth him, *She therefore ſaith unto him,* &c. Now I ſay here was a Providence of God, that that Woman (it may be none of all the Family elſe had obſerved him) that ſhe ſhould be at the door and take notice of all theſe things, that ſhe ſhould come to challenge him, and did challenge him, or elſe he had not been challenged. Others of them bring other Arguments, that his Speech bewrayed him, and that they ſaw him with Jeſus in the Garden, but the Providence of God ſo ordered it, that of all the Family ſhe ſhould be the Woman that kept the door who had ſeen him and knew him to be with Chriſt. At firſt indeed ſhe did not know him ſo perfectly, therefore ſhe only puts the queſtion to him, *Art not thou one of this Mans Diſciples*? But afterward viewing him more ſtrictly, and that by the light of the Fire, ſhe comes to know him and challengeth him in a perremptory manner. So that Gods Providence did ſtill ſtrongly work in this great buſineſs, to diſcover *Peter*. To get him in, it wrought much, and now it works as ſtrongly even for a diſcovery. And you ſhall ſee other paſſages of Providence afterward in the ſtory, and how ſtrongly they wrought too. And ſo much now for the Hiſtorical opening of the words of this verſe.

I will give you but an Obſervation or two, and ſo paſs on.

Obſerv. 1. You ſee that as God would have it manifeſted that all ſorts of People, *Jew* and *Gentile*; Civil State and Eccleſiaſtical all theſe ſorts were againſt our Lord and Saviour Chriſt, ſo all Sexes too. There is this Damoſel here, and another Damoſel afterward, as *Matthew* and *Mark* have it, that fall upon *Peter*, and challenge him for being his Diſciple.

Obſerv. 2. You ſee likewiſe the weakneſs of *Peter*, he was but asked by a Damoſel, and at the firſt but in a ſecret way, for I take it this Speech here in *John*, which occaſioned his firſt Denyal, was when he came in at the Door, 'twas then that ſhe asked him, *Art not thou one of this Mans Diſciples*? A Damoſel you ſee foyl'd him: He that was not long before ſo extream eager, that he promiſed he would dye with Chriſt, that he would never leave him, that he would not, promiſed it three times; He that in the Garden was ſo valiant as to cut off *Malchus* his Ear, in defence of his Maſter; this Man being left to himſelf, at a private queſtion that a Damoſel makes him, falleth into this great lye, which afterwards he ſeconded with further and greater proteſtations as we ſhall ſee in the Story. If that God doth leave us, vvhat poor Creatures are we! That that *Peter* vvho had naturally ſo bold a Spirit, ſo great a Natural Courage, one that was a raſh and a venturous, a bold and a daring Man, as appears by all his Actions, eſpecially by that in the Garden, vvhen he cut off the High Prieſts Servants ear. He that vvas ſo bold aftervvard from the Spirit of God, vvhen the Holy Ghoſt comes upon him; This *Peter* vvhen he is left to himſelf, neither Natural Courage doth aſſiſt him, but at the vvhiſpering of a Maid you ſee vvhat a lye he tells; neither doth the Holy Ghoſt help him vvho yet did dvvell in his heart. What poor Creatures are the moſt couragious of Men if God leave them; they vvill fall ſhort not only of the Grace that is in them, and of the Povver of the Holy Ghoſt that is in them, but of that Natural boldneſs vvhich they have, for ſo *Peter* did.

Obſerv. 3. When was it that *Peter* thus fouly and groſly denies his Maſter? It was then when our Lord and Saviour Chriſt was entred into his ſufferings; when he was arraigned, and arraigned for him, for his Sins, before the High Prieſt. Then when our Lord and Saviour Chriſt was about to do the greateſt favour and mercy that ever was done for Creatures, and for *Peter* amongſt the reſt, then God order'd it that *Peter* ſhould ſin and ſin thus fouly and groſly. It was a very great aggravation of his Sin, even this, for ſo the circumſtance of time is to any ſin. If that at the ſame time that a Friend is contriving, or taking pains for me, or doing any thing for me of the greateſt moment, ſaving my life, begging my pardon, if I ſhould at that time wrong my Friend moſt, how would that heighten my unkindneſs! This was *Peters* caſe. Yet you ſee Chriſt goes on with his work for all that. He knew *Peter* was a denying of him, yet that did not make him withdraw his neck from ſuffering for *Peter*. Great Sins againſt God when he is doing us very great Mercies, ſhould exceedingly break our hearts, as it did *Peters* here, he went out afterwards, and wept bitterly. When ever we do ſin, Jeſus Chriſt is interceding in Heaven for us. Our Sins do not hinder him from going on to intercede, as *Peters* ſinning here did not hinder him from going on to ſuffer for him.

Obſerv. 4. And then again *Peter* being asked whether he was one of his Diſciples, anſwers, *I am not.* He doth not deny Chriſt to be the Meſſiah of the World; only he ſaith, *I am not one of his diſciples:* Yet Chriſt had ſaid, *Thou ſhalt deny me*: He denyed indeed that he belonged to him; For any Man to ſlink out of the profeſſion of Chriſt when he is called to it, or out of any Truth of his, though he deny not that Chriſt is the Meſſiah, and that Chriſt is come in the Fleſh, or the great points of Salvation, yet it is a Denyal of Chriſt. And ſo much now for the 17th *Verſe.*

Verſe 18. *And the Servants and Officers ſtood there, who had made a fire of coals (for it was cold) and they warmed themſelves; and Peter ſtood with them and warmed himſelf.*

The Scope of this Relation is only this, to ſhew the occaſion of *Peters* Second and Third Denyal which *John* afterward tells us of. For though his Second Denyal comes not in till the 25th *verſe*, yet this Story here is related as a preparation thereunto: That the Weather being cold, the Servants and Officers were not ſcattered up and down, but were all gathered together in a ring and cluſter in the middeſt of the Hall about the Fire, and *Peter* he was in the midſt of them, and therefore if there were Notice taken of *Peter*, all muſt take notice of him, one as well as another, and hence it came to paſs that *Peter* was ſo mightily afraid, that he went on to deny his Maſter with Oaths and Curſes as afterward you read in the Story. It was to ſhew the publickneſs of his Sin, for *Matthew* ſaith *he denyed before them all*, for they were all gathered together in a heap, and *Peter* in the midſt. But to open it a little.

They had a Fire of Coals; of Wood already burnt or kindled, to avoid the Smoak becauſe the Fire was in the midſt of the Hall, as *Luke* hath it.

For it was cold, which might ſeem ſtrange, becauſe thoſe Countreys are hot, and it was in the Spring-time (for it was in *March*:) But this is eaſily reſolved, for you muſt know that in thoſe Countreys as there is an extremity of heat in the day, ſo there are oftentimes in the Spring as well as in the Winter exceeding cold Nights, eſpecially after Rain. And it was that Night eſpecially a cold Night, and that was the reaſon of the Fire.

The Obſervations I make out of theſe words are only theſe two.

Obſerv. 1. It is ſaid that it was a cold Night. Now this Night which thus occaſionally fell out to be more cold than ordinary, it was that Night in which Chriſt ſweat drops of Blood in the Agony of his Spirit when he was in the Garden. For that Agony of his was not many hours afore this befel him; for after he had ſupt he made a long Sermon and a long Prayer, and then went into the Garden, and from thence they fetcht him out, (all this was within Night) and afore the firſt crowing of the Cock this Denyal of *Peters* fell out: It is noted therefore by Interpreters as a circumſtance to greaten the Agony of Chriſt, and to ſet forth the extremity of his Sufferings, that in a cold Night he ſhould ſweat drops of Blood vvhich vvas contrary to Nature, and muſt proceed therefore from that great anxiety and perplexity his Soul vvas in. It's brought, I ſay, by Divines as an aggravation and evidence of thoſe great Soul-Sufferings of Chriſt more than from the fear of Death, that in a cold Night he ſhould thus ſvveat drops of Blood. It's noted upon that, though it comes in here upon another occaſion, *viz.* that it being cold, there vvas a Fire, and *Peter* ſtood there to vvarm himſelf, as he might lavvfully do but that he ſtood in the midſt of temptations, and in the midſt of Tempters.

Obſerv. 2. *Peter* ſtood in the midſt of them, ſo *Luke* hath it, for novv he vvas in, and having once denyed him to the Damoſel, to the end he might not further be known, he goes and ſhrinks in amongſt the crowd thinking to hide himſelf, and there he ſtands amongſt the Enemies of Chriſt, who being all full of Malice did certainly ſpeak evil of him, and talked their pleaſures of him, but he ſtanding by was forced to be ſilent, ſaid not a word, ſuffered all to paſs in ſilence, which was a kind of a denying Chriſt. And ſo *Peter* having ſinned thus far, God gives him up ſtill to more ſin. It is a dangerous thing my Brethren, without a ſpecial Call of God to be in ill Company, eſpecially in evil times. *Peter* being amongſt theſe Enemies of Chriſt it was the occaſion of his being challenged, and that was the occaſion of this great ſin he fell into. In evil times, if a Man be in ſuch Company either he muſt be ſilent, or if he ſpeak, they will be ready to pervert his Speech, to put him upon a temptation. We ſhould therefore avoid all needleſs Societies with carnal People. Take heed of coming into High Prieſts Halls; you ſee into what inconvenience it drew *Peter* to. And ſo much for this firſt Denyal of *Peters*, which I have hiſtorically laid open. I come next to the Examination of Chriſt in the Nineteenth, Twentieth, and Twenty Firſt Verſes.

CHAP. X.

The Account of Chriſts Examination before Caiaphas, *in the Nineteenth, Twentieth, and One and Twentieth Verſes of this Eighteenth Chapter of* John. *We now come to the other part of Chriſt's Sufferings recorded in this Chapter, and that is a ſtrict Examination of him.*

JOHN xviii. 19, 20, 21.

The High Prieſt then asked Jeſus of his Diſciples, and of his Doctrine.

Jeſus anſwered him, I ſpake openly to the world; I ever taught in the Synagogue, and in the Temple, whither the Jews always reſort, and in ſecret have I ſaid nothing.

Why askeſt thou me? ask them which heard me, what I have ſaid unto them: behold, they know what I ſaid.

HERE begins a Third part of Chriſts Sufferings recorded in this Text. You have firſt his having been taken, and ſo bound, and then led to *Annas* his Houſe in a Triumph of Glory; now here is the Third, his coming to *Caiaphas* his Houſe, (for *Annas* had ſent him bound to *Caiaphas*) who is called the High Prieſt, becauſe he was that year the High Prieſt, though others had the Name alſo, for they ſtill retained the Title though they were out of the Office. And being here, they fall to examining of him about his Diſciples, and his Doctrine. Other Evangeliſts tell us of their examining of him, and bringing in Witneſſes againſt him concerning ſome Speeches he ſpake about the Temple and about his own Office, and his being the Meſſiah; but this Examination here which certainly was the firſt they began with, and was as the *Prodromus* to all the reſt, no Evangeliſt hath it but only *John*.

The time was (ſome twenty one years before) when Chriſt being but twelve years old, had asked them, and poſed the Doctors in the Temple, and he was then (as he ſaith) about his Fathers buſineſs, putting forth then ſome beams of the Godhead dwelling in him. And now he is before them in a ſtate of ignominy, and he is asked and examined as a Delinquent, as a Malefactor, as an Heretick and Seditious Perſon, and he is about his Fathers buſineſs in this as well as in the former.

And by the way here, afore we come to the particular opening of theſe Verſes, let us conſider who it was that was thus examined. It was he that was the great Prophet propheſied of by *Moſes*, that ſhould come into the World, of whom it was ſaid, that whoſoever would not hearken to the words of that Prophet which he ſhould ſpeak, he ſhould ſurely be put to death. Clean contrary now, he being come into the World, he is examined as a falſe Prophet that they might find cauſe of putting him to death. He that was the Truth it ſelf is examined and charged with falſe Doctrine: He that was the Prince of Peace, and came and preached Peace, (as it is *Eph.* 2. 17.) he is charged with Rebellion, and accuſed to have preached Sedition. But to come to the words.

The High Prieſt then asked Jeſus.] *Then*, or *therefore*. Some tranſlate it, *therefore*, and ſo it hath relation to what is ſaid in the 13th and 14th Verſes, where *John* ſpeaks of the High Prieſt, and brandeth him to be the Man that gave the firſt Counſel that Chriſt ſhould dye for the People. And now they having reſolved to put him to death, therefore the High Prieſt asked him of his Doctrine and of his Diſciples, ſeeking by Queſtions to enſnare him, that ſo they might have ſome plauſible ground for his condemnation. Others they tranſlate it, *then*, and ſo the meaning is this, That whilſt our Lord and Saviour Chriſt was examining concerning his Diſciples, then was one of his Diſciples a denying of him; whilſt he was called in queſtion for them, and it was made an occaſion of his Suffering, then was *Peter* committing that foul Sin. You ſee the love of our Lord and Saviour Chriſt.

The High Prieſt asked him.] As being the mouth of that great Aſſembly, the *Sanhedrim*, of all the Elders and the Prieſts who were met together at his Houſe. For you muſt know it did belong to the High Prieſt and to that Aſſembly of Elders, to decide all Controverſies of Doctrine that did ariſe, and to make enquiry into Hereſies and falſe Doctrines, as appears by that place in *Deut.* 17. 11, 12, 13. therefore now for to deal with Chriſt about his Doctrine, had it been in any thing falſe or untrue it had not been unlawful for the High Prieſt to have done it. But ſee the iniquity of his and their proceedings. They proceed altogether againſt and without Law, for they do not lay any falſe Doctrine to his charge, they bring no Witneſſes that this and this he had ſaid, but meerly after the manner of the Inquiſition, ask him Queſtions to enſnare him; whereas there ſhould have been a Complaint made firſt unto him, and he ſhould have brought forth the Evidences, and not go and wire-draw (as I may expreſs it) and examine him upon Interrogatories, and ſo to get ſomething from himſelf, this was altogether beyond his Commiſſion.

He asked him (it is ſaid) *of his doctrine and of his Diſciples.*

The ſcope of the High Prieſt in this queſtion, muſt be a little conſidered, for that will give us light into it; what end it was that the High Prieſt had in it; and what end likewiſe it was that God had in it.

The end and ſcope of the High Prieſt was twofold.

It was *Firſt*, (as I hinted before) to fiſh out of Chriſt, whether or no he had taught ſuch Doctrine as ſhould come within the compaſs of that Law in *Deut.* 13. 5. for as I ſaid, this great *Sanhedrim*, the Council of the High Prieſt and the reſt of his fellows had eſpecially to do in the caſe of a falſe Prophet. Now there in *Deuteronomy* the Law is this, *If a Prophet ariſe that ſhall revolt from the Lord your God*, (as it is in the Margent) teach Men to apoſtatize from God, *who brought you out of the land of Egypt, and ſet up any* *other God, that Prophet ſhall be put to death.* Now becauſe that Chriſt had ſet himſelf up to be a Prophet, yea and more than a Prophet, to be the Son of God, they would have enſnared him by asking him queſtions of what he had taught, that ſo according to the Law they might put him to death as a falſe Prophet: And becauſe that in that Law (as appeareth *ver.* 6) not only a falſe Prophet was thus to be put to death, but if any one did ſecretly intice another, ſaying, *Let us go and ſerve other Gods:* Even as now ſecretly to perſwade any to Popery is death by the Law of this Land, ſo it was to turn from the true God, or to turn to any other God; this the High Prieſt had an eye upon, and would have gathered it out of Chriſt himſelf, as appears by Chriſts anſwer, in which he quits himſelf from any ſuch practice of inticing any ſecretly, *In ſecret*, ſaith he, *have I ſaid nothing.*

And *Secondly*, Another end the High Prieſt had was this; They were reſolved he ſhould be put to death, and they would therefore fain have gotten ſomething out of him that ſhould be matter or cauſe of death, and that by the judgment of *Pilate*. For you muſt know that all matters of Controverſie in their own Law, *Pilate* would not meddle withal, but if it touched upon any thing that concerned the *Roman* State, either raiſing of Sedition, or that did touch upon *Cæſar*, denying of him to be King, *&c.* of that *Pilate* was exceeding jealous (and that they knew) and about that he medled, as being within his cognizance, as the *Roman* Governour. You ſhall read in *Luke* 13. that *Pilate* had mingled the blood of the *Galileans* with their Sacrifices; he killed a great many of them while they were Sacrificing; what was the reaſon? *Pilate* did not regard Sacrifices nor Sacrificing, and all the Schiſms that were in that Church *Pilate* took no notice of them, but he let all the Sects amongſt them enjoy their liberty, why doth he kill theſe *Galileans?* Look in *Acts* 5. 37. and you ſhall find that there was one *Judas* of *Galilee*, that in the dayes of the Taxing, went and drew away much People after him, raiſed Sedition, and taught that it was not Lawful to pay Tribute and Taxes to *Cæſar*. This was it that made *Pilate* to fall upon a remnant of theſe *Galileans* that came up to *Hieruſalem* to worſhip, and to do it even while they were a Sacrificing. Now therefore that which this *Caiaphas* did fiſh for was this, to have matter to accuſe Chriſt unto *Pilate*, for having done as that *Judas* did, drawn much People after him in a way of Sedition: Therefore he tryes now if he could get any thing that might drop from his own mouth, out of which he might frame an Accuſation; and therefore the Doctrine which he eſpecially aimed in this Queſtion, was, whether he were the Son of God or no? And hence is it that we find in *Luke* 23. 2. when they came to accuſe Chriſt before *Pilate*, the thing they urge upon *Pilate* againſt him is this, *He forbiddeth to pay tribute unto Cæſar, ſaying, that he himſelf is a King*; and (*ver.* 5.) *He ſtirreth up the people teaching throughout all Jury, beginning from Galilee to this place.* They would inſinuate to *Pilate* that he had gone up and down teaching this Doctrine, and gathering Diſciples after him to make a head againſt the *Romans*, as being King of the *Jews*. They put all upon this interpretation, and this was it that *Caiaphas* in his queſtioning Chriſt fiſhed for; and thus doth *Gerrard* interpret the words. And that's the reaſon that *Pilate* ſtill ſaith, he found no cauſe in the Man to put him to death; for *Pilate* did not meddle with their Controverſies concerning matters of their Religion, not he; but if it were a matter of right or wrong, as *Gallio* ſaid, a matter of Sedition, then he medled with it. This I ſay was the ſecond thing that *Caiaphas* aimed at in his asking Chriſt about his Diſciples and his Doctrine; namely, to find out if he could that he had taught a Doctrine of Rebellion, and did go about to draw Diſciples in a ſeditious way after him; which you ſee is inſinuated to be his ſcope in Chriſts anſwer; you have gone into corners (ſaith *Caiaphas*) and into woods, and ſpread your Doctrine in ſecret, and have taken cunning wayes to draw Diſciples after you. No ſaith Chriſt, whatſoever I have ſaid I have ſaid publickly, ask them that heard me what I have delivered, for I will not accuſe my ſelf.

The end that God had in this, why he ſhould be examined about his Diſciples and his Doctrine, it was.

1. To ſhew that he ſhould ſuffer for having Diſciples; that thoſe whom he dyed for the owning of them, ſhould be part of his crime for which they put him to death. Which is a circumſtance mightily ſetting out the love of Chriſt unto us.

2. To ſhew what it was that they chiefly maliced him for, 'twas for having Diſciples, which was the work of his Miniſtry: And yet they themſelves had Diſciples, for there was nothing more common (as all men know) than for the ſeveral Sects which were among them (and there were multitudes of them) to have their ſeveral Diſciples, and liberty was given to them ſo to do, yet his Diſciples of all the reſt they maliced; and though they themſelves had all the power, yet that vext them that he ſhould have any Diſciples at all.

And they asked him of his Doctrine alſo, as one that had taught new matters, and had not followed the Tradition of the Elders in all things, but had corrected them in a great many of their falſe gloſſes by which they miſinterpreted the Law.

Neither do they ask him at all of his Miracles, not a word of them. Whatſoever made for him that they medled not with, but whatſoever might any way make againſt him, that they might fiſh any thing out of, of that they make enquiry; for his Miracles were they that confirmed him to be the Meſſiah, and confirmed his Doctrine. They asked him of his Doctrine, as that which was contrary to the Law of *Moſes*, and as one that brought in Innovations; and they asked him of his Diſciples as one that brought in Sedition, but that which confirmed the truth of both they ſpeak not a word of. For that is the Nature of corrupt Men, that which makes for the truth in any cauſe or buſineſs, they let that paſs in ſilence, not a whit of mention of that. *Believe me*, ſaith he, *for my works ſake.* He ſtill confirmed his Doctrine by Miracles; they would not ſo much as conſider of them, but only barely ask him of his Diſciples and of his Doctrine. *They asked him of his Diſciples and of his doctrine.*

What is the Anſwer now that Chriſt makes? It is not to the matter of what *Caiaphas* ſaid or asked him. He declareth neither what his Doctrine was, nor what Diſciples he had. Only he deals with him warily as with a cunning adverſary, one that was skilful to deſtroy. He would not go and accuſe himſelf, but refers what he had taught to their proof, for it was matter of fact. *If I have taught any thing* (ſaith he) *ask them that heard me.* And he anſwers nothing about his Diſciples at all, for if whatſoever he had taught had been ſound and good Doctrine, there had been no guilt in drawing Diſciples after him. And whereas *Caiaphas* in his examination did inſinuate that he had gone about in a cunning way to draw Diſciples after him; he clearly wipeth off that challenge, he never went about deceitfully to ſow Tares whilſt others ſlept; he never enticed any one ſecretly to any Doctrine which he had not publickly taught, but tells them that he did alwayes affect publickneſs, and he expreſſeth his affectation of publickneſs in his Doctrine, by all ſorts of expreſſions. This in the general.

I ſpake openly to the world, I ever taught in the Synagogues, and in the Temple, whither the Jews alwayes reſort, and in ſecret have I ſaid nothing.

I ſhall firſt open the words, and then ſhew you Chriſts ſcope in this Anſwer of his as I ſhewed you their ſcope in their Examination.

Firſt, To open the words. You ſee our Lord and Saviour Chriſt anſwers them fully, and he anſwers them ſharply: *I ſpake openly.* The word is παῤῥησία, and it hath a twofold meaning.

1. That for the place where he ſpake or preached it was open; ſo the word is taken, *John* 11. 54. where it is ſaid that *Jeſus walked no more openly*, that is, in publick view. *I ſpake openly*, that is, I did not ſeek corners to preach in, or to deliver my Doctrine.

2. It ſignifies that he did ſpeak plainly his mind; he ſpake out; he did not go about the buſh as we ſay. So the word is uſed, *John* 10. 24. *If thou be the Chriſt tell us plainly*; (it's the ſame word that is uſed here) tell us plainly with a *Pareſia*, with a freedom and plainneſs, whether thou be the Chriſt. And they themſelves once gave that teſtimony of him, that he was regardleſs of any, and cared not who knew his mind; ſo *Matth.* 22. 16. *We know thou regardeſt no mans perſon, but wilt ſpeak the truth plainly.* So he had ever done. *I ſpake openly*, that is, what was in my heart about the truth, I ſpake it plainly.

And then as he had ſpoken openly and plainly, ſo to the World; *I ſpake openly to the world*, ſaith he, that is, to all ſorts of Men, for ſo *World* is taken: He did not reſtrain what he taught to a few Diſciples only, but he told it to the People alſo, as the *Syriack* Tranſlation hath it. As when a Man publiſheth a Book, he publiſheth it to the World; ſo ſaith Chriſt, *I ſpake openly to the world.*

And this ſaith he, I have ever done. It hath been my cuſtom from the beginning as oft as I had any occaſion to ſpeak publickly. It was ſo at the firſt; for in *Mark* 1. 21. when he began firſt to preach, *He entred into the Synagogue, and taught.*

I ever taught in the Synagogue and in the Temple, whether the Jews alwayes reſort.

There were thoſe two places of publick preaching, which he took occaſion to preach in, and he inſtanceth in both. I have taught my Doctrine in all the ſeveral ſorts of publick Audiences that are amongſt the *Jewes*. Firſt, He inſtanceth in the Temple, that is, in *Solomons* Porch, for that was the great place where they uſed to ſpeak to the People; and therefore when Chriſt is ſaid by one Evangeliſt to walk in the Temple, another ſaith, he walked in *Solomons* Porch, whether all the *Jews* did reſort (for ſo ſome read this, whether the *Jews* alwayes reſort) or as others, whether the *Jews* out of all quarters did reſort. Which by the way may be an anſwer to that which is ſaid, that there were ſuch multitude of Believers in *Hieruſalem* that they could not meet all in one place. Certainly there were mighty Audiences amongſt the *Jews*, conſiſting of many thouſands, when they came up to the Feaſt, unto whom Chriſt preached; therefore at one time in the Feaſt it is ſaid that *Chriſt* (to the end they might all hear) *lift up his voice and cryed, He that is athirſt, let him come unto me and drink.* There they all met, and in that reſpect he had opportunity to preach to many thouſands at once, for all the *Jewes*, it is ſaid, came thither; and ſo that was fulfilled which was ſpoken of him, *Pſal.* 9. 22. *I have not concealed thy word from the great Congregation.*

The Synagogues (which he inſtanceth in likewiſe) did differ from the Temple thus, that the Synagogues they had only Moral and Natural Worſhip in them, not Ceremonial. The Temple had Ceremonial Worſhip, it was made principally and eſpecially for that, yet ſo as that Prayer and Preaching, &c. was exerciſed in it too; but in the Synagogues there was only Prayer and Preaching, and the Moral and Natural Worſhip of God, which is to be for ever, and they were for that uſe only. Now under the Goſpel, that which God hath made to be the ſeat of all Worſhip, it is not ſo much the imitation of the Temple or repreſentative Worſhip, but it is the imitation of the Synagogues, (for ſo particular Congregations and Churches are) and therefore in *James* 2. 2. *If any man come into your Congregations*, (the word is, *into your Synagogues*) *with a gold ring*, &c. And in *Heb.* 10. 25. *Forſake not the aſſembling of your ſelves together*; it is, aſſembling together in a Synagogue. Yet though for the matter of it the Congregations now be as the Synagogues then, which therefore have only Moral Worſhip, yet for the Priviledges and for the Promiſes, they are called Temples too, the meeting of the Saints in the New Teſtament are. Every Synagogue now, that is every Aſſembly of the Saints, have the Promiſes of the Temple made to it.

You are a Temple built up to God (ſaith the Apoſtle) *acceptable to him by Jeſus Chriſt. I ever taught in the Synagogue and in the Temple.* The Doctrine which he had to deliver, he had choſen all ſort of wayes to make it publick. And he addeth a Negation beſides.

In ſecret have I ſaid nothing.

Theſe words you have ſpoken of the great God in *Iſa.* 45. 19. which he that is God applyes here unto himſelf.

But how is it ſaid that he taught nothing in ſecret; for in *Mark* 4. 10. when he was alone he preached to his Diſciples. And he made a long Sermon here (which *John* recordeth) at the Paſſover, and he did it when no body was by but his Diſciples. And in *Mat.* 16. 21 he charged them that they ſhould tell no Man that he was the Meſſiah. And many Inſtances might be given of his often preaching privately; how then doth he ſay, *In ſecret have I ſaid nothing?*

Certainly our Saviour doth not contradict himſelf or the truth. But this ſpeech of his doth not refer to the act of Preaching only, as if it had been unlawful for him to teach in private: But refers to the matter, *I have ſaid nothing in ſecret*; that is, I know nothing that ever I have ſpoken unto any in private, but I have ſpoken it publickly; I was never ſhy or chary of my Doctrine; I never feared the face of any Man; neither cared I if all the World heard me, but I have ever declared the mind of God to the full, and done it with all the freedom of mind that could be. And then likewiſe the ſcope of that ſpeech is this, that he had not two ſorts of Doctrine, which they would have charged him with; that he held forth his beſt Doctrine in publick to the World, that ſo he might gain applauſe from the People; and another private Doctrine which he reſerved to himſelf, and taught it only to his Diſciples. No, Chriſt was ſo far from it, that if you read that place in *Mark* 4. and compare the 10th and 21th Verſes together, you ſhall find, that though when he was alone he did indeed explain a Parable privately to his Diſciples, and ſo made a Sermon of it; yet what ſaith he at the 21th Verſe? *Is a candle brought to be put under a buſhel or under a bed? There is nothing hid which ſhall not be made manifeſt.* And look in *Matth.* 10. 26. you ſhall ſee his meaning to be this; Though I have opened this Parable to you in private, and ſo preached a Sermon privately, yet what I have ſaid in your ear, do you go and preach it on the houſe top. So that Chriſt profeſſeth the higheſt plainneſs and openneſs that could be of whatſoever he held, and he had that Spirit, that ſcorned to reſerve himſelf, to deliver one thing in private and another in publick. And then he had this third ſcope alſo, that he was ready to defend what he had taught, if there were any Man that could lay any thing to his charge. I know nothing ſaith he, that ever I ſpake in private, but I ſpake it openly; therefore if any Man can accuſe me, I am here ready to defend it. This is the ſcope of his ſpeech.

Our Lord and Saviour Chriſt you ſee, he doth not anſwer a word concerning his Diſciples: What was the Reaſon?

1. Becauſe it was lawful for him, according to the cuſtom that was amongſt the *Jewes*, to have Diſciples. The *Phariſees* they had ſo uncontrolled; and the *Sadducees* had ſo, and you know what great contention there was between thoſe two Sects; ſo the *Eſſeens*, ſo the *Nazarites*, ſo the *Herodians*, and ſo others. And Chriſt he might as well juſtifie the one as they the other.

2. It needed not, for if he could juſtifie his Doctrine, he might juſtifie his having Diſciples. If his Doctrine were ſound and true there was no guilt in this that he had Diſciples.

3. He would ſay nothing concerning them, becauſe he vvould take all upon himſelf, he alone vvould ſuffer. Others give this Reaſon, becauſe his Diſciples had forſaken him, or becauſe he vvould not betray them, therefore he vvould not tell vvho they vvere: And they obſerve this from it, that Men ſhould not betray others vvhen they are asked of them, as here Chriſt

did not his Diſciples. But I take the ſecond to be the truer Reaſon, namely, that he ſtanding to the juſtification of his *Doctrine*, his gathering *Diſciples*, that makes no crime.

There is only this Queſtion a little more largely to be inſiſted upon, whether that all private Preaching that is not in publick Aſſemblies, be unlawful?

It is the Objection that the Papiſts urged againſt the Churches of Chriſt in their firſt Reformation, (as *Beza* hath it in his Sermons upon the Paſſion) They ſay, ſaith he, that we preach in Chimney-corners. But what ſaith *Calvin?* It is, ſaith he, a Childiſh Argument to go about to prove by this Anſwer of Chriſts to *Caiaphas*, that in ſome caſes Men ſhould not preach the Word of God in private; for Chriſts ſcope in this ſpeech is not to juſtifie the lawfulneſs or unlawfulneſs either of the one or the other, but only to ſhew what courſe he had held, and to rebuke the impudent malice of his adverſaries, for otherwiſe Chriſt had preached not only in the Synagogues, but in a Ship, and in Mountains; and when as the *Jews* went about to ſuppreſs him, you ſhall find that he withdrew himſelf with his Diſciples into a deſart place, and he did ſo a long time. And the Diſciples themſelves did the like for fear of the *Jews*, as in *Acts* 1. 14. and *Acts* 12. 12.

But *Secondly*, There is this may be gathered out of it too, as the ſcope of Chriſt, and that juſtly; That no Man ſhould go and ſpread a Doctrine privately, which he will not own and preach publickly, or own before all the World, for ſo our Saviour Chriſt did. It was not but that he taught privately, and ſo his Apoſtles did too; but as they taught privately, ſo they did teach alſo in the Temple, and never ſcrupled to do it. It is the property of Wiſdom (as it is *Prov.* 1. 20, 21.) to utter her voice in the ſtreets, and to cry in the chief places of concourſe, and in the City to utter her words, It is the Devils practice to ſow tares in the night whilſt Men ſlept. And the Apoſtle in 2 *Tim.* 3. 6. ſpeaks of a ſort of Men that creep into houſes, and pervert ſilly Women And it is certainly a ſign of falſhood, and argues a lye, to conceal Mens minds, or to ſpeak that in private which they will not do in publick. Errour and falſhood alwayes ſhun the light. Our Saviour Chriſt you ſee ſcorned to ſpeak any thing in private which he had not publickly vented, and he was ready to give an account of it, and ſo did the Apoſtles too; and although they held their meetings in times of Perſecution privately, yet ſo as what they preached privately, they did not fear to profeſs publickly. And it is the genius of the Truth, and of them that do profeſs it, ſo to do. The Goſpel is light, and it ſeeks no corners, and it ought to ſeek no corners, but ought to be ſpoken publickly; *Acts* 5. 20. *Go, ſtand and ſpeak in the Temple all the words of this life.* 'Twas Chriſts charge to the Apoſtles.

Therefore in the third place I remember *Beza* gives this anſwer; The Papiſts, ſaith he, need not object to us, that we ſeek corners to preach in; for ſaith he, we deſire nothing more than all that ever we preach or hold, to preach it to all the World. And ſo much now for Anſwer to that Queſtion.

Now the ſcope of Chriſt in this 20th Verſe (to touch that a little) is this. You ſee he doth not anſwer directly to what *Caiaphas* asketh him; for *Caiaphas* would have had ſomething that he had taught out of him, that ſo he might enſnare him, which was againſt the Law; for by the Law he was not thus to ſift him, but to have produced Witneſſes. Chriſt therefore tells them that he had taught what he held in publick, and ſo puts them upon the proof, refers them to what he had delivered, which they were (if they counted it Hereſie) to bring proof of. And Secondly, If I have Diſciples, ſaith he, I have not gathered them by any ſecret whiſpering or creeping into houſes, but it hath been by preaching publickly, and if I have preached any thing publickly, and gathered *Diſciples* by it, you your ſelves may convince me of what I have taught, and here I am to anſwer it. So that I ſay, Chriſt he doth not go to anſwer punctually to what the High Prieſt asked him, for he would not give that advantage to ſo cruel an adverſary; *but here I am*, ſaith he. They ought to have produced Witneſſes in a matter of fact as this was. And ſo much for the 20th Verſe, the opening of it. I ſhall open likewiſe the 21th, and then give you Obſervations out of them altogether.

Why askeſt thou me? Ask them which heard me what I have ſaid unto them, behold they know what I ſaid.

Our Lord and Saviour Chriſt, as he had cleared himſelf in the former words, ſo here he gives the ſharpeſt reproof, which the High Prieſt to the uttermoſt deſerved, for his unjuſt proceedings againſt him, for they were according to their Law to prove every thing by Witneſſes. Chriſt though he ſtood at the bar, yet he would ſhew the greatneſs of his Spirit, he ſpeaks home you ſee and ſharply. It became him ſo to do; he ſpeaks not railingly or revilingly, but that which ſhewed both the injuſtice of *Caiaphas*, and that he himſelf, though he ſtood there before them as a Malefactor, was not a whit dejected. Do you ask me, ſaith he? I never ſpake any thing privately but in publick, and if there be a fault in gathering Diſciples, the fault muſt lye upon my Doctrine; and if there be any thing in my Doctrine, you have the World to witneſs againſt me, for I have taught openly in the Synagogue and in the Temple, and do you ask me? And do you begin now to ask me? Have you not excommunicated my Diſciples, and made a Law that whoſoever confeſſeth me ſhall be caſt out of the Synagogues, and have caſt them out becauſe they followed my Doctrine? As you never yet refuted my Doctrine, and now you bring no Witneſſes about it. Do you ask me, that have dealt ſo injuriouſly with me and my Diſciples? And not only ſo, but you have bound me, and brought me hither to your Bar, and have nothing to lay to my charge, but what I am accuſed of you would get out of my own words. Do you ask me in a matter of fact what I have preached, that ſo you may enſnare me out of my own ſayings? Do you ask me? Will you have me to accuſe my ſelf? The Law allowes me this liberty not to accuſe my ſelf; no Man by the Law is to be judged without Witneſſes, produce them; *Why ask you me? Ask them that heard me.*

Obſerv. It is not irreverence to Magiſtrates to defend our ſelves in ſuch caſes as theſe are. Chriſt doth not ſtand upon his points as the Meſſiah, but as a Subject to that State. And Men ought to ſhew great boldneſs of Spirit in ſuch caſes. So the Apoſtles, *Acts* 5. whether is it better to obey God than Man judge you. And *Paul* ſaith, *Phil* 1. that ſuch boldneſs is a token of Perdition to the Adverſaries, and of Salvation to the People of God.

Ask them that heard me.] This ſhews his innocency. I do not deſire you ſaith he, to ask my Friends only, ask my Enemies, the worſt I have, any one that hath heard me, that can teſtifie any thing, here I am ready to defend it, if they will frame up any accuſation, I will anſwer it.

Behold, they know what I have ſaid.] That ſame *Behold*, hath an Emphaſis with it. Some Interpreters very probably conjecture, that he did point to their own Officers, who had formerly when they were ſent by their Maſters to intrap him, given this teſtimony of him in *John* 7. 45. that never Man ſpake like him: And that therefore he did inſinuate this in his ſpeech, and perhaps did more largely explain it, for the Holy Ghoſt records but the ſum of things; and ſo now he gives the greateſt juſtification of himſelf that can be; ſaith he, your own Officers (pointing at them) that ſtand here at the Bar holding of me, many of thoſe can tell what I have delivered; I have thoſe to juſtifie me, for they ſaid never Man ſpake as I did, therefore ask them, and never ſtand asking of me: (It is a mighty reproof) I am ſo free in my ſelf, and ſtand ſo innocent and ſo reſolved in that Truth that I have ſpoken, that let your own Servants and Miniſters be called, and let them ſpeak. And ſo you have the anſwer of Chriſt in this 20th and 21th Verſes. I ſhall now give you ſome Obſervations and ſo conclude this Story of Chriſts Sufferings, which were antecedent to his being Scourg'd, Crown'd with Thorns, and Crucified.

Obſerv. 1. You may obſerve, that the High Prieſt doth not find fault with Chriſt nor with his Diſciples, for that they had taught without Authority. In another caſe, when he whipt the Buyers and Sellers out of the Temple, they asked him, by what Authority doeſt thou theſe things ? But here they do not lay that to his charge. Certainly they would have ſilenced him long afore for his preaching, if it had not been allowable by the cuſtom of that Country. The truth is, that though none but the Prieſts and *Levites* that were skilful in the Law were to preach, yet divers others did, and were permitted ſo to do in that State; if they were gifted. The *Phariſees* did ſo, and ſo did *Paul*, who was a *Phariſee*, and ſate at the feet of *Gamaliel*, and yet he was not of the Tribe of *Levi*, but of the Tribe of *Benjamin*. And Chriſt himſelf did not take upon him to preach ſimply as he was the Meſſiah, as holding that forth for his Warrant, though that was Warrant abundantly for him. And when they come to condemn him, they do not quarrel with him for that, but for the matter of his *D*octrine, whether yea or no he did teach theſe and theſe Points, which they would have known from himſelf, and therefore they asked him of his *D*octrine.

Obſerv. 2. You ſee they object no Vice againſt Chriſt, only his *D*octrine to him, (for otherwiſe Chriſt was innocent) and his having *D*iſciples. Obſerve then that his profeſſing Chriſtians ſhould herein imitate their Maſter, that when they come to ſuffer, they may no way ſuffer as evil doers ; that they may ſuffer for nothing but the *D*octrine they have held forth, the Diſciples they have kept company with, the Profeſſion they have made, that it may be barely and meerly the truth of their Religion they ſuffer for.

Obſerv. 3. Still the great charge in all Ages that they go about to lay, as to Chriſt, ſo to his People, it is Hereſie, and it is Sedition. This they would have faſtened upon Chriſt, charging him with Hereſie in his Doctrine; with Sedition in gathering Diſciples to diſturb the State, as *Theudas* and others that you read of in *Acts* 5. and therefore they ask him of his Doctrine, and of his Diſciples, and they would have fetched out that from himſelf, that when he had gathered Diſciples enow he would preſently have rebelled. This they would have made *Pilate* believe. Both theſe, Hereſie and Sedition, *in terminis*, were laid to Chriſts charge.

Obſerv. 4. In that Chriſt anſwers nothing about his Diſciples we may gather this, (which indeed I hinted afore) That if the Doctrine be good, as to the having Diſciples that do imbrace it, there is no guilt in that. If Chriſt had done it Seditiouſly indeed, which was it they endeavoured to lay to his charge, therein there had been a guilt. Look of what kind the Doctrine is, of that kind the Diſciples muſt be. If the Doctrine be right there is no danger that Diſciples embrace it. Therefore Chriſt in *Matthew ult.* bids them make Diſciples, not to themſelves, but to the Truth, to their *D*octrine.

Obſerv. 5. Obſerve, that even theſe Men here accuſed themſelves in accuſing Chriſt. There were ſeveral of them had ſeveral ſorts of *D*iſciples, but what themſelves went on in and agreed in amongſt themſelves, that they fall upon Chriſt for : For this is manifeſt by all the Stories of the Scripture, and by their own Rabbins, that in thoſe times it was free to gather *D*iſciples. There were three eminent Sects among themſelves that ſtill agreed in Temple-worſhip ; there were the *Sadducees* that denied the Reſurrection againſt the *Phariſees*, and the *Phariſees* againſt the *Sadducees* ; there were the *Herodians* likewiſe, there were the *Eſſeni*, there were the *Nazarites*. All theſe were amongſt the *Jews*, and it is evident that after the time of the *Machabees*, yea after the Captivity of *Babylon*, there was a permiſſion of great differences in point of *D*octrine amongſt them. Yet when the true Meſſiah cometh to teach his *D*octrine, and to make *D*iſciples, they fall upon him for that which they themſelves practiſed. Here were many *Phariſees* here preſent that were Sectaries, (that's the truth on't) but what was a commendation, and tollerable in them one to another, that muſt not be ſuffered in Chriſt : For Men will bear any thing but the truth. They themſelves (ſaith the Apoſtle in the *Galatians*) would conſtrain you to be Circumciſed and to keep the Law, yet they themſelves do not keep the Law. It is conſtantly ſo in experience, they that are Oppoſors of the Truth alwayes do ſo. The Papiſts they ſuffer a world of differences amongſt themſelves, they ſuffer even *Jews* that are oppoſite to Chriſt, and who blaſpheme him: But any that do profeſs but the leaſt of Proteſtant Doctrine or Worſhip, how do they oppoſe them! The *Phariſees* you ſee did the like, though there was a world of Diviſion amongſt themſelves, and they had a liberty to differ in matters of Doctrine, and in matters of an High Nature too, yet when it comes to the Truth, there they would not permit Chriſt either to teach any Doctrine differing from them, or to have Diſciples which yet they themſelves allowed both in themſelves and others.

Obſerv. 6. Thoſe that were the greateſt Corrupters of Doctrine (for theſe *Phariſees* and the High Prieſts were thoſe that had corrupted the Doctrine of Religion by their Traditions as Chriſt intimateth often in his Speeches) they are they that are here moſt Zealous in the matter of Doctrine, who themſelves I ſay had been the greateſt Corruptors of it, and had drawn in their ſeveral wayes ſeveral Diſciples after them as the manner of thoſe times was.

Obſerv. 7. This very Speech of Chriſt may teach us this, to take heed of perverting the Speeches of Men. For this Speech of Chriſt if you do not take the Scope he aimed at is ſubject to perverſion. He ſaith that in ſecret he had taught nothing, now all the Stories of the Evangeliſts ſhew that he had taught much in private, but (as I have ſhewed you) his meaning is this, I have not one kind of Doctrine that I teach privately, and another that I teach publickly. He doth not ſo much refer to the Act as to the matter.

Obſerv. 8. Though they had Authority to examine Mens Doctrines, yet here lay the evil of their examining Chriſt, that they ſhould have done it upon complaints firſt brought before them. It is ſtill as Controverſies do ariſe. It was not that the *Synedrim* went and made ſo many Doctrines unto which they would tye Men, and they muſt preach no other; that Power even thoſe amongſt the *Jews* had not. It was lawful for Men to interpret the Scripture, and that not only by the Rule the *Synedrim* ſet out. But indeed if any Controverſie did ariſe upon the ſpreading of a Doctrine, then it belonged to their Cognizance, as appeareth by *Deut.* 17. if a falſe Prophet ariſe, and if there were any Controverſie between Blood and Blood, Caſe and Caſe, or interpreting Scripture, the thing was to be referred unto them, and it was examinable by that Counſel; But that men ſhould be limited in their Doctrine to what all the Councils in the world ſhould ſay, this is not the Rule; It was not the Rule amongſt the *Jews* themſelves, although that *Synedrim* had that Authority which no Council ever had ſince the World began, for it was by Divine Inſtitution. Therefore I ſay they do not find fault with him becauſe he had not come to know what Doctrine he ſhould teach as from them, but that he taught a Doctrine contrary to Gods Law. They indeed acted beyond their Authority to proceed by way of examination, they ſhould have done it by way of charge.

Obſerv. 9. You ſee the freeneſs of Truth and Innocency, it is able to appeal even unto Enemies, unto any to defend it ſelf. And therefore as we ſhould ſo preach, ſo we ſhould ſo walk, as we may freely and boldly appeal unto any; for ſo Chriſt doth here. *Ask them that heard me*, ſaith he.

Obſerv. 10. Oftentimes Doctrines and Opinions are condemned by Prejudice, and upon hearſay only. This *Caiaphas* and many of thoſe Rulers, they had not heard Chriſt, no, the greatneſs of their places kept them from that, as oftentimes great places keep Men from the Means, from that which ſhould ſave them, but their Officers heard him, and by the report of malicious and malignant Spirits *Caiaphas* and the reſt were thus informed.

Obſerv. 11. Laſtly, It is the Law of God, and indeed the Law of Nature and Equity that there ſhould not be an Oath *ex Officio*; that is, that Men ſhould not be proceeded againſt either in Church, or otherwiſe by a bare examination of themſelves, till ſuch time as Witneſſes have brought an Accuſation againſt them. As in *Act.* 25. 27. *It ſeems to me unreaſonable* ('twas the Speech of an Heathen] *to ſend a Priſoner and not withal to ſignifie the crimes laid againſt him.* That Rule which is given concerning an Elder is true concerning every Brother alſo, though the Inſtance is only in an Elder, as one whoſe credit ſhould be more than anothers, 1 *Tim.* 5. 19. *Againſt an Elder receive not an Accuſation but before Two or Three Witneſſes.* I do obſerve this difference (my Brethren) and it is very notable; when afterward the High Prieſt doth examine Chriſt of this Truth, whether he was the Meſſiah? And when he was punctually asked whether he was the Son of God or no? He anſwers plainly, I am; But when he would examine him about matter of Fact, not about the matter ſo much what he taught, as that he had taught thus and thus, which might be proved by Witneſſes, then Chriſt referreth it to Witneſſes, and would not anſwer himſelf. And the reaſon of the difference to me holds forth this great Truth, that no Man is to refuſe if he be poſitively asked whether he hold this or that Opinion or no? Or if he be asked an account of his Faith, or demanded what his Judgment is in ſuch or ſuch a thing, he is freely to tell it, eſpecially if they that ask him have Authority. It is a thing in vvhich Chriſts Example is held forth to *Timothy* by the Apoſtle *Paul*, that he vvitneſſed a good Confeſſion before *Pilate* and the High Prieſt, 1 *Tim.* 6. 13. A Man is to give an account of his Faith to any that will ask him (let him look to it though, whether it be to enſnare him or no.) But if any ſhall come and ſay I preached ſuch a thing, which is matter of fact (for as it is preached it is matter of fact) and there are Witneſſes that can clear whether I did or no, in that caſe the way is not to proceed by Examination of me, but to produce the Witneſſes, and ſo to proceed, for no Man is bound in matter of fact to accuſe himſelf. This I take to be the difference of Chriſts anſwer in this, when the High Prieſt examined him about his Doctrine, that is, asked him whether he had not preached thus or thus? Saith Chriſt, If I have preached thus or thus, prove it, there are Witneſſes enough I refer my ſelf to them, I will never tell you what I have preached, go to them that heard me, and bring them hither, and then examine me, and I ſhall give you an Anſwer. But when he came poſitively to ask him whether he held this or no, whether he was the Meſſiah, he anſwered clearly and plainly, for no Man is to refuſe to give an account of his Faith though it indanger his Life if he be called to it. But for matter of fact, when as it may be proved by Witneſſes (and all ſuch things may be proved by Witneſſes, though it be matter of Doctrine) a Man is not to accuſe himſelf. It was the proceeding in that great Oath that you are now freed from, which as it was a great oppreſſion, ſo it is a great Mercy to this Kingdom that it is taken away. And whereas they uſed to alledge that Chriſt accuſed himſelf, the caſe is different, it was not what he had preacht in matter of Fact, but in matter of Opinion and Judgment. But as to matter of Fact, *Askeſt thou me* (ſaith he?) *Ask them that heard me.* And this is the Law of Nature, and this was the Law of the *Jews*, and this was Chriſts dealing with a cunning and wary Adverſary that ſought his Life, and this you ſee he ſtands to. I have taught ſaith he where all the *Jews* come, I have taught in the Temple, taught in the Synagogues, taught before all the World, and now have you brought me hither, having bound me, and caſt me and my Diſciples out of the Synagogues, and ask me what I have preached? Here was the moſt unjuſt and unequal proceeding in the World, yet thus they did with Chriſt, and the Diſciple is not above his Maſter.

CHAP. XI.

The laſt Sufferings of Chriſt coming to his Death. Both the ſhame and torments are to be conſidered in them.

WE have ſeen our Lord Chriſt a Man of Sorrows and Sufferings through the whole courſe of his Life. We have ſeen him betray'd, apprehended, ſiez'd, on as a Criminal, and brought to Examination, and Judgment, and all theſe were the fruits of his being made Sin and a Curſe. Now the next Part and Concluſion of the Curſe unto which all the other tend as ſo many ſmall Rivulets into the Ocean; is Death; and that,

1. *Natural of the Body*; [*To duſt thou ſhalt return*, *Gen.* 3. 19. which Phraſe notes out the ſeparation of Soul and Body. So *Eccl.* 12. 7. it is expounded, [*Duſt returns to the earth, and the ſoul to God that gave it.*]

2. *Death Spiritual of the Soul*;] [*Thou ſhalt die the death*, *Gen.* 2. 17.] which words intimate a double Death, even another Death beſides that of the Body, and beyond it. Now,

1. I ſhall ſhew how Chriſt was made a Curſe in his enduring a Bodily Death; the Circumſtances whereof do all of them yet add unto the Curſe thereof. You ſee that Death in it ſelf (whether Natural or Violent) is by Gods firſt Sentence on *Adam* made a Curſe for Sin. And thus is the Death of every Man *who dies not in the Lord.* But yet further; whereas there was but one particular, kind of Death that was in a more eminent manner of all Deaths elſe the moſt accurſed, and that was *hanging upon a tree*; even that did Chriſt undergo, ſo that to be ſure he might bear the extremity of the Curſe herein. And that kind of Death was not accurſed by Gods Law and Doom only, but was alſo eſteemed to be a Curſe among the *Gentiles.* Thus it was among the *Romans*, who when they would curſe any Man unto whom they owed ill will, they expreſt it by this, *Abi in malam crucem.* That is, I would thou wert crucified, or maieſt thou die the Death of the Tree: Equivalent to which is that way of Curſing taken up by ill Tongues among us, when they ſay, *Go and be hang'd, &c.*

2. In that his laſt ſuffering the Death of the Croſs (which was the Epitome of all) two things are eminently to be conſidered by us;

1. The Shame of that Death, and of the Circumſtances of it.
2. The Pains of thoſe Sufferings, and the Death it ſelf, which is the Separation of Soul and Body, and the Concluſion of all. And unto theſe may the chief of thoſe his Sufferings either preparatory unto, or at his Death be reduced. The Apoſtle in *Heb.* 12. 2. draws them to theſe two Heads:
1. *Enduring the croſs:* which includes both the Pains of his Suffering, and Death it ſelf.
2. The Shame that accompanied it, (in thoſe words) [*deſpiſing the ſhame.*] And Chriſt himſelf particularly ſumming up all that was to be done to him, and that was foretold of him by the Prophets, (as he ſaies, *Luke* 18. 31. [*Behold we go to Jeruſalem, and* [*all things*] *that are written by the Prophets concerning the Son of Man ſhall be accompliſht*:] The main particulars of which [*all*] he after mentions, *ver.* 32. 33. he expreſſeth it in theſe words. *The Son of Man ſhall be delivered unto the Gentiles, and ſhall be mocked, and ſpightfully*

entreated, and ſpit on ; and they ſhall ſcourge him and put him to death, which particulars if you will reduce them to Heads, do fall into theſe Two.

1. The Shame expreſſed in Three Particulars,
   1. *Mocked.*
   2. *Spightfully entreated*
   3. *Spitted on*
2. The Pains laid down in Two things.
   1. *Their Scourging him.*
   2. *Their Killing him.*

And accordingly we find Two eſpecial Epithets of Excellency mentioned of Chriſt when his Sufferings are mentioned by the Apoſtles, on purpoſe to aggravate thoſe his Sufferings from the Worth of the Perſon that underwent them. The firſt, that they killed *the Prince of Life*: So ſaies *Peter*, *Acts*. 3. 15. The other, that they crucified *the Lord of glory* ; ſo *Paul*, 1 *Cor*. 2. 18. The firſt ſerving to illuſtrate his dying ; that they ſhould *kill the Prince of Life* ; the Second, the Shame of his Death, *that they ſhould crucifie the Lord of glory* ; the Apoſtle mentioning his Glory together with his Crucifying, ſo to ſet out the ſhame of that Death above all other, and alſo as an evil to be conſidered in his Death, as great as Death it ſelf, and greater. And accordingly in reſpect of Death he is called *the Lamb ſlain*, *Rev*. 13. 8. and in reſpect of *ſhame* he is called *a Worm and no Man*, *Pſal*. 22. 6. being trodden on by all Men, and his Life of ſo poor a value with them, that they made no more of it to kill him, than to tread a Worm to Death ; which to doe, no Man hath the leaſt regret. And accordingly alſo, *Heb*. 6. 6. the Sin of Apoſtates from Chriſt is ſet out by their doing (ſo far as in them lies) that unto Chriſt which the *Jews* that put him to Death did to him at his Crucifying. It is ſet out by theſe two things, 1. *That they crucifie to themſelves the Son of God afreſh* ; Secondly, *That they put him to an open ſhame*. And ſo I reckon this of ſhame with the Curſe of his Death, becauſe they are thus linkt together by the Apoſtles ; and alſo becauſe indeed, in all Deaths ſhame is a part of the Curſe ; (and therefore it is ſaid, *the body is ſown in diſhonour*, 1 *Cor*. 15. 43.) but eſpecially in Chriſts Death ; for it was more than dying, the kind of Death being the ſhamefulleſt. And though ſhame be not mentioned in the words of the Curſe of our firſt Parents, yet the Firſt Fruit, and ſo the firſt appearance of the Curſe (that we read of) even in them, was ſhame and fear ; it is ſaid *they were aſhamed*, *&c*. And ſo I come,

1. To the ſhame of this death. It is a great queſtion, whether *Shame* or *Death* be the greater evil: There have been thoſe who have rather choſen Death, and have wiped off a diſhonour with their Blood. So *Saul* ſlew himſelf rather than he would fall into the hands of the *Philiſtines* who would have inſulted over him, and mockt him as they did *Sampſon*. So that King, *Jerem*. 38. 19. rather choſe to loſe his Countrey, Life, and all, than to be given to the *Jews* his Subjects to be mocked by them. And we ſee that many Malefactors that are to be condemned to dye, and though dying as Malefactors any ſort of Death hath ſhame in it, yet to avoid a degree of ſhame in Death, they out of the greatneſs of their ſpirits chooſe a Death that is much more painful, as to be preſt to Death rather than this ſame hanging on a Tree, which unto this day is in Mens eſteem of all Deaths elſe the moſt ignoble and ignominious. Yea, Confuſion of Face is one of the greateſt Miſeries that Hell it ſelf is ſet forth unto us by. There is nothing that a Noble Nature more abhors than ſhame ; for Honour is a ſpark of Gods Image ; and the more of Gods Image there is in any one, the more is ſhame abhorred by him, which is the debaſing of it ; and ſo the greater and more noble any ones Spirit, the more he avoids it. To a baſe low Spirit indeed ſhame is nothing ; but to a great Spirit (as to *David*) to have *his glory turned into ſhame*, as *Pſal*. 4. 2. is nothing more grievous. And the greater Glory any one loſeth, the greater is his ſhame : What muſt it be then to Chriſt, who becauſe he was to ſatisfie God in point of Honour debaſed by Mans Sin, therefore of all Puniſhments elſe he ſuffered moſt of ſhame, it being alſo (as was ſaid) one of the

greateſt puniſhments in Hell. And Chriſt as he aſſumed other infirmities of our Nature that made him paſſible in other things; as to be ſenſible of Hunger, want of Sleep, Bodily Torments, of Unkindneſſes, Contempt; ſo likewiſe of Diſgrace and Shame. He took that Infirmity as well as Fear; and though he had a ſtrength to bear and deſpiſe it, (as the Author to the *Hebrews* ſpeaks) yet none was ever more ſenſible of it. As the delicacy of the Temper of his Body made him more ſenſible of Pains than ever any Man was; ſo the greatneſs of his Spirit made him more apprehenſive of the Evil of Shame than ever any was. So likewiſe the Infinite Love and Candour of his Spirit towards Mankind made him take in with anſwerable grief the unkindneſſes and injuries which they heaped upon him. And if to be abhorrent of ſhame be a ſpark of Gods Image, ſo as where more of that Image or of Glory is in any one, the more abhorrent he is of ſhame; yea, if even thoſe in Hell are confounded with it, (they there ſtill retaining ſo much of God's Image in them) then what muſt ſo much ſhame and contempt be unto Chriſt, who was, and is *the brightneſs of his Fathers glory, and the expreſs Image of his Perſon, Heb.* 1. 3. Such an Image of him as no meer Creature is capable to be, all which, he conſidered and took in, well knowing what and who he was, and this, before his Sufferings: So *John* 13. 3. and alſo when he was both at *Pilates*, and at the High-Prieſts Bar. As therefore the higheſt Lights have the deepeſt ſhadows, ſo all his *glory being turned into ſhame*, it made his ſhame the deeper and greater.

Now if we go over all the particulars of this his ſhame, never was any ſhame like unto it. There was nothing but ſhame, and that, the utmoſt that could be in all the paſſages of his Sufferings.

This ſhame I ſhall ſet forth to you by theſe Two Generals (which will contain ſeveral particulars under them;)

1. Their Mocking and ſpightful entreating of him.

2. Other Circumſtances that through Gods Providence were ordered to accompany his Miſ-uſage and Death, that ſerved to heighten the ſhamefulneſs of them.

1. For their cruel mocking, and ſhameful uſage of him; the very words that Chriſt in *Luke* 18. 32. expreſſeth it in the General by, are very emphatical. The one ἐμπαιχθήσεται, which we tranſlate, *He ſhall be mocked*, in the Derivation of it, ſignifies *to make a child of one*. They made a Child or Fool of him by their Actions and Dealings with him. Like unto which is the word that is uſed of *Herods* mocking of him, *Luke* 23. 11. ἐξουθενήσας, *he made no body, or nothing of him*. The other word ὑβρισθήσεται principally reſpecteth Contumelious Speeches, and injurious deſpiteful railing at; ὕβρις, noting out the higheſt kind of Injurie, and that, done out of a deſpite. It is the ſame word whereby the Sin againſt the Holy Ghoſt is expreſſed; *Heb.* 10. 29. and is there tranſlated *doing deſpite*. Now for him whoſe Name is [*I am*] to whom all Beings are but ſhadows, for him to be made nothing of; for him who is the *Everlaſting Father and the Wiſdom of God*, for him (I ſay) to be made a Child of; what an intolerable ſhame is this! *Dyed Abner as a fool dies*! (ſaid *David* of him,) truly through their uſage of him Chriſt died no otherwiſe.

But I rather come to thoſe ſeveral particular waies wherein they expreſt their extream contempt and deſpiteful mockage of him; As,

1. Their putting ſeveral Apparels upon him in deriſion; one while arraying of him in Purple, another while in White, then ſhifting him into his own cloaths again, thus making him ridiculous to all that ſaw him. Unmeetneſs and unſuitableneſs of Apparel is matter of ſhame. *Jehoſhua* the High Prieſt appeared in *filthy Apparel, Zach.* 3. 3. and ſo Chriſt our High Prieſt being cloathed with all our Sins. For one to be led about in a Fools Coat, what a ſhame is it! Yet thus was he ſerved.

2. Their uſing jeering and mocking geſtures: Becauſe he had ſaid he was a King, they therefore make a May-game King of him; And,

1. They Crown him with a Crown of Thorns.

2. They put a Reed in his hand for a Scepter, (though his Scepter was a

Scepter of Righteouſneſs, Heb. 1. 8.) to ſhew how powerleſs and weak a King he was, who had a Kingdom and Scepter as eaſily broken as a Reed. And therefore to demonſtrate his weakneſs the more in reſpect of any ſuch Kingdom as he aſſumed a Title unto, they ſtrike him with his own Scepter; which is to a King the ſame diſgrace and much more ignominious, as for an able Scholar to have his own Argument retorted on him to his own confuting and confuſion; as for a Valiant Man to have his Weapon taken from him, and with it to be beaten.

3. They hood-wink and blindfold him, and hide his Face. Now covering the Face is a geſture of ſhame, *Jer.* 14. 3. it is ſaid, *They were aſhamed and covered their heads.* Then they ſmite him, and when they have done it, they in ſcorn ask him, *Who ſmote him*; becauſe he took on him to be a Prophet.

4. They ſmite him both with their *hands*, and with their *Rods*: Both are mentioned. And *Majus dedecus eſt manu feriri quam gladio*; no Noble Spirit can brook a Box on the Ear, or Buffet; but takes it in more diſgrace than a wound honourably given. And therefore *Micaiah* (you know) was ſmitten on the Cheek by the lying Prophet, as a token of diſdain; for to ſmite with the hand or fiſt argues ſubjection in the Party ſmitten.

5. They in mockery *kneel to him*, and ſalute him as they did their *Cæſars*, *Hail King of the Jews.* To him whom all the Angels (when a Child) did worſhip (*let all the Angels of God worſhip him, Heb.* 1. 6.) *to whom every knee ſhall bow, both that is in heaven, and in earth, and under the earth*; to him do they in ſcorn bow the knee, and then as floutingly ſalute him with an *All haile King*, &c. The greater reverence is given in a diſgraceful way, the greater the diſgrace is; for ſhame is Glory turned into inglory or ſhame.

6. *They ſpit on him*: And it was not one, or two of them that did this; but many, (as it is ſaid.) Now this is the greateſt indignity that may be. If a Father ſpit in his Daughters Face, (who yet is an Inferiour to him) *ſhall ſhe not be ſhut up* (ſaies God, *Numb.* 12. 14.) in that he hath diſgraced her. And *Iſa.* 50. 6. Chriſt is brought in, ſaying, *I hid not my face from ſhame and ſpitting upon*; they are both linked together. The Face is the nobleſt of the Exteriour Parts of Man, as in which Gods Image doth ſhine forth, and is therefore called *the glory of God*, 1 *Cor.* 11. 7. Now therefore for it to have an Excrement with which Men will not defile a clean room they tread on, caſt upon it; what a diſgrace is it? And if ſo, how much more then, for that face to be ſpitted upon, in which the Light of the Glory of God ſhines far more immediately and more plentifully; 2 *Cor.* 4. 6. And how Diſgraces of this Nature muſt needs work upon a Spirit ſo high and ſo full of Glory as his was, we may ſee (and yet but a glimpſe of it neither) by the heart of that King, (one of our own) who being Depoſed, and by Night removed, was in his Journey ſhaved, to the end he might not be known, and ſet upon a Mole-Hill inſtead of a Chair of State, and waſhed with puddle-water. In the midſt of which, he burſt out into this pathetical Speech, I will yet have clean water to be waſht with: And forthwith he ſhed many tears which in rivulets diſtilled down his Princely Cheeks, and cleanſed them from that filth wherewith the Puddle-water had ſullied and beſmeared them. What heart would it not affect to read this Story of a King? And how much more did it affect his own heart? And yet, what was he to Chriſt, who in the midſt of all their miſuſage of him knew well what a Kingdom he was born unto! as himſelf told *Pilate*.

7. They unbare him and make him naked, and then whip him; and both theſe to his ſhame. Nakedneſs (you know) is ſhameful, and therefore our Firſt Parents when they were naked were aſhamed. And then for whipping, it was a puniſhment inflicted upon none but Slaves and Villains, never upon a free-born *Roman*: Therefore how afraid were the whippers of *Paul* when they heard that he was a *Roman*? And *Maſtigia* (or one that is ſubject to whipping,) and a baſe Villain are all one. Now the reaſon why they might whip Chriſt was, that he had taken upon him the form of a Servant; and ſo they whipt him as we uſe to do Run-awayes, which *Peter* alludes to ſpeaking

king to Servants, and ſetting before them Chriſts Example : *We like Sheep had gone aſtray, and by his ſtripes were we healed*, 1 *Pet*. 2. 24, 25.

8. hey mock him and abuſe him by giving him Gall before, and Vinegar after he was upon the Croſs to quench his thirſt with. Which therefore Chriſt is brought in mentioning, as being ſenſible of the ſcorn of it; *Pſal*. 69. 21. (which Pſalm is a Pſalm of Chriſt.)

9. *They wagg their heads at him when on the Croſs, and gape with their mouths*; which is firſt, a Geſture of Deſpiſing : So *Iſa*. 37. 22. it is ſaid of *Zenacharib*, that *Zion* had *deſpiſed him and ſhaken her head at him* : Secondly, It is a geſture of deteſtation. So *Jer*. 18. 16. it is ſaid of *Iſrael* that *every one that paſſeth by her ſhall be aſtoniſhed and wag his head at her*. Thirdly, It is a geſture of Scorn. So *Lament*. 2. 15. it is ſaid *they hiſs and wag their heads* (at *Jeruſalem*) *and ſay, Is this the City that men call the perfection of beauty, and joy of the whole earth*?

10. They mock and jeer him by the moſt contumelious words that could be, ὑβρισθήσεται, *He ſhall be opprobriouſly reviled*, *Luke* 18. 32. *Yea, they blaſphemed him*. 1. In all his Offices; As, 1. Prophetical, They blindfold him and ſmite him, and then bid him prophecy who it was that ſmote him. Chriſt will one day tell him that did it, who it was.) 2. Prieſtly, He ſaved others (ſay they) let him ſave himſelf. Why, he was even then a ſaving others by bearing their miſ-uſage; he was then a doing that for which they mockt him. 3. Kingly, *If* (ſay they) *thou be the King of Iſrael, then come down*, &c. Thus as they mock all his Offices, So,

2. His Perſon, and his being the Son of God: *He truſted in God* (ſay they) *and ſaid he was the Son of God*; *let God now ſave him if he will have him*. And (which is ſtrange) in theſe and the like Speeches they uſe the very ſame words that in *Pſalm* 22. were foretold ſhould be uſed by them when he ſhould be crucified: For theſe words of theirs you have there recorded, *ver*. 8. So that as *Paul* afterward told them, they fulfilled the Prophecies whilſt they ridiculed him. Yea,

3. (Which is an inhumanity unheard of before, or ſince) they mock at his very Prayers which he makes out of the deepeſt bitterneſs of Spirit that ever Creature ſpake out of, and which were full of the ſaddeſt complaints that could be uttered, when he cryed out moſt bitterly, *Eli, Eli, My God, my God, why haſt thou forſaken me*; they put it off and turn it into a ſcoffe, as if they underſtood it not, He calls for *Elias* (ſay they in ſcorn) as if he had prayed unto a Creature unto *Elias*, inſtead of the Living God: And *let us ſee* (ſay they) *if Elias will come and help him*. In *Heb*. 11. among other Perſecutions of the Martyrs, cruel Mockings are mentioned as none of the leaſt; Reproaches being to the Soul (as the *Pſalmiſt* expreſſeth it, *Pſal*. 64. 14.) *as the pricking of a Sword*. Now was there ever ſuch cruel Mockings as theſe heard of? Chriſt complains in *Pſal*. 69. 26. (for it is a *Pſalm* of him,) *They perſecute him whom thou haſt ſmitten*. When God had ſmitten him, and he in bitterneſs cryed, *Eli, Eli, my God, my God*, they turn it to *Elias*. Take the moſt hateful Malefactor that ever was, one that hath been the moſt flagitious Traitor to his Prince and Countrey that ever peſtered the Earth, and ſo had rendred himſelf moſt abominable and odious to all Mankind; yet let him come to dye for it, and though the rage and fury of Men make them not to compaſſionate his tortures, as being far leſs than his deſert; yet ſtill for his Soul, as it ſtands in relation to God, they wiſh well to it, and that it may be ſaved; their Malice rageth not to jeer at the Prayers he makes for the Salvation thereof: Nay Men are even ready to afford comfort and help unto, and to further ſuch a Mans Faith, and to joyn in Prayers with, and for him. But theſe *Jews* ſcoffe at Chriſts very Prayers: They ſpeak what they are able to make him deſpair. If ever the Devil was abroad, and the Malice of Hell in the hearts of Men, it was at that day.

In the Second place: Add unto all theſe miſ-uſages thoſe Circumſtances that accompanied both his Death and Mockings to heighten his ſhame the more. God contrived all things ſo to fall out as to make his ſhame above meaſure ſhameful, as our Sin had been above meaſure ſinful; he heapt ſhame upon ſhame upon him.

The Firſt Circumſtance here obſervable is that of Time : All this was done to him at the moſt Publick time that could be choſen out ; even at the Paſsover, when all the Males came up to *Hieruſalem* and many Strangers with them to celebrate that Feaſt : A Concourſe like our Commencement at our Univerſities, or like the moſt general Aſſembly you can imagine.

2. The Circumſtance of Place : Which,

1. For the Publickneſs of it was at *Hieruſalem*, the head City of *Jury*, a Stage the moſt eminent upon which to be made a Spectacle to Men and Angels. *Art thou only a ſtranger in Hieruſalem* (ſaid two of his Diſciples unto himſelf) *and haſt not known theſe things* ? *Luke* 24. 18. *Theſe things were not done in a corner* (as his Diſciples ſaid.) And when God would ſhame *David*, he caſt in this Circumſtance to aggravate it ; *Thou* (ſaies God) *didſt it ſecretly, but I will puniſh it before this Sun.*

2. (More ſpecially and reſtrictly) for the Infamouſneſs of the Place ; He was crucified at *Golgotha* a *Place of Sculls*, as ignominious as our *Tyburn*. The Place had a reproach in it : Therefore *Heb.* 13. 13. *Jeſus ſuffered without the gate* (ſaies the Apoſtle) *let us therefore go forth to him without the camp*, [*bearing his reproach*] namely, of ſuffering in ſuch a Place. It ſhewed he was an cut-caſt, rejected of Men, and as Dung caſt out.

3. For the Perſons that mockt him ; they were Perſons of all ſorts ; Kings and Rulers, *Herod* and the Elders, the Prieſts, and Soldiers , together with the Multitude of Common People that followed him, and that paſſed by occaſionally ; yea, the very Thieves themſelves that were crucified with him. Now the baſeneſs of the Perſons that contemn one doth add to the contempt. Therefore you ſhall find *Job* complaining, *Job* 30. from the firſt to the tenth. That *thoſe that were younger than he, and whoſe Fathers he would have diſdained to ſet with the dogs of his flock, did mock him* : *They are* (ſaies he, *ver.* 8, 9.) *the children of Villains, more vile than the earth they tread on, and now I am their ſong. —yea, their by-word*, &c. *Reproach* (ſaies Chriſt in one of the *Pſalms* made of him) *hath broken my heart*, *Pſal.* 69. 20.

4. The Death it ſelf was alſo the moſt ſhameful ; even *the death of the croſs* ; which for his Diſciples to preach and profeſs, had in the Eyes of all the World a ſhame in it. Therefore *Paul*, *Galat*. 5. 11. calls it *the offence or ſcandal of the croſs*. And if that were a ſhame to profeſs a crucified God, what a ſhame was it then for God himſelf to ſuffer ſuch a Death. The Croſs was ſo ſhameful, that therefore none of all the meaneſt and baſeſt of the People could be procured ſo much as to carry it ; ſo that they were fain to compel *Simon* of *Cyrene* unto it. And it was the cuſtom ever after to call ſuch as carried a Malefactors Croſs *Crucigeri*, as a brand of diſgrace. And for himſelf to carry it (as he did) was ſuch an addition of ignominie unto his Death, as for a Malefactor to go all the way to the Gallows with a Rope about his Neck.

5. All this was aggravated alſo by the Perſons that ſuffered with him, and their ſaving one of their Lives before his. A comparative contempt is more than a ſimple one : As,

1. That he ſhould be crucified between two Thieves ; as if he were the Prince of them. It is made an heightning Circumſtance of his ſhameful Death (in *Iſa*. 53. laſt,) that *he was numbred amongſt the tranſgreſſcurs*. Then,

2. (Yet further,) That *Barrabas* the moſt infamous Thief, Seditious Perſon, and Murderer that was in that Nation, (and ſo, a Proclaimed Enemy unto that State,) ſhould be voted to live by the common voice of all the People, and this when with the ſame breath they crye, *Let Jeſus be crucified, let him be crucified. Pilate* put them upon chooſing one of theſe two, and ſet *Jeſus* in the compariſon with *Barrabas*, on purpoſe to get *Jeſus* ſaved, not thinking they would be ſo ſhameleſs as to prefer him to Chriſt who was a Murderer as well as a Thief, and one that had made himſelf odious unto them all, and whom by their Law they were not to pardon or ſuffer to live : Yet they are content to bring both the Blood he had ſhed (by ſparing him and Chriſts) alſo upon their heads, by crucifying him rather than to deliver him that was Innocent. Thus much for the ſhame of his Death and Sufferings.

CHAP. XII.

The Extremity of pain which Chriſt our Redeemer indured in his Body. His being harraſſed day and night without a moments reſt. His being Crowned with Thorns, torn with Rods, and at laſt Crucified.

THE ſecond thing to be conſidered is the Pains and dolours thereof, which are all ſorts of ways ſet forth to us in his Story.

1. Immediately afore his death, want of ſleep, not that whole Night onely, which preceded his Crucifying, on which he was kept waking in the High Prieſts Hall, but three or four Nights afore (as *Brugenſis* computeth them.) He in preparation to his Paſſion, and being now to leave the World, ſpent thoſe Nights in prayer on *Mount-Olivet*, and on the days did teach the People in the Temple after his coming into *Jeruſalem*: So towards his end pouring forth his Spirit as a Sacrifice to God and his People ere he was offered up as the Sacrifice. He knew his Tabernacle was now to be diſſolved, and he ſpared not himſelf whom God afterwards ſpared not, Daies and Nights wearing out himſelf in private prayer or preaching. *Lukes* Words are theſe, *Luke* 21. 37. And in the Days (it is in the plural) he was teaching in the Temple, *and in the Nights he went out and abode in the Mount* (that is the whole Nights, as abiding implies) *that was called the Mount of Olives.* This was his wonted cuſtom for the time after he came into *Hieruſalem*, confirming by his example what in the words afore he had taught his Diſciples, *Verſe* 36. *Watch ye therefore and pray always, &c.* And then *Ver.* 38. It follows, *And all the People came early to him in the Morning* (that is every Morning of thoſe Nights, as knowing his manner and wont) *for to hear him.* Theſe unceſſant Prayers without reſt, muſt needs bring a ſtrong Body low in Spirits and weary it out. The fourth Night which was *Thurſday*-night he was apprehended after thoſe long Sermons made to his Diſciples; which *John* hath recorded, and that ſolemn Prayer put up, *John* 17.

2. That Night and Next Day they hurried him up and down ſeven Journies from one place to another, (the Meſſiah had no reſt, that thoſe that were weary might have reſt in him) according to the compute of ſix Miles and an half, or ſeven Miles.

3. Whilſt he was that laſt Night in the High Prieſts Hall, they ſmote him with the Palms of their Hands (which are Bones as our Tranſlators render that of *Matthew, chap.* 26. 67.) ſaith *Matthew*, and with their Fiſts ſaith *Mark*, and both often, others add with Rods, as the Word ῥαπίζειν ſignifies, derived from ῥαπὶς a Rod, and theſe on his Mouth or Face.

4. He had a Crown of thorns platted on his head, where the Nerves tendreſt of ſenſe do meet; to harrow Men with Thorns is made an high and grievous torture and puniſhment, *Judges* 8. 16. *Gideon*, when by ſenſe he would teach the Men of *Succoth*, by ſenſe and ſore experience to do no more ſo wickedly, it is ſaid, *That he took the Elders of the City, and Thorns of the Wilderneſs, and Briars, and with them he taught the Men of Succoth.* This Crown of Thorns was kept upon his head all the time, both in his way to the Croſs, and whilſt on the Croſs, which pierced thoſe Veins and Sinews on the Temples and Forehead, and cauſed his Face beſmeared alſo with duſt in his Travail to the Croſs, to be (as the Prophet ſpeaks) more marred then any Mans, *Iſa.* 52. 14.

5. Add to this wearineſs and faintneſs of Spirits, which appeared in the carrying of his Croſs. There was that one thing onely, wherein they ſeemed to pitty him, in calling to another to help him, *Symon* of *Cyrene*. But the truth of

the thing was, That he having watcht and ſpent himſelf ſo many Days and Nights together, he failed ſo much, that they feared he would have fainted and ſo expired ere he came to the place of Execution, and ſo they ſhould have miſſed of their deſigned Malice in Crucifying of him. We have wearyed him with our ſins, and this made him weary and ready to faint. Oh come to him all ye that are weary and heavy laden.

6. He was whipt and ſcourged, which was twice, once by *Pilate*'s command, and that to the end to move Compaſſion in the *Jews*, that ſo he having ſuffered ſo cruel a puniſhment, as was ſufficient to aſſwage their Malice, and to ſatisfy for any Crime they could in their own Imagination think him guilty of, who in *Pilate*'s had deſerved nothing of death, they might relent and ceaſe to deſire his being crucified. And when he had ſcourged him, he brings him forth to publick view, and cries, *Behold the Man*. And after that he was again ſcourged (as *John* relates it) as of Cuſtome, the *Romans* uſe to do thoſe whom they Crucified. And theſe ſtroakes were laid on not by the *Jews*, who by their Law were limited not to exceed fourty ſtripes, but by the *Roman* Soldiers who had no bounds ſet them, but gave as many, and as cruel ones as their barbarous Nature pleaſed, unto an abject Man deſigned and condemned to the higheſt Tortures.

7. He after all was *Crucified*. The Evangeliſts aggravate not that in the circumſtances of it, only ſay, he was Crucified (but much is ſhut up in that one word.) The cruelty of that death being known in thoſe days, and by the relation of it in ſtories, and by thoſe who have made a Collection of it of the manner of it, in theſe days. The Apoſtle *Paul* put this emphaſis upon his death, To death *even the death of the Croſs*, Phil. 2. 8. *Cruciatus*, or the pains of the Croſs, being commonly uſed by the *Romans* (among whom this death was frequent) to expreſs the ſharpeſt pains and tortures. The manner of which was.

1 The Croſs, the Perſon to be Crucified was to be affixed unto being laid upon the ground, his hands and feet were ſtretcht out as far as they could extend, and then nailed in the hands and in the feet unto the Croſs; which the *Pſalmiſt Pſalm*.22. expreſſeth by digging holes in his hands and feet, *ver.* 16. (as the vulgar Tranſlation reads it) In the hands and feet the nerves again meet and Center, and ſo they are of the moſt exquiſite ſenſe. Then,

Foderunt

2. The rearing up the Croſs with the Man nailed on it, (whilſt on the ground) and fixing the Croſs in the hole which was digged for it, with a violent Jog to fix it in the Earth (as was their manner) this exceeded all the Torments of our Racks. In the 22. *Pſalm*, *ver.* 14, 15. himſelf tells us that it looſened all his bones, or my bones diſpart themſelves. And it is not onely ſaid, as *ver.* 17. I may tell all my bones; he hanging naked, but further, *ver.* 14. *All my bones are out of joynt*.

3. And thereon they hung till death, their arms and hands bearing the weight of their whole bodies, ſo as they dyed of meer pains (And thus Chriſt hung on the Tree, *Acts* 5. 30.) Exhauſting their Spirits. For a Man to hold his hands but ſtretcht out, what a trouble is it? *Moſes* could not for a day do it, but was fain to be ſupported.

4. And this put them into an exquiſite Feavour as ſuch Pains do, as appeared by his thirſt, as *Pſalm.* 22. 15. *My ſtrength is dried as a Potſherd, and my Tongue cleaveth to my Jaws.*

The laſt (of bodily ſufferings) is death it ſelf, which is the ſeparation of Soul and Body; unto this the Curſe reacht, and it was not his pains or ſhame or hanging on a Croſs that would ſatisfy, unleſs he alſo breathe out his Soul. This was neceſſary, *unleſs the corn fall into the ground and die* ('tis Chriſts own ſimilitude, *John* 12. 24.) *it abideth alone*. So he unleſs he had dyed, had been (of mankind) in Heaven alone. He was alſo to be the Founder of a Will and Teſtament, and that is not of force until the death of the Teſtator, *He muſt therefore dye*, Heb. 9. 16, 17. *For where a Teſtament is, there muſt alſo of Neceſſity be the death of the Teſtator: For a Teſtament is of force after Men are dead; otherwiſe it is of no ſtrength at all whilſt the Teſtator liveth.* And he was to be the Death of *Death*, *Hoſea* 13. 14. And 'tis a general rule, what he procured vertue for in Mans behalf

half he did it by undergoing the ſame. Yea, he thereby made death a dead and ineffectual thing καταργήσαντος τὸν θάνατον, deſtroying Death, 2 *Tim.* 1. 10. This was held forth in the Type, *Num.* 35. 28. in that the Murderer or Manſlayer was then ſet free from his Priſon the City of Refuge, (which was a confinement to them) when the High Prieſt dyed, but not till then. Nor ſhould we have been ſet free, unleſs our High Prieſt had dyed. Now for his Soul and Body thus to part, and for the Son of God united to both perſonally to continue that Union unto that dead Carcaſe of his Body laid in the Grave, what a Debaſement was it, beſides all conſiderations elſe that belong to this head.

CHAP. XIII.

The greateſt of all Chriſts Sufferings were thoſe of his Soul. What were the Cauſes of thoſe Sorrows. The Greatneſs of thoſe Sufferings. Wherein they did conſiſt. How it could conſiſt with his being the Son of God, to be forſaken of God, and to bear ſuch extreamity of his Fathers Wrath.

BUT yet though we have ſeen the Wo and Curſe in this life due to us by ſin, paſſed over and ſuſtained by Chriſt; and ſecondly, the Curſe of bodily death undergone too; (yet *as the Revelation* to another *purpoſe ſpeaks*, there is a third Wo,) which a guilty Conſcience fears more then all the other, and which is the Curſe of Curſes [*Thou ſhalt dye the Death.*] *Two Woes are paſſed: behold a third Wo is yet to come*, which is the great and main Curſe of the Law that is to be undergone (as the Text ſaies) before the Law be fulfilled. For as the life promiſed [*Do this and live*] is more then to live bodily, or as a Beaſt doth, or Rationally, as Men do; it being to live in communion with God, as Angels do: So [*Dying thou ſhalt dye*] is more then the bodily death and returning unto duſt. And as that life promiſed is the *Favour* of God; (*thy Favour is better then Life*, Pſalm. 36. 3. *with thee is the Fountain of Life*, *Pſal.* 63. 9. ſays *David*) ſo this death here threatened is from the Wrath of God; which therefore is put for Hell and Death; as when it is ſaid, *We are ſaved from Wrath to come*, 1 *Theſſ.* 1. 10. This is the *ſecond Death*, as it is called, *Rev.* 20. 6. And it is the Original Curſe, the Fountain of Curſes; whereas the death of the body, and all miſeries of this Life are but the ſtreams. This is the pure Curſe, without mixture, (as it is called in the *Revelation*) the other is the Curſe in the Dregs mingled and conveyed by Creatures. All other Curſes light upon the outward Man firſt, and upon the Soul but at the rebound, and at the ſecond hand, onely by way of ſimpathy and Compaſſion; but the immediate and proper ſubject of this Curſe is the Soul and Spirit: *Indignation and Wrath, Tribulation and Anguiſh upon every Soul that doth evil*, *Rom.* 2. 9. And this is the ſumme of all Curſes, and in ſtead of all the reſt. And therefore *Paul*, when he would expreſs his willingneſs not onely to dye bodily, but to endure Hell alſo, for his Brethren, as Chriſt had done for him; he expreſſeth it by this, *I could wiſh my ſelf to be accurſed from Chriſt*; (*Rom.* 9. 3.) that is, to be ſeparated from all the Comfort I ſhall have by him, and endure that wrath that is due unto me, though undergone by him for me. Which wiſh of his may help us to underſtand how far Chriſt was made a Curſe for us; for it was the love of Chriſt which conſtrained *Pauls* heart unto this wiſh; and

his

his meaning was to undergo that for his Brethren in Chriſt, which Chriſt underwent for him, and ſo far as Chriſt underwent it, without ſin. And ſo far as *Paul* wiſht it without ſinning (for he ſpake it in Chriſt, and in the Holy Ghoſt, as *v.* 1.) ſo far might, and did Chriſt undergo it without ſin alſo. His meaning therefore was not that he was content to be cut off from being a Member of Chriſt, and ſo, to have no influence of Grace from Chriſt derived to him; No, that had been a ſinful wiſh, and not from the Holy Ghoſt: But his meaning is, that he could be content to loſe that portion of comfort which was to be had in the enjoying of Chriſt, and ſo undergo that diſpleaſure from him which was due unto his ſins, by feeling the effects of it in anguiſh and pain, *&c.* Thus when it is ſaid, that Chriſt was made a Curſe, not onely in bodily miſeries, but in his Soul alſo; the meaning is not that the Hypoſtatical Union was diſſolved, or the influence of Divine Grace reſtrained, but onely, that in regard of comfort he was *forſaken* of God, and felt the fearful effects of his Anger due to our ſins, without ſin and deſpair.

In like manner, when it is ſaid, Chriſt underwent this Curſe alſo, *Dying thou ſhalt dye*; the meaning is not that Chriſts Soul did dye the ſecond Death; the Scripture ſpeaks it not, neither are we to ſpeak it; but thus the Scripture expreſſeth it, that *his ſoul was heavy unto death*, *Mat.* 26. 37, 38. It is ſpoken of this Curſe of his Soul; which did not work death in it, but a *heavineſs* unto death, not *extenſivé* ſo as to dye, but *intenſivé*, that if he had died it could not have ſuffered more. As *Jonas* is ſaid to be *angry unto death*, *Jon.* 4. 10. that is, he thought that Miſery and Croſs for which he was angry, to be even as great an affliction as death it ſelf, and ſo he could out of his Anger wiſh for death: So Chriſts heavineſs was as great as theirs that undergo that death; yet dye he did not; it was but *unto death*; as *Oneſephorus* was ſaid to be *ſick unto death*; or as a Woman in Travail is ſaid to be at the point of Death; becauſe if ſhe were a dying. ſhe could not have more pain. There is ſuch an other Phraſe, *Acts* 2. 24 where it is ſaid, That Chriſt *was raiſed up*, *God having looſed the Sorrows of Death*; ὠδῖνας, the *throws of Death*, of which it was impoſſible he ſhould be held. It is evident, that it is ſpoken of his Soul; for if it were ſpoken of Bodily death, there were no ſorrows that remained on his body in the Grave, to with-hold it from riſing again: No, theſe ſorrows dyed when he dyed, and were then ended; and ſo could not be ſaid to be upon his body, to hinder it from riſing. Again, it is not abſolutely called death, but the *ſorrows* of death: that is, the ſame pain and throws that dying Mens Souls have, he felt. And it is obſerved, that the ſame Phraſe that is uſed to expreſs the *Sorrows* of *Hell*, 1 Theſſ. 5. 3. *the Travail of a Woman*, (ſo Pſal. 18. 4, 5. *the Pangs of Hell, or Birth-throws*, as the Word ſignifies) the ſame Phraſe [ὠδῖνας] is here uſed, ſignifying the Throws of a Woman in Travaile; and having reference to that Phraſe in *Iſaiah* 53. 11. *He ſhall ſee of the travail of his Soul.* His Soul and not his Perſon is there properly meant, for it is ſpoke as of a part of himſelf, *He ſhall ſee of the travail of his Soul.* Thoſe pains were indeed *Birth-throws* to us, they tending to our life; but in him they were the *Sorrows of* Death. And ſo in this he bare the Womans Curſe in his Soul, as well as *Adams* Curſe in his Body; as he did *eat in ſweat*, ſo he *brought forth in pain*, and *in ſorrows unto death*; but yet ſuch as did not kill his Soul; it dyed not; for he was to *live to ſee his Seed*, and have Joy in his ſoul for them for whom he had had moſt pain; ſo it is in *Iſai.* 53. 10. For thirdly, theſe Sorrows did not *hold him*, had they held him, then indeed he had dyed. And the reaſon why he dyed not, was not, that he had not the ſame throws and ſtabs that uſe to kill others: for they are therefore called the *Sorrows* of Death, becauſe they were the ſame which kill all Mens Souls in Hell: But he was too ſtrong for them; Nature was too potent in him, and Life too vigorous: otherwiſe that which he underwent was enough to have kill'd out of hand all Men and Angels: but him they could not hold; it was *impoſſible*. Yet, Fourthly, they were *looſened*, not ſo, as never to have hold of him; or as if he never came in to them, (as *Bellarmine* trifles) No, he was in them; but (as *Pſ.* 124. 7.) *His Soul eſcaped as a Bird out of the ſnare, the ſnare was broken, and he was delivered.* The Devils they are reſerved in *Chains too ſtrong* for them, *Jude* 5. but he like another *Sampſon* brake theſe *ropes*, theſe

Cords : So *Pſal.* 18. 5, 6. where the ſorrows of Hell are called *Cords* ; for the ſame word, חֲבְלֵי, ſignifies both ; and ſo the *Chaldee Paraphraſt* reads it. And yet Fifthly, becauſe theſe were truly the *Pains of Death* ; therefore this delivery of his Soul from them is called a *Reſurrection* ; and the greateſt wonder of his Reſurrection is aſcribed to this ; for the main power of the Reſurrection was ſeen in raiſing his Soul, becauſe it conflicted with ſuch ſorrows : For his Soul had a Reſurrection, as well as his body ; which *Peter* alſo, to ſhew he means it here, does diſtinctly mention, *Acts* 2. *ver.* 27. God's Promiſe was, that *He would not leave Chriſts Soul in Hell* (that is, under the preſſures of theſe ſorrows, there is the *Reſurrection of his Soul* from the ſorrows of death expreſt) *nor ſuffer the holy one to ſee Corruption*, there is the *Reſurrection of his body* from the power of the Grave ; both which make up that great Reſurrection of his, there ſpoken of. For to raiſe a Soul from the Terrours of Gods wrath, does as much deſerve the Name of a Reſurrection, and more, as to raiſe a dead body : Therefore ſaies *Heman* (ſuffering theſe terrours in his Soul) *I am like the Slain that lie in the Grave, and wilt thou ſhew wonders to the dead ; ſhall the dead ariſe and praiſe thee*, *Pſ.* 88. 15. And this Reſurrection Chriſts Soul had before it went out of his Body ; for after it went out, it went to Paradiſe, and encountred not with the Pains of Death ; but before it left his body, it did, and was reſcued : And therefore after that long conflict for three hours ſpace, whilſt the Curtains of the World were cloſe drawn, and all was huſht up in darkneſs ; during which time he had ſtruggled with theſe ſorrows, and with Gods wrath, (which towards the concluſion he manifeſts by that bitter expreſſion, *My God, my God, why haſt thou forſaken me*? After that conflict (I ſay) he crys out, *It's finiſht.* Which ſome Divines think not to have reference to the work of Redemption, that, that work was finiſht ; No, for that was not as yet finiſht, his bodily death being a part of it, as alſo the piercing of his Side, and laying of him in the Grave : but the meaning is, that now the *great brunt* was over ; that Cup which he ſo feared was drunk off ; his Soul was come out of its Eclipſe, as the Sun did then alſo out of its darkneſs, which was a ſhadow or ſign of this in his Spirit ; unto this it is, that thoſe words refer : And that which ſeems to confirm it is, that when firſt theſe kind of Sorrows fell on him in the Garden, the Evangeliſt notes it ſaying, that then his *Soul began to be heavy* ; and now when they went off him, he ſhews, that then it *was finiſht.*

As therefore we, who are his Members, have a double Reſurrection in our Souls whilſt they are in our bodies, *John* 5. 25. *the time now is*, *&c.* and in our Bodies, at the latter day, *ver.* 29. in the ſame *Chapter.* So had Chriſt ; one of his Soul from the Terrours following the guilt of ſin, the *Sorrows* of Death upon the Croſs ; the other of his Body from the Grave the third day ; which was a manifeſtation of the firſt. And anſwerably thoſe ſorrows may be called a kind of Death, at leaſt the *Sorrows* of Death ; in the ſame ſenſe that *Bodily* dangers and *diſtreſſes* are called *Dying* ; as *Paul* being in jeopardy every hour is ſaid to *dye daily*, 1 *Cor.* 15. 31. And ſo in that ſenſe, and no other, may he be ſaid to have undergone this Curſe of *Dying* the *Death.* Therefore, *Iſa.* 53. 9. we have his deaths in the plural mentioned, not his death onely ; *He made his Grave with the wicked in his Deaths.* So in the original. And in his bearing theſe ſorrows of Death, was the Curſe abundantly fulfilled : (although he did not dye the ſecond death) For that wrath which is the Cauſe of the ſecond death in others, he underwent ; and thoſe ſorrows of death which that Cauſe produceth, he bore : Though the ſame event followed not ; his Soul dyed not, as theirs through weakneſs doth.

Having thus explained, and fitted theſe Phraſes to our hand ; we will now come to the Particulars of the Sufferings of his Soul, which are meerly and properly ſuch, and which as that Curſe ſeizeth on wicked Men by degrees, ſo did ſeiſe on him by degrees, towards his end. The firſt mention we have of them is in *John* 12. 27. four days before his paſſion, when on the ſudden he breaks forth, *Now is my Soul troubled, and what ſhall I ſay* ? He then ſaw the Storm a coming, and a black Cloud riſing, which troubled him ; and in the expectation of it, he ſaw ſo much to be troubled at, as he knew not how to expreſs it, but cries out, *What ſhall I ſay*?

The ſecond degree was in the Garden, as both *Mat. Chap.* 26. from *ver.* 36. to the end, *Mar.* 14 from *ver:* 32. to 51. *Luke* 22. 40. and *John* 18. 1, 2. do ſet it down. There it was where the ſtorm overtook him ere ever he fell into the hands of *Judas* or the High Prieſt: and he began to feel ſome drops of it; and indeed the ſorrows that there ſeiſed on him were ſuch, as fetcht blood from him ere theſe his Enemies approached him. Whereby was ſhewn, that he had other and greater miſeries to encounter with then from Men. And whereas for all his bodily ſorrows, we hear not one groan from him, as neither for his wounding with the Crown of Thorns, with Nails, *&c.* But *as a ſheep that openeth not his mouth, ſo was he led to the ſlaughter, Iſa.* 53. 7. Yet here in the very entrance into theſe ſorrows we hear him lamenting, *Mat.* 26. 38. *My Soul is heavy unto death:* He names, and as it were laies his finger on the part affected, which was not his Body, but his Soul; it was there where his grief lay. And we have many words and expreſſions which may help us to ſee into his grief, what it was: Amongſt which, the firſt and loweſt expreſſion is [λυπεῖσθαι] *Mat.* 26. 37. He had ſaid before, that he was *troubled*; and we read not ſo much as of the leaſt trouble of his for outward pains; but now it is ſaid, *He became ſorrowful.* It was no pain of his body could make his great Spirit ſorrowſul. Sorrow is more then pain, as Joy is more then Delight. Beaſts are never ſorrowful properly; and yet they have all ſorts of pains of the body, which touch not their Souls with a Reflection and ſo cauſe ſorrow. The cauſe of Chriſts ſorrow reacht his reaſonable Soul, which is the proper ſubject of ſorrow, and not the inferior, but the ſuperior part alſo. Yea *Tully* reſtrains the Word *Triſtis* to ſorrow for the puniſhment of ſin and wickedneſs; *Poena ſceleris triſtis eſt.* And yet this is but the loweſt degree; but the *beginning of ſorrows*; which notwithſtanding reached as deep as any kind of worldly ſorrow could do; for even *Davids* ſorrow or affliction for his Son *Abſalom* is expreſſed by the ſame Word.

Now there were two things which made his Soul to be thus ſorrowful.

1. The ſins of the World imputed to him and charged on him.
2. The Curſe or Wrath of God upon him for thoſe ſins.

Firſt, The ſins of the World came in upon him; and therefore *ver.* 38. he is not ſimply ſaid to be *ſorrowful*, but περίλυπος; which word ſignifies an encompaſſing about with ſorrows, as *David* often expreſſeth it, *The ſorrows of Hell encompaſſed me about, Pſal.* 18. 5. His ſoul was plunged into them over head and ears, ſo that he had not ſo much as a breathing hole. For Intenſion this ſorrow was *unto* Death; and for Extenſion, all the Powers and Faculties of his Soul were begirt, beſieged, and impriſoned, and this expreſſion is eſpecially uſed in reſpect to our ſins taking hold of him. So *Pſal.* 40. 12. *Innumerable evils encompaſs me about, mine Iniquities take hold of me.* It is ſpoken by Chriſt as in his ſufferings; for of him is that *Pſalm* Prophetically made. So that, I take it, this Phraſe περίλυπος hath a more proper reſpect to the charging of our particular ſins upon him, which began to encompaſs him, or (as *Iſaiah*'s Phraſe is, *Iſa.* 53.) to meet in him, to come about him from every Quarter. His Soul was ſo invironed and ſhut up in ſorrows, (or in Priſons, as *Iſaiah*'s Phraſe, *Iſa.* 53. 8. is) that he had not a cranny left for comfort to come in at. *Galat.* 3. 23. The Law is compared to a Priſon, in which Men under the Guilt of ſin are ſhut up; and ſo was Chriſt. Now no Temporal Miſeries do ſo environ an ordinary Mans Spirit, but that there is ſome hole left to take breath at: But ſin can do it; and much more, all the ſins of the World, which now at once did meet at, and beſet Chriſts Soul. As *Heb.* 12. 1. Sin is ſaid to be that which eaſily *beſets us*; and ſo do both the power and the guilt of it.

Secondly, There is yet a further expreſſion uſed by an other Evangeliſt, that reſpects the Terrours of Gods Wrath ſeconding and following upon this his apprehenſion of our ſins; and it is in *Mark* 14. 33. *He began to be ſore amazed*, ἐκθαμβεῖσθαι, which is a third expreſſion uſed concerning his Trouble. Our Tranſlation rightly renders it, *ſore amazed*; for θαμβεῖν ſignifies to be amazed; but ἐκ added ſignifies the extreamity of that amazement, ſuch as when Men fall into it, their hair ſtands an end, and their fleſh trembles: It ſignifies *to be in horrour.* No ſooner had theſe our ſins preſented themſelves to him as being our Surety, but that withal, Thunder and Lightning from God do preſently ſtrike him, and his Wrath and Curſe for them ſuddenly arreſts him; this was it that put him into ſuch an amazement as contains in it both fear and horrour. His Father is preſented unto him as an angry Judge brandiſhing his Sword of Juſtice. And as the delivering of the Law made *Moſes* tremble, ſo the Curſe of the Law made Chriſt: *I quake and tremble*, ſays *Moſes*; or (as *David* expreſſeth it) *My fleſh trembleth becauſe of thy Judgments*, Pſal. 119. 120.

Now in the Third Place follows the effect of both theſe two, (namely the Imputation of our ſins, and the Inflicting of Gods Wrath) which was an ἀδημονία, an exceeding *heavineſs* upon him. Which Word both *Mat. chap.* 26. 37. uſeth, ſaying, ἤρξατο ἀδημονεῖν, which is tranſlated, *He began to be very heavy*; and the ſame in *Mark chap.* 14. 33. where it in like manner follows that former expreſſion of his being amazed. Now this Word imports firſt the deep intention of his Mind, ſo as to be wholly taken and ſwallowed up with ſorrow and amazement, and even to be abſtracted from his own Thoughts, and to forget all comfort whatſoever, being wholly intent and thinking upon nothing elſe but Gods Wrath, with which he was to encounter: So full, ſo adequate an Object is ſin and the wrath due unto it; even broad enough for Chriſts Underſtanding to be wholly taken up with it. And therefore he hath the Thoughts of our Salvation as it were ſtruck out of his Mind for a time, all his powers being ſo occupied about, and poſſeſſed with theſe doleful ſights preſented, that they forgate their own Functions. Some have put a farther Emphaſis upon the Word, as noting out, not onely an abſtraction of the Mind, but a *Diſtraction* alſo upon the ſuddenneſs of the blow; ſuch as might befal him through ſimple Infirmity; deriving it from a *Privative*, [ἀ] and [δῆμος *Populus*] becauſe Men in Diſtractions are ſeparated from the reſt of the *People*; which in the ſenſe before given may be ſafely attributed to him; namely, that the Powers and Faculties of Nature did for a while forget their Functions. Now all this might be without ſin; as the Wheels of a Clock may be ſtopt in their ordinary courſe, and yet not put out of frame, or diſordered. And this ſtrong intention of his upon Wrath, was then, that which God did call for; for Chriſts buſineſs was, to ſuffer Gods Wrath for ſin; and as taking pleaſure in any thing, ſo ſuffering too depends upon the Intention. Inſomuch, that ſome do therefore judge, that even the Damn'd in Hell cannot ſin, becauſe their Thoughts are ſo intently taken up with wrath, that there is no room for a thought of ſin.

Secondly the Word notes out a failing, deficiency, and ſinking of Spirit; it is *penè exanimari*, as happens to Men in Sickneſſes and Swoundings. So *Epaphroditus* his Sickneſs whereby he was brought near unto death, *Phil.* 2. 26, 27. is called ἀδημονία. So that we ſee, Chriſts Soul was ſick and fainted. Thus *Pſal.* 40. 12, 13. (which *Pſalm* is all of Chriſt; for it is that *Pſalm* quoted *Heb.* 10. 5, 6.) where Chriſt is brought in ſaying, when he came to offer himſelf, that *innumerable Evils incompaſs'd him about, and his iniquities took hold of him; therefore his heart failed him. Iniquities* are there promiſcuouſly put for Sins and Puniſhments: If ſin be meant, Chriſt our Surety now calls our ſins his; and being laid to his charge, they take hold of him. If he had ſtood in his own Righteouſneſs, he would not have feared, but being inveſted with, and appearing in our ſins, he was afraid as *Adam* was, and his heart forſook him; not ſinfully, out of diſtruſt, but out of ſimple infirmiy of Nature; ſuch a failing, as a Creature though never ſo holy muſt needs have at the greatneſs of Gods Wrath; the Creature being unto Gods Wrath and before him who is *everlaſting Burnings* (as *Iſaiah* ſpeaks *Iſa.* 33. 14.) and a *conſuming Fire*, (as *Moſes* calls him, *Dent.* 4. 24.) but as the *Wax is to the Fire*, before which it melts. Which is alſo Chriſts own expreſſion concerning himſelf, P*ſal.* 22. 14. (a P*ſalm* throughout ſpeaking of his Crucifying) *My heart* (ſays he) *was melted like Wax*; noting out that natural Infirmity and Deficiency which was in his Humane Nature as ſuch, now when God approached to him as a conſuming Fire: So as it was meerly a Natural failing, not a Moral. And this we muſt know, that in theſe his ſufferings Chriſt's Humane Nature was left to its Infirmities, that he might fully ſuffer. The Godhead though ſuſtaining him in Union with himſelf, and in Faith towards God as his Father; yet left him to the Natural weakneſſes of a Creature, not ſhewing his power in ſtrengthening him ſo againſt his Wrath as that he ſhould not be ſenſible of it but in ſupporting him under it. Therefore 2 *Cor.* 13. 4. it is ſaid, he *was Crucified through weakneſs*, but *raiſed in Power*. For in this work of ſuffering the Godhead ſlept, (as the Fathers expreſs it) and left him to Natural Infirmities, (but not to ſinful;) otherwiſe he had not been Crucified. In reſpect of which Infirmity unto which he was left, it is ſaid, *Luke* 22. 43. that an *Angel* came to *ſtrengthen* him. And it argued a great inanition or emptying himſelf, that *the Creator of the ends of the Earth, who faints not*, and who is the *God of Comfort*, ſhould borrow comfort of an Angel.

A third and further Degree of this his ſuffering was that which *Luke* adds, *Luke* 22. 44. that he was ἐν ἀγωνίᾳ at *ſtrife*, or engaged in a *Combat*, as the Word implies, it coming from ἀγὼν, *certamen*. And yet there was no Man by to encounter with; and the good Angel who comforted him, did not wraſtle with him. Chriſt had before wraſtled with Principalities and Powers in the Wilderneſs: But thoſe encounters with Satan fetcht no blood from him, as theſe here do; this Agony, this wraſtling was therefore with his Fathers wrath which now had taken hold on him, and under which he now lay ſtruggling. And this I make a further Degree of his Souls ſuffering then the former; for the former expreſſions ſet forth the trouble of his Spirit, as but at the firſt onſet and encounter, when firſt he entred into the Liſts, and the warning onely was given to this bloody Combat. Therefore when all the former are mentioned, it is ſtill ſaid in every Evangeliſt, *He began* to be heavy, and *began* to be ſore amazed, *&c.* as noting out thoſe to have been the troubles of his Spirit upon the firſt view, and in the very entrance, and beginning of them: But now he is in an *Agony*, in a *ſet Battle*; it came now to blows, to wounds, to blood: He ſweats drops of blood at this Agony, ſo hot and grievous was it. Neither could fervency of Prayer cauſe this ſweat, for it was this Agony that was the cauſe of that fervency in prayer: So in *Luke* it follows, *being in an Agony he prayed more earneſtly*. What was it then that he encountred with? Even that which *Job* ſtruggled with, *Job* 6. 4. *The Terrours of God* (ſays he) *ſet themſelves in array againſt me*. And for the effect of this encounter and Agony, it was anſwerably greater then the former; it made him ſweat *drops of Blood*. All ſweat is from weakneſs, and an over-preſſing of Nature; and ſo in him it argues that failing, ſinking, and *wounding* of Spirit before-mentioned. Dying Men do uſe through faintneſs to ſweat a cold ſweat; but never a bloody ſweat; but Chriſts Soul being now heavy unto death and ſcorcht with Gods Wrath, does ſweat *Blood*. Theſe Dolours fetch not onely watery Tears from his Eyes, but he weeps Blood all over, and not by Drops onely, but clodders, and that in a cold Night: Yea it came through his Garments, and that in ſuch abundance, as it fell upon the Ground, and left the marks of it thereon behind. *Adam* in Innocency ſhould not have *ſweat*, nor eaten his Meat with labour and pain; but Chriſt now taſts of the Cup which he deſired ſhould paſs from him, and it caſts him into a ſweat of Blood.

Well, but yet all this was but the firſt onſet of this great Battle; it was but a skirmiſh to begin it; in which and after which God gave him a time to breathe, and to go to his Diſciples, and then come again to the ſame Place. Theſe Blows came but at times; not ſo thick, but that they ſuffered him to take breath: He had *lucida intervalla*, ſome flaſhes of comfort in this Agony, ſome Intermiſſions, ſome reſpite for a time; but the main and great Battle is yet to be fought, even upon *Mount-Calvary*; (and thither let us follow him) where after they had hung his Body up upon a Tree, and divided his Garments before his Face, and had a while ſaid and done their Pleaſures, Chriſt having made his Will, and given Heaven to the believing Thief, and bequeathed the care of his Mother unto *John*; after all this, on the ſudden are the Curtains of the World drawn, and the *Sun* for three Hours loſeth its light. A bloody Battle was now towards, and therefore it was a black day: Chriſt was to encounter with the utmoſt power of Darkneſs, and therefore the Field he fights it out in, is Darkneſs.

Two things were due unto us for our ſins ;

1. *Pœna Damni* ; the loſs of Gods Favour, and a ſeparation from God and all good , even to a Drop of Water.

2. *Pœna Senſus* ; the Curſe and Wrath of God. Other things are but either Circumſtances or Conſequents of ſuffering theſe in thoſe who are ſinners. We have them both mentioned, *Job* 13. 24. *Wherefore hideſt thou thy Face*, (ſays he to God ; There is the Puniſhment of Loſs or Privation) *and holdeſt me for an Enemy ?* There is the puniſhment of Senſe.

Theſe two are the Subſtance of the Pains in Hell, and do now both fully meet in Chriſt.

1. *Pœna Damni* ; for all comforts fail him : If he deſires but a drop of Water, it is denied him ; if a beam of light, the Sun affords none ; his Diſciples had all forſaken him ; and whereas heretofore an Angel came to him and comforted him, now not an Angel dares look out of Heaven : His heart had before this melted out of fear, and failed him ; ay but (ſays *David*) *though my fleſh fails, yet God fails me not*, *Pſal.* 73. 26 But behold God himſelf *forſakes Chriſt :* So at the end of this Conflict he complains, or rather vehemently affirms it, (as the *Hebrew* Phraſe bears it.) He is ſaid to be *forſaken*, not onely in regard of his being kept in the Hands of his Enemies (as ſome would have it onely meant.) For,

1. This then would have been uttered by him at the firſt, when he fell into their hands, and not now at laſt onely. And,

2. Though Enemies perſecute us and have their Wills of us, yet we are ſaid not to be forſaken, as 2 *Cor.* 4. 9. *Perſecuted, but not forſaken*, that is, though left in the Hands of Men, yet not forſaken by God ; ſo that *forſaken* is put in oppoſition to being left to the Perſecutions and power of our Enemies. But Chriſt is not only ſaid to be left to the power of enemies, but to be forſaken by God himſelf; which how it could be, I ſhall afterwards explain. And this was the Extremity of his *emptying*, emptying to nothing, as *Dan.* 9. 26. *Meſſiah ſhall have nothing* ; that is, nothing left to comfort him ; ſo his cutting off is expreſt.

2. *Pœna Senſus* ; He was made a Curſe, and encountred his Fathers Wrath ; which firſt the Darkneſs that was then about him may inform us of ; if ever the face of Hell were upon the Earth, it was at that day. All which while we read not of any word that Chriſt ſpake, till at laſt. So that as Darkneſs covered, ſo ſilence huſht all about him ; that ſo he might without interruption or intermiſſion encounter with his Fathers wrath. And the Place was the Air, the very Kingdom of the Prince of Darkneſs. Secondly, the Tree he hangs on declares it, which God before had curſed ; and therefore now eſpecially it is, that Chriſt is made a Curſe, as the Apoſtle intimates, *Gal.* 3. 13. Where he ſpeaks as if Chriſt had never been a Curſe until now ; and therefore it is that Chriſt is ſaid to *bear our ſins in his body* (that is, his Humane Nature) *on the Tree.* And he had no Type of his being Crucified, but the Braſen Serpent, which of all Worms elſe God had onely Curſed. And therefore now it is, that the Treaſures of Wrath are broke up, the Cataracts of Curſes ſet open, and the Sluces pull'd up, ſo to let in all our ſins upon him, God now *afflicting him with all his Waves.* And when this Eclipſe by reaſon of Gods wrath went off his Spirit, and it received light again, then he cryed out, (as was ſaid) *it is finiſht* ; which was ſpoken juſt before his giving up the ghoſt, as declaring that the great brunt was over, as was before explained.

There is one thing which yet remains to be done, for the finiſhing of this Point, *viz.*

By way of Explication, to ſhew how it might ſtand with his being the Son of God to be thus *forſaken*, and made a Curſe.

1. For the Explication ; (which I put firſt becauſe it will facilitate and make way for the Proofs themſelves, both by laying foundations for them, and alſo by removing prejudices that might hinder the entertainment of them.) There are two things which I mentioned as the Integral Parts of that Puniſhment due to us for ſin, but undergone by Chriſt.

1. *His being forſaken by God.*
2. *His enduring God's Wrath* ; Both which make up this Curſe.

I will ſpeak diſtinctly and apart to the Explication of either, and firſt, how to underſtand his being *forſaken* of God; which is not to be underſtood

1. As if the Union of the Godhead with the Humane Nature had been diſſolved; but ſo, as it might ſtill be compatible, and rightly ſtand with it. For it was not a forſaking in reſpect of the Eſſence of the Godhead, but of his Preſence, and ſo in a way of Sence. The Godhead was not ſeparated, though the operation of comfort from the Godhead were ſequeſtred. The Union Hypoſtatical continued ſtill with his Soul now filled with the *Sorrows of Death*, as well as it did with his Body when he lay in the Grave. And ſo, as although his Body was united to the Fountain of Life, yet it might dye in reſpect of a Natural Life: So his Soul, although the Hypoſtatical Union continued, might yet want comfort, which is Life.

2. Nor yet is it to be underſtood, as if all communion had been cut off, in regard of ſupport and the Influence of Grace; but onely in reſpect of Joy and comfort in, and from Gods Face; even as the Sun hath influence into the Generation of Mettals buried under the Earth, whither its Light comes not. Though Grace Naturally followed from that Union, yet Comfort proceeded voluntarily from it, and therefore might be and was now ſuſpended. *Deus ſe communicat* (ſays *Scotus*) *vel qua beatus eſt*, *vel qua ſanctus*: God communicates himſelf to the Creature, either as he is *bleſſed* by comforting it and making it partaker of his Happineſs; or as he is holy, by making it Partaker of his Purity. Now theſe two may be ſevered; God ceaſed not now to communicate himſelf to Chriſt in Holineſs, but onely in Comfort and ſenſe of Happineſs.

3. This his deprivation of Comfort was poſſible; for he was not yet Glorified, (as *John* ſays,) Wherefore as his Deity might and did with-hold from his Body that Glory which was due unto it, whilſt on Earth, and which ſhone ſo in his Transfiguration; by the like reaſon might the Deity with-hold all ſenſe of comfort from his Soul, during that Hour. *Subtraxit Deus Viſionem, non Unionem*, (as *Leo Magnus* ſpeaks) Yea,

4. It was neceſſary that there ſhould be ſuch a ſuſpenſion of communion of beatifical comfort, and ſo a ſenſible want of it: For had God then communicated himſelf in that fulneſs of Comfort and Joy that was Chriſts, due by vertue of that Union Hypoſtatical, Chriſt had not felt any Sufferings from Man at all; even as many Martyrs have not, through a Joy unſpeakable and glorious. He was therefore to be left to his Infirmity, that he might be ſenſible; and therefore, to be forſaken in reſpect of comfort; and if in reſpect of ſome degrees of comfort, then why not in reſpect of all; So that,

5. This ſupport was onely in reſpect of upholding his Faith: That as one *who walketh in darkneſs, and hath no light*, yet *truſts* in the *Name of* God, *Iſa.* 50. 10. So Chriſt forſakes him not, but cries, *My God, my God*, and to the laſt cleaves faſt unto him. And therefore Gods forſaking him was not ſuch an one as befel *Saul*, when he alſo forſook God, No, Chriſt *though he kills him does ſtill truſt in him.*

Now in the ſecond place to explain how he might endure Gods Wrath, and be made a Curſe: Which is the *Pœna Senſus* and the ſecond thing mentioned. There are many Difficulties in view which ſeem to argue it impoſſible; and it is therefore the more hardly to be received; both becauſe there is no other inſtance of one *innocent* and *beloved*, that was made a Curſe for another, or that endured Gods wrath: As alſo becauſe no meer Creature can be made ſin by Imputation, but that it muſt be defiled by it; neither can it bear the wrath of God, but muſt certainly deſpair and ſink under it. Now all thoſe Objections and Difficulties which Divines bring in againſt it, I ſhall take away by theſe following Concluſions; which alſo explain the Point.

1. The Soul of a Creature, and ſo, of Chriſt as ſuch, may in it ſelf properly and immediately ſuffer Gods wrath, and not onely mediately by compaſſion or fellow-feeling from the Body. This is evident; for beſides that many have in their Spirits ſuffered the Wrath of God in this Life, when environed with outward comforts; (as *David* did) and therefore *Solomon* calls it the *wounding of the Spirit*, and ſo differenceth it from other Infirmities: It is farther evident

by this, that in Hell the Soul ſuffers immediately, without the Body, until the Day of Judgment. And the reaſon of this is as plain; for God is the *Father of Spirits:* And as the Fathers of our Bodies can chaſtiſe them; ſo can God the *Spirit*, Heb. 12. 9.

2. That the wrath of God ſhould be thus endured, it is not of abſolute neceſſity that Men ſhould be in the Place of Hell ere they undergo it; it may be endured here. For the Devils being out of that place and in the air, do ſtill endure it, or at leaſt may; as the Angels when out of Heaven, about their Miniſtration here below, are ſaid to *ſee Gods Face*, Mat. 18. 10. *Their Angels* (ſays Chriſt ſpeaking of little Children) *do always behold the face of my Father which is in Heaven.* They are ſaid to be *their Angels*, in reſpect of their being ſent for them, and their waiting on them; and whilſt they wait on them here below, ſtill their beholding Gods face is not interrupted for they always ſee Gods Face. If *Paul* were rapt up into the Third Heaven when alive; then why might not Chriſt in his Spirit deſcend into the nethermoſt Hell; and this, whilſt in the Body, and here upon Earth? And if he himſelf was as in Heaven, when Transfigured; why then not in Hell, when Crucified? For it is Gods Wrath that is Hell, as it is his Favour that is Heaven. Many wicked Men have a kind of Hell here, the earneſt of Hell hereafter, (even as the Godly have a taſt and earneſt of Heaven in this Life) ſo had *Cain*, *Judas*, *&c.* but they cannot undergo the full Torments of Hell here; and the reaſon is, becauſe their Souls would then dye, and their Bodies be conſumed. The People hearing but the Law given by God, thought they ſhould dye; of which their weakneſs was the Cauſe. As Corruption cannot *inherit Incorruption*, nor bear alive in this Mortal fleſh the Joys of Heaven; *Who hath ſeen him and lived?* ſo nor could this Corruption fully endure the Pains of Hell. But Jeſus Chriſts Soul could ſubſiſt in his Body, it being backt with the Godhead, even when filled with Gods Wrath, as well as when filled with Glory, as at the Transfiguration. The Creatures like an Altar of ſtraw would have been burnt up by that fire, if their Souls had been to ſerve for the Sacrifice; whereas this Altar of Chriſts Body was covered with Braſs (as in the *Levitical* Law) to conſerve it from being conſumed to Aſhes.

3. It is not a thing impoſſible, or unjuſt, for an innocent Soul to have the ſins of others imputed to it; no more then it is impoſſible for a ſinful Soul to have the Righteouſneſs of another made over to it. Now 2 *Cor.* 5. 21. it is ſaid, that Chriſt *was made ſin, that we might be made Righteouſneſs*, and *not having my own Righteouſneſs*, ſays *Paul*, *Phil.* 3. 9. I ſay, it is not unjuſt, and therefore not impoſſible, in caſe the Party innocent be content to become a Surety; as *Judah* was, *Gen.* 43. 9. who was content if *Joſeph* ſhould detain his Brother *Benjamin*, to take that ſin and evil upon him: *Let me then* (ſays he to his Father) *be always as a ſinner unto thee.* And the ground is, becauſe though his own Acts make him not a Sinner, yet his own Covenant and conſent do make him a Surety, and ſo oblige him to the others guiltineſs and puniſhment, and wholly to bear the blame. Thus *Prov.* 6. 1, 2, 3. it is ſaid of a Surety, that *he may be ſnared with the Words of his Mouth*; and ſo was Chriſt: It was by his own compact and agreement.

4. A Soul having thus taken the guilt of ſin upon it, God may juſtly vent his Anger upon ſuch a Soul for ſin, and expreſs that Anger againſt that Soul, as againſt the ſinner, though otherwiſe God loves him. For it is juſt with God to inflict his wrath and Curſe for ſin on whomſoever he finds that ſin, whether by perſonal Guilt, or by Imputation. And therefore it is no wonder if he be accurſed by God, who hath the guilt of that upon him which God hates, and therefore curſeth. If God Curſed the Earth becauſe of Mans ſin, which was but his Houſe he dwelt in; then much more muſt Mans Surety expect wrath and a Curſe, who will be ſo hardy as to take his ſin upon him.

5. And further, That Soul though innocent in it ſelf, may be made ſenſible of the Impreſſions of that Anger for ſin thus imputed. Thoſe of a contrary Judgment think, that therefore he could not have been made ſenſible of Gods Wrath for ſin, becauſe he had not the *Worm* of *Conſcience*. But though it be true, that Chriſt had not an evil Conſcience (which to affirm were Blaſphemy) that is, not ſuch a Conſcience as that ſin could ever trouble him by way of ac-

cuſing him, (as Sinners Conſciences do) ſo as to make him ſay, *What a Wretch am I*, that I ſhould do thus and thus; (which is one of the greateſt Torments in Hell;) though this troubled not Chriſt, yet his Conſcience might

1. Apprehend the evil of ſin as fully, nay more, then any of ours. And to ſee ſin as ſin is Hell, ſays *Luther*. And ſo,

2. He might be made conſcious of ſin, not directly, or immediately, as ſinners are; but by being conſcious of his own Covenant to take ſin upon him as his own. An accuſing could not ariſe from within; but it might from without as ſin was imputed. His Conſcience might tell him, that he by compact did undertake the guilt of theſe ſins which he ſees to be thus evil; and ſo he might come to look on them as his by Covenant; and this with a grief and horrour ſuitable to the evil of them. So *Pſalm* 40. 12. *Mine Iniquities have taken hold on me, ſo that I am not able to look up; they are more then the hairs of my head, therefore my heart faileth me.* That *Pſalm* is made of Chriſt. Now if he confeſſed ſins as his own, he might have Grief and Dolour for them; and ſo though not an accuſing Conſcience from within himſelf, yet a Conſcience loaded and charged with them by God from without.

3. His Conſcience looking at ſin as thus evil, and deſerving Gods Wrath, and as made his own by Covenant; he might in fear look upon God as a Judge. And thus afraid and amazed was Chriſt in the Garden, for then he appeared with our ſins on him; and thereupon was afraid, as *Adam* was; onely *Adam* out of a guilt that he had done the fact himſelf; but Chriſt that knowing what Gods wrath was, he had expoſed himſelf unto it by aſſuming *Adam*'s ſin. And that this may be, appears by this; for if we have Peace of Conſcience from Chriſts Righteouſneſs imputed to us by Faith apprehending it to be thus imputed by a Covenant, and ſo rejoice in God as ours; then why (in a contrary way) might not Chriſt have Fears and Terrours, and Impreſſions of Wrath from the guilt of ſin, which he apprehended as made his onely by a Covenant between God and him, yet really and juſtly charged on him?

6. Neither did the Perſonal Union of his Soul unto the Godhead put in ſuch a Bar or hindrance to all this, or make ſuch an exception, that though the Soul of a meer Creature might be capable of all this, yet not his, by reaſon of this Union: For he might be forſaken, and the Union not diſſolved, as was before ſhewn; and he might as well be left to endure Gods Wrath, and anguiſh in his Spirit from it, that Union continuing; as if he had not been ſo united. For if the Godhead might and did leave his Body to bodily pains for ſin, (which were fruits of the Curſe) which yet was thus united to the Godhead as well as his Soul; why might not his Soul be alſo left to ſuffer ſuch Torments as the Souls of Men are capable of? If it be ſaid, that of all things elſe, the ſtate and relation he ſtood in towards God by reaſon of this Union, would not admit this, that Chriſt ſhould be accurſed of God, and dealt withal in wrath by him, ſeeing he was his beloved Son: And that neither could the Father be thus diſpleaſed with him, nor could the Son really apprehend God to be ſo indeed and in truth, ſeeing he muſt needs know himſelf to be Gods Son, and ſo beloved of him all the while;

The Reſolution is;

1. That God for his part might have both theſe affections towards him at once, altho' he was his Natural Son; and the reaſon is evident; for if Chriſt might bear and ſuſtain two ſuch Relations or Perſons, the one as the Son of God and beloved of him, the other as our Surety made ſin for us; then might God ſuitably bear towards him two ſuch contrary affections of Love and Wrath, and accordingly expreſs them. Or thus; As Chriſt ſtands with two reſpects upon him, as a *Son*, and as a *Surety*; ſo did God alſo in anſwer to theſe two, ſuſtain two Relations towards him; of a *Father* towards him as a *Son*, and of a *Judge* towards him as a Surety. And theſe two might well ſtand together; as in a Father that is a juſt *Judge*, before whom his Son is brought as a Surety for anothers Debt; though he entirely loves him as a Son, yet he muſt and ought to condemn him in the Suit, and exact the payment of the Debt, or inflict ſome other puniſhment on him, (as the matter he is Surety for requires) as he is a Judge; and he is to act both theſe parts, as the ſeveral reſpects in the

things themſelves require : Juſtice in this caſe as well requiring that he ſhould puniſh him, as well as Nature that he ſhould love him. We may ſee this exemplified in an Inſtance fetcht from God himſelf and his carriage towards us his adopted Sons and Children, whom he loves with the ſame love, though not in the ſame degree that he loves his Natural Son, *John* 17. 23. God is upon ſeveral reſpects both an Enemy and a Friend unto us at once ; we are at once both hated and beloved ; even whilſt we are in the ſtate of Nature. Gods Elect if conſidered as inveſted with ſin, and in the ſtate of Unregeneracy, upon which God hath pronounced a Curſe, they are under wrath, and *Children of Wrath*, and ſo pronounced accurſed : And yet at that time their Perſons as they are his choſen ones from everlaſting, are beloved, and therefore called *his People*, and *his Sheep* : So were the *Jews*, Rom. 11. 28. *As concerning the Goſpel, they are Enemies for your ſakes ; but as touching Election, they are beloved for their Fathers ſake.* They are at once *Children of Wrath as well as others*, *Eph.* 2. 3. and *Sons of Peace*, *Luke* 10. 6. and this when uncalled. Now thus it may be towards his Natural Son, if he over and above takes ſuch a relation on him, of being a Surety for ſinners ; onely with this difference, that Gods Love to him is natural, becauſe he is his Natural Son, and the relation Natural ; and his Anger but accidental and adventitious, and taken up by him, (yet juſtly) becauſe this Relation of Chriſt his being a Surety is anſwerably, but aſſumed and taken up by him : Yet they are real both on the one ſide and on the other : And therefore, *Zach.* 13. 7. where God is ſaid to *ſmite the Shepherd*, (namely Chriſt) it is made to be a forced Act as it were, and ſuch as he is fain to ſtir up himſelf to do by reſpects of Juſtice, and therefore he calls upon his Sword, *Awake O Sword againſt the Man that is my Fellow.* God conſiders he is his Son, and Natural Son, (*his Fellow*,) and ſo he naturally loves him, and cannot find in his heart to ſtrike him ; yet Juſtice muſt be done, ſeeing he ſtands as a Surety for ſinners ; and ſo he draws his Sword ; notwithſtanding as being put upon it by Arguments, Reaſons, and Conſiderations moving him to it ; and therefore he is ſaid to *awaken it*.

In a word ; it is one thing to be an Enemy, and an other to carry ones ſelf as an Enemy : So *Job* 19. 20. ſaies *Job* to God, *Why counteſt thou me thine Enemy* ; that is, why dealeſt thou with me as if I were ſo, when as I am thy Child. Thus did God with Chriſt.

And in the ſecond Place. Chriſt for his part might have anſwerable Apprehenſions and Impreſſions on his Soul : notwithſtanding he knew himſelf *beloved* : For he might apprehend (according as the Truth was) that himſelf ſtood at the preſent under an adventitious Relation of a Surety to bear Gods Wrath for ſin, notwithſtanding that withal he knew he was Gods Natural Son, and ſo beloved. He might look upon himſelf as a Son, and a Son performing an Obedience to his Father even in ſuffering his Wrath, and never pleaſing him more then now, and in that reſpect moſt beloved of him ; and yet withal, as a Surety for Sinners, and ſo puniſht ; and in that reſpect he might apprehend God for the preſent angry, and full of Wrath againſt him, as being made ſin and ſo a Curſe for us ; yet ſo, as to the end that he might be well pleaſed with ſinners in him. And both theſe differing Apprehenſions of his did Chriſt accordingly expreſs in that one Sentence, *My God, my God, why haſt thou forſaken me?* He ſpeaks it as apprehending himſelf a Son ſtill, and United to God, and beloved of him ; and yet *forſaken* by him, and as a Surety accurſed. And to this end, there were two Principles in him that let in theſe ſo differing Apprehenſions or Impreſſions ; *Faith*, and preſent *Sence*. By Faith he knew himſelf a Son ; therefore *Pſalm* 22. when on the Croſs, his *truſting upon God* is mentioned. And *Heb.* 12. 2. it is ſaid, that he *endured the Croſs for the Joy that was ſet before him* ; namely by Faith ; and therefore we from his Example are there exhorted unto Faith ; (which is the Apoſtles Scope and Argument) ſeeing he thus believed and truſted, (who as it follows there) is *the Author and finiſher of our Faith.*

But there was another Principle in him, and that was preſent Sence of the impreſſions of Gods anger ; his Mind by Sight or Viſion ſeeing nothing elſe, and his Will by the impreſſions on it feeling nothing elſe. Both which Principles, as they are in us, ſo they might be, and were in him, we being in Faith and Sufferings to be conformed to him, and he being in all things tempted like as we are.

And therefore Eightly. All this Curſe and Wrath did not, nor could make him miſerable, although uncomfortable; both becauſe he undertook it and underwent it voluntarily; (and as the greateſt good cannot make a Man happy againſt his Will, ſo nor the greateſt evil with ones Will can make a Man miſerable, there being an end obtained to ſweeten that Eſtate) and alſo becauſe he knew he ſhould eluctate out of it, and overcome it in a few hours, (as he did, when he cryed, *It is finiſht.*)

And ſo Ninthly. This Curſe was endured by him, without ſinning or deſpair: For the Godhead both helpt and preſerved him; as his Body from Corruption in the Grave, ſo his Soul from ſinning whilſt under Wrath. And though God left him to the Infirmities of a paſſible Nature, to be ſenſible of all Impreſſions to the full; yet he left him not to any Infirmities of ſinning, or weakneſs of Unbelief,the ordinary conſequents of ſuch ſufferings in others. Again, Deſpair ariſeth not from the preſent extremity, but the apprehenſion of the Eternity of thoſe ſufferings, and a certain fore-knowledge that they ſhall never have end: Whereas Chriſt knew he ſhould overcome, and that it was impoſſible that he ſhould be *held* of them.

Tenthly and Laſtly. This therefore was for the ſubſtance of the ſuffering it ſelf, the ſame that we in Hell ſhould have undergone: Onely ſuch Circumſtances were wanting and cut off in his undergoing it, as were either not neceſſary Ingredients to the diſcharge of our Debt, or but accidental Conſequents; As,

1. He deſcended not, or went not down to the Place of the Damned, to endure Gods Wrath there. For ſeeing that the Place of Payment is no ingredient into the diſcharge of the Debt, and but a meer Circumſtance; and that he could endure it on Earth as fully as in Hell it ſelf, and that (through the ſupportment of the Godhead) without dying; (which no Creature could) therefore though this Circumſtance were wanting, it detracts not any thing from the fulneſs of the ſubſtance of that Payment which was due from us; and therefore this may be accounted the ſame with that.

2. He endured it without Dying the ſecond Death, otherwiſe then in the Senſe fore-mentioned: But this hinders it not from being the ſame in ſubſtance that we ſhould have endured; and ſo it may ſtand for it. For Dying, or quite ſinking under this Curſe is but the Conſequence of undergoing the Wrath of God, in thoſe that are meer Creatures, who cannot bear it, and live; and ſo is not any part of the Subſtance of the puniſhment it ſelf ſimply in it ſelf conſidered. This ariſeth onely from the Creatures weakneſs; and no more indeed does Deſpair; it being no part of the Puniſhment,but the Conſequent of it,through the Creatures Infirmity and ſinfulneſs. As now ſuppoſe two Men in a like and equal Diſtemper and heat of a Burning-Feavor; the one through the weakneſs of his Brain is light-headed, and raveth, and in the end dieth; but the other having more Natural ſtrength of Body overcomes the Diſtemper and ſurvives, having through the ſtrength and cool temper of his Brain not once loſt the right uſe of his Sences all that while: Yet ſtill it may be ſaid, that their Diſtempers were the ſame, and a like intenſe for degrees of heat, though the Conſequents of each were contrary, according to the differing Capacities and Diſpoſitions of the Subjects. Or take two Guns charged with the like meaſure of Powder and Shot; the one breaks and flies in pieces when fire is given to it, when the other holds,as being of more firm and ſolid Mettal, or better tempered, or having all its parts more compactly caſt according to Art: When yet the charge of each is for quantity and force the ſame. Thus the charging of ſin, and of the Wrath of God upon Men in Hell cauſeth their Souls to deſpair, and dye the ſecond Death, through their unablity to bear them; when as the ſame ſins, and the ſame wrath, though charged home on Chriſt, yet prevail not to kill his Soul; but through his ſtrength and ſupport from the Godhead his Spirit remains whole under them. Deſpair and Dying is but from being overcome,

which his Soul was not: but as a great Fire overcomes a ſmaller quantity of Water caſt upon it; ſo did the worth of his Perſon and ſufferings in the end overcome the guilt of our ſins, which falls ſhort of the merit of his ſatisfaction; and therefore this conſequent of Deſpair and Death followed not upon it: Which therefore being an effect of ſuffering the pains of Hell, is not a part of of the ſubſtance of them.

3. In like manner, for the ſame reaſon, though he ſuffered them not eternally, yet his ſuffering was the ſame, and equivalent to what we ſhould have undergone;

For firſt, Eternity is but a Circumſtance of Time, as Hell is of Place: And not ſimply Eternity, but extremity of ſufferings was the puniſhment due. The lying ever in Priſon is no part of the Debtors puniſhment ſimply conſidered; for he is to lye there but till he hath paid the utmoſt farthing (as Chriſt ſpeaks;) which becauſe he can never do, therefore he is never releaſt. But Chriſt could undergo in a few hours all the Wrath due unto ſin, and ſo ſwallow up Death and Hell in Victory, 1 *Cor.* 15. 24. That Potion or Meaſure of Wrath which we by reaſon of our narrowneſs could have received in but by drops, and ſo it would ever have been raining down; that his Soul might be and was ſo enlarged, as to receive in at once, even the whole Vials and Cataracts of it. That Cup which is ſo full of Mixture, that we are a drinking of it down, unto Eternity, that can he take off unto the bottom, in a few hours. Yea and by reaſon of the incapacity of the Damned in Hell to take in the full Meaſure of Gods Wrath due to them for their ſins, therefore their Puniſhment though it be eternal, yet never ſatisfies, becauſe they can never take in all; as Chriſt could and did; and ſo theirs is truly leſs then what Chriſt underwent. And therefore Chriſts Puniſhment ought not in Juſtice to be eternal, as theirs is, becauſe he could take it all in a ſmall ſpace, and more fully ſatisfie Gods Wrath in a few hours, then they could unto all Eternity. And this may well be one meaning of thoſe Words. *Acts* 2. 24. that it was *impoſſible he ſhould be held by the pains of Death*; not onely in reſpect of his Power, able to prevail againſt the power of Gods Wrath and Anger; But impoſſible in reſpect of Juſtice, that God ſhould any longer continue angry: Seeing that as Gods Love had ſuch a full vent and ſway in Chriſt, ſo alſo had revenging Juſtice its full proceſs againſt ſin in him, and wreakt its utmoſt, ſucking from him ſo much blood both of his Body and Soul, as being full, it fell off of it ſelf, as fully ſatisfied.

CHAP.

CHAP. XIV.

Uſes of Chriſts being made Sin, and a Curſe for us. We ſee herein God the Fathers Love, and his own. We ſhould not regret to ſuffer any thing for Chriſt. Let us obey and worſhip Chriſt in Soul and Spirit. The troubled in Soul ſhould be comforted. We ſee the hainouſneſs of Sin by the greatneſs of Chriſts Sufferings, and the Miſery of being without an Intereſt in Chriſt. We ſhould charge our Sins upon our ſelves for Humiliation. We ſhould mourn for them, and hate them.

Uſe I. SEE the Love of Chriſt, who laid not his Bodily Life down onely, but his Soul. The Redemption of the Soul is precious, ſays the *Pſalmiſt*, *Pſalm* 43. 8. Precious indeed when it coſt not his precious Blood only, but his precious Soul alſo. Not with corruptible things, Gold and Silver, but with the precious Blood of Chriſt were we redeem'd. As the Body is more worth then Rayment or Eſtate, ſo the Soul then the Body. Chriſt gave not his Eſtate only, nor his Body only, but his Soul.

Uſe II. See the love of God who gave not his Son up onely to the hands of Men to be Executioners of his body, but himſelf laid on upon his Soul; and that becauſe Juſtice called for the ſoul, the very ſoul, ere it would be ſatisfied. Which no Creature being able to reach, rather then we ſhould not be redeemed, he will be the Executioner himſelf; ties him to the Croſs and with his own hands whips him, becauſe no Creature could ſtrike ſtroaks hard enough. A tender Mother hath not the heart to whip her Child for its own fault; God bruiſeth Chriſts ſoul himſelf for others; *Zech.* 13. 7. *Awake my Sword againſt the Man Gods Fellow*; Yea *Iſa.* 53. 10. *It delighted the Lord to bruiſe him.* So much was his heart in our ſalvation, that this (otherwiſe the moſt abhorred Act that ever was done) was ſweetened to him by its end, our ſalvation, and made a matter of delight, not ſimply, but in relation to the end.

Uſe III. Let us not think much to ſuffer any thing in our body for Chriſt, he hath done more for us, he hath ſuffered in his Soul. All that Men can do is but to kill the Body, they cannot reach the ſoul, *Mat.* 10. 28. And therefore all that we can fear from them is but outward in compariſon of what Chriſt endured, it is but whipping through the Cloths all that is done to the body. *Mat.* 20. 22. *Can ye drink of the Cup he drank of, and be baptized with the Baptiſm he was baptized with?* *Rom.* 8. 29. He exhorts us to chearful ſuffering, becauſe therein we are conformed to Chriſts image, who yet was in ſuffering the firſt born among many brethren, and ſo had a larger portion in them than ever any had.

Uſe IV. Did the chief of Chriſts ſufferings lie in his ſoul? Let the chief of our obedience be placed in our ſouls and in ſoul-worſhip. God ſaid to Chriſt, *My Son give me thy Soul*, and Chriſt ſays to us, *My Sons give me your Hearts.* Obedience in the inward Man is the ſoul of Obedience. *Sanctify the Lord in your Hearts*, 1 *Pet.* 3. 15. there eſpecially is God enobled. God ſeeks for ſuch to worſhip him as worſhip him in ſpirit. *Bodily Exerciſe profiteth little, but Godlineſs, &c.* 1 *Tim.* 4. 8. There *Godlineſs* is oppoſed to *Bodily Exerciſe*, and therefore *Godlineſs* is put for the ſervice of the inner Man, which is onely godlineſs, in which *Rom.* 7. the Apoſtle ſays he ſerved the Lord, which he calls ſerving him (*ver.* 4. of that *Chapter*) in the newneſs of the Spirit. The Papiſts whoſe worſhip is all bodily, they are all for Chriſts bodily ſufferings, and deny this of his Soul. But let us place the main of his Obedience in the ſuffering of his Soul, and ſo ſeeing his Love, give up our ſouls to him chiefly to obey him with.

Uſe V. Comfort to thoſe that are diſtreſſed in ſoul.

1. You are herein conformed ſo much the more to Chriſt.

2. He knows the heart of a ſinner diſtreſſed, and ſo is moved to pity more feelingly. He became a merciful High Prieſt in that he was tempted in all things as we, ſin onely excepted. Pity is more kindly when it is from experience of the like extremity.

3. In that he ſuffered in his ſoul he thereby purchaſed comfort for thy ſoul. As in other things we make uſe of Chriſts ſufferings to relieve us againſt the particulars we are diſtreſſed in, ſo alſo let us in this. When we are poor we may conſider Chriſt was poor that we might be made rich; when we ſuffer from Men, we may have recourſe to this that by his ſtripes we are healed: So when in ſoul, that he was buffeted in Spirit to free us; his ſoul was heavy unto death that we might be comforted; God ſpake to him in wrath that he might ſpeak peace to us. Speaking comfort in Scripture Phraſe is called ſpeaking to the Heart.

Uſe VI. When we think of Chriſt curcified, let us eſpecially think of the ſufferings of his ſoul, ſo much forgotten and denied. To this end he ordained the Cup in the Sacrament; as the Bread to repreſent to our Faith the body of Chriſt, ſo the Wine the pouring forth of his Soul, which is called the blood of the New Teſtament. That as the blood of the Old was the blood of Bulls and Goats, in which blood lies the life as the Scripture ſpeaks, the Souls of Beaſts being but the Spirits of the four Elements which run in the blood, ſo that thing which that Type ſignified, was the ſoul poured out, there being nothing nearer to repreſent the ſoul more lively than the blood, with which therefore all was ſprinkled.

Uſe VII. See the heinouſneſs of ſin by this that Chriſt was made a Curſe; as he ſaid if thou wouldſt ſee what ſin is, go to *Mount-Calvary.* 'Tis true that the utmoſt real evil of the thing it ſelf which we call ſin, conſiſts in this, that it is the tranſgreſſion of the Command of the great God: But the utmoſt repreſentation, to make that evil known to us, is the Croſs and the Curſe of the Son of God bleſſed for ever. We ſeldome conceive of the greatneſs of injuries as they are in themſelves committed, ſo we are apt to ſlight them, but we do meaſure them beſt by the anger and the wrath they beget in the Party wronged, (if he be not partial in his own Cauſe) and by the furious expreſſions of his wrath returned back again upon the Offence: So whilſt we view ſin in its direct and proper notion, and that it is an injury againſt the great God, ſo we ſhould never have ſeen the full vileneſs of it; for as God is in himſelf inviſible ſo is the evil of ſin; and as Chriſt is the livelieſt Image of the Inviſible God, ſo are his debaſement and his ſufferings the trueſt glaſs to behold the uglineſs of ſin in, and the utmoſt repreſentation to make us ſenſible of it. The throwing down the Angels out of Heaven, the curſing the Earth and all *Adams* Poſterity for *Adams* ſin, the drowning the old World, and overturning *Sodom,* and the Fire unquenchable which burns to the botom of Hell; theſe were ſuch Conſiderations as may make us ſtand amazed, and cry out, Oh what is ſin that thou doſt ſo remember it, or the ſinfulneſs of it that thou doſt puniſh it in the deſtruction of the beſt Creatures thy hands have made? But all theſe Tragedies are but as lighter skirmiſhes and but ſhews of Juſtice and wrath in compariſon of the Death and ſufferings of his Son: For how greatly incenſed muſt that anger be by ſin, which ſo infinite, ſo ancient love, to ſuch a Son could not quench nor yet alay! How deep in guilt muſt that fault be, for which Juſtice is bold to exact no leſs ſatisfaction, then the blood of God! For what crimes are Kings at any time put to death? Here God bleſſed for ever is made a Curſe, the light and life of the World and fountain of life is killed, the Lord of glory debaſed, the fulneſs of the Godhead emptied, emptied to nothing; He who is one with God in Eſſence, in title to glory, is ſeparated and accurſed from him and by him, and laid as low as Hell; and all this becauſe he was made ſin.

Uſe VIII. Think what a miſerable and fearful condition it muſt needs be to be found out of Chriſt and in your ſins. And be aſſured of this that either Chriſt or you muſt bear the full weight both of your ſins and the Curſe due to them. That Chriſt was made a Curſe may be both an evidence of the certainty of the Curſe and Wrath to come, and of the fearfulneſs of it. Of the certainty, for if from former examples of Gods Vengeance upon other ſinners like themſelves, *Peter* argueth the aſſured inevitable deſtruction of ungodly Men, that *if he ſpared not the Angels nor the old World,* &c. 2 *Pet.* 5, 6. *he would therefore certainly not ſpare them.* If further, from the chaſtiſements brought upon his own dear Children, God himſelf bids *Jeremy* tell the Nations that they ſhould certainly drink, *Jer.* 25. 28. *For Lo, I bring evil upon the City that is called by my Name, and ſhould ye be unpuniſhed?* Much more is it argued from this, that he brought all this evil and theſe Curſes on his Son, if God *ſpared not the natural Branch,* nay the Root of Branches, which bears all his Olive Branches, how will he ſpare thoſe that ſhall be found Wild-Olives, growing on their own ſtock, bearing all their Wild-Olives and their ſins themſelves? If he not onely upon whom Gods Name is called, but whoſe Name is in him, did and muſt drink of the Cup, ſhall not the wicked of the Earth drink the dregs of it? And as it may argue the certainty of it, ſo the fearfulneſs alſo. It was an uſe Chriſt made of it when he was a leading to be Crucified, if they do this to the green Tree, what will they do to the dry? If he who was a green Tree and was by reaſon of his Sap and fulneſs of Grace, no Fuel for the Fire, had no matter in himſelf for God to be angry with, yet it burnt ſo fiercely on him, ſtanding but in the ſhade and within the imputation of our ſins, if the Curſe withered him that he looked like a Tree growing on the dry ground, Oh how will it rage upon dry Trees, fitted for Hell, upon Fir-trees, that are full of and bring forth Gum and Roſin, fit fuel for that Fire! And if the whole Curſe did light on him and the reſpect to and dignity of his Perſon abated nothing of it, God ſpared him not; ſurely a ſinner out of Chriſt, ſhall be abated nothing neither, but pay the utmoſt farthing. See in Gods dealing with his Son the moſt vive Type and Reſemblance of the Curſe to be executed upon all ſinful Unbelievers out of him. Curſed he is throughout his whole life, as Chriſt alſo was made a Curſe in his. The Curſe ſeized on him when he was made fleſh, and began to break out upon him in the ſpots of humane Infirmities, making him all over like ſinful fleſh; which Curſe ſecretly followed him and increaſed upon him in the fruits of it, and left him not till it had brought him to the accurſed death, when it appeared to all the World, that he was made a Curſe indeed when he hanged upon a Tree. Why and curſed wert thou in thy Conception, and curſed was the Womb that bare thee; and a thread of Curſes are drawn thorough the Web of thy frail life. And though a ſinner may bleſs himſelf in Honours, Riches, Pleaſures, yet all theſe have a Curſe in them unto him: Curſed is he when he eats, curſed when he lies down and reſts, and curſed when he awakes again; and this Curſe leaves him not till it brings him to his end, and after that to Judgment, when it appears he is curſed indeed how ever accounted happy in his life. And learn to ſee and tremble, and to avoid it, how the Curſe will then ſeize on thee by what was done to Chriſt, if it prove not then that he was made a curſe for thee. Then was his day of Judgment and ours in him, *Iſa.* 53. 8. And therefore in that days paſſages with him, we may raiſe our hearts up to ſee what ſhall be then; what was done to the Green-tree then ſhall be accompliſhed in a more tranſcendent manner upon the dry. When they come to lie upon their Death-beds, then do their ſins and Gods wrath come in upon them, as upon him in the garden; they ſee them written in the Curtains, and find their ſouls invironed about with Curſes, beſieged and ſee no way out; and then happily their Friends ſtand ſleeping or weeping by, but alas they cannot help them, or ſave them from that Hour, as his Diſciples could not; miſerable Comforters thou wilt find them all. And if a Miniſter, yea an Angel from Heaven ſhould come to comfort them oft times he cannot. And then comes thy *Judas*, thy boſom ſin, with whom thou haſt eaten ſo many ſweet bits, and communed together; and that comes into thy Conſcience with a troop of Curſes, and threatenings, and Devils after it. And when thy Soul ſits upon thy lips and is departing, an armed Band of Hell ſeizeth upon it, binds thee hand and foot to be caſt into utter darkneſs; leads thee before the Throne of Gods more private and particular Judgment, as Chriſt was over night before the High Prieſt; where when thou comeſt thou wilt be examined of all thy ways and works, and, as that Man in the Goſpel that wanted the wedding garment, wilt remain ſpeechleſs, not able to anſwer one of a thouſand, not have a word to ſay; Even Chriſt ſtood ſpeechleſs, the guilt of our ſins ſtopping then his mouth. And after ſentence then pronounced, that thou art worthy of death, thou wilt be kept in thoſe chambers of death, and reſerved in chains of darkneſs, as Chriſt was bound in the High Prieſts Hall all night and there mockt, and whipt, and beaten with many ſtripes, as the Goſpel hath it. And in the morning of the Reſurrection, when the dawning of the day of Judgment ſhall appear, then they ſhall be more publickly brought forth before the throne of Chriſt appointed to judge both the quick and dead, a time when all the World great and ſmall ſhall be aſſembled to thy arraignment and execution, as all the *Jews* were then at the feaſt; when God will ſhame thee before this Sun, and rip up all the hidden things of darkneſs: As Chriſt was put to open ſhame ſo ſhalt thou, and confuſion of face ſhall cover thee, and thou ſhalt become a loathing and an hiſſing to all fleſh; And though thou haſt thy ſoul filled full of evils, yet God and the Saints ſhall but mock when this thy fear cometh, and laugh at thy deſtruction, *Pro.* 1. as they did Chriſt, *Thou that deſtroyeſt the Temple*, &c. *and ſaveſt others*; ſo will God ſay, *I have called and ye refuſed, ye ſet at nought all my counſel*, Prov. 1. 24, 25, 26. *and now let your Gods deliver you if they would have you.* And this confuſion will moſt befall thoſe, who profeſs themſelves the Sons of God and were not, that ſaved others and now are damned themſelves; with which they mocked Chriſt, he ſaid he was the Son of God, and that he truſted in him, and he ſaved others, now let him ſave himſelf. And then after ſentence is pronounced, *Go ye Curſed*, hurried ſhall they be, ere Chriſt riſeth off the Bench, by Angels, *Mat.* 25. to Hell, the place of execution, where in utter darkneſs (as Chriſt alſo was crucified in a great darkneſs that was over the Land) ſeparated and accurſed from God for ever, they ſhall be puniſhed from his preſence, 2 *Theſſ.* 1. 9. with everlaſting deſtruction; where a drop of Water ſhall be denyed them, as it was to Chriſt, left naked and deſtitute of all comforts, ſtript as Chriſt alſo was, and with the Scrowl of their Rebellions pinned over their heads for Men and Angels to read, as Chriſts was in all Languages.

A ſecond ſort of Uſes are to Men humbled for ſin and ſeeking after Faith, to guide and direct poor ſouls to the right way of obtaining and ſeeking juſtification by Faith.

Uſe IX. If Jeſus Chriſt was thus made ſin and a Curſe, the one charged upon him, the other inflicted, then ſurely all thoſe Chriſt will ſave, he will have them alſo know and apprehend what their ſins are and the curſe due to them, though not by way of ſatisfaction to God, yet by way of Humiliation to them. If your ſins were charged upon Chriſt who knew no ſin, there is reaſon they ſhould be charged upon your Conſciences. If your ſins brought Chriſt upon his knees (as they did in the Garden) before God as an angry Judge; they may well bring you upon your knees alſo. They were yours before they were his, and therefore ere you by Faith can come to lay your ſins upon Chriſt and diſcharge your ſelves of them; you muſt know the burthen of them your ſelves: His was but an aſſumed guilt, yours is proper and inherent. If your ſins made Chriſts Soul heavy unto death, they muſt make your ſoul heavy alſo ere ever Chriſt will eaſe you. Chriſt did ſo ordain to ſave you as that you ſhould be conformable to him, and dye with him if ever you riſe again with him. Now as Chriſt dyed and roſe again ſo muſt you; and as we are ſaid to riſe again with him through faith, *Coll.* 2. 12. ſo to dye with him through Humiliation.

Uſe X. To this end lay all your ſins to your own charge; they were laid to his charge to ſatisfie Gods Juſtice, and thou muſt lay them to thine own charge to humble thy ſoul and to make thee the more thankful. Chriſts death keeps many off from troubling themſelves with their ſins at all; they put off thinking of their ſins with this, that God is merciful and Chriſt hath dyed; but that they were laid to his charge hinders not that thou art to charge thy ſelf with them; onely thou art to do it to a differing end. Jeſus Chriſt had them laid to his charge to ſatisfie for them, take heed of taking them ſo upon thy ſelf, they will break thy back: But take them on thee to humble thee; which thou art therefore to do, becauſe they were all thine ere his; as Chriſt ſaid to his Father, of his Elect, *Father, thine they were and thou gaveſt them me, John* 17. So on the contrary mayeſt thou ſay to Chriſt of thy ſins, Lord, mine they were and thou didſt take them on me. Thus *Iſaiah* teacheth us to do, *Iſa.* 53. 6. *We like ſheep have gone aſtray, and God laid on him the Iniquities of us all:* And therefore as *David* humbled himſelf, *Lord, it is I and my Fathers Houſe, what have theſe ſheep done?* ſo ſay, Lord, it is I that have ſinned againſt thee, theſe ſins are all done by me, what hath this Lamb, holy, innocent, without ſpot, done? And withal think what an infinite miſery it will be, to be found in thy ſins, if all theſe ſins ſhould be thine own and not to be taken off by Chriſt for thee, if it ſhould fall out that thou muſt dye in thy ſins, (as Chriſt threatened the Phariſees) that thou ſhouldſt not be eaſed of the burthen of one ſin by the death of Jeſus Chriſt. If they made his ſoul ſo heavy when they were made his but by imputation, what will they do to thee, whoſe they are by inherent, by proper and immediate guilt? If the ſhadow of them withered him ſo, what will the true guilt of them in thee? Thou haſt guilt of Conſcience in thee of them, a Conſcience of ſins, which he had not, and yet they made his ſoul heavy, what will they do thine? Thou wilt have Deſpair in Hell to make thy torment greater, becauſe of that eternity of thy torment, whereas he had faith to uphold him to endure the Croſs by reaſon of the Joy ſet before him, which he knew he ſhould receive when the brunt was over. If Chriſts ſoul was ſo perplexed that he ſaid, *What ſhall I ſay, John* 12. how perplexed will thy ſoul be not knowing what to do, but wiſhing the Rocks to fall upon thee to cover thee?

Uſe XI. If God charged all our particular ſins upon Chriſt, then go and humble thy ſelf for thy particular ſins. If God gave Chriſt a bill of them, do thou make bills and Catalogues of them. As Chriſt knew what he paid for, ſo he will have thee know what he pardoneth and what was paid for. This will make thee love Chriſt the more, as *Mary* did, who loved much becauſe much was forgiven her, and it will make thee ſee thy ſelf more beholden to Chriſt for ſuffering more for thee then another. Thus the through knowledge of *Paul's* ſin wrought the more love and thankfulneſs in him unto Jeſus Chriſt, 1 *Tim.* 1. that though Chriſt came into the World to ſave ſinners, yet for me the chief of ſinners. And though there are many ſins which thou daily diſcovereſt, which thou ſaweſt not at firſt, ye be not diſcouraged, for ſecret ſins though not confeſt may be pardoned, for Jeſus Chriſt bare all ſins, and thoſe that are not known to thee to humble thee, were yet known to Chriſt to pardon them to thee. And the confeſſing particular ſins over Chriſt thus, will in the end bring aſſurance of the pardon of particulars, and be a means to ſtrike off the guilt of particulars, for often when we think ſuch and ſuch ſins are pardoned, we yet ſtick at ſome one, or ſuch or ſuch, and cannot think them pardoned: Therefore confeſs particulars, and bring them to God and ſay concerning ſuch a ſin, was not this ſin, Lord, reckoned amongſt the reſt unto Chriſt? This foul ſin that ſtares me in the face, was not this amongſt the reſt? Then, Lord, through his bearing of it take it off from me. And as you are to apply Chriſt crucified for the crucifying particular luſts,ſo for the waſhing off of your Conſciences the guilt of particular ſins.Do therefore as Men that would be ſure to have a Writing croſſe dan blotted that the Debt-book may not be read, they not onely give general croſs lines over all the whole leaſe at one ſtroake, but they will (to make all ſure) go over every line with their Pens, and croſs every one in particular out; and ſo do thou, not apply Chriſts death in general, but apply it to every particular ſin.And eſpecially againſt a Sacrament,then make Catalogues of your ſins,for then Chriſt is crucified afreſh afore your eyes: And look what was done by God to Chriſt when he was crucified on the Croſs for the ſatisfaction of his Juſtice, that you are to do when you come to view and by faith to receive Chriſt crucified for the ſatisfaction of your Conſciences; for the application of Chriſt crucified is but the acting over by faith what was done by God. Eſpecially ſuch ſins as the guilt whereof doth in a more ſpecial manner trouble you, thoſe bring catalogues of at every Communion; that although the lines of Chriſts blood have been drawn over them with the reſt already, yet get more croſſes of his blood over them, and uſe his blood to croſs out particulars; And as you do with *Aqua fortis* when you would eat out letters written in a book,if any letters remain more freſh then their fellows, remaining not ſo perfectly eaten out, you go over them anew; ſo do with Chriſts blood in your conſciences to ſuch ſins the guilt whereof is moſt conſpicuous.

Uſe XII. Take heed of reſting in Duties; Chriſts active obedience would not have ſaved you, if he had not alſo been made a curſe; and therefore do you think your Dunghil performances, as *Paul* calls it, will ſave you? You thereby diſhonour Chriſt as much as the *Jews* that crucified him, you bid him come off the croſs, he need not hang there for you,you can pray it out, and you can faſt ſin out your ſelves.

Uſe XIII. Reſt on Chriſt alone eſpecially as crucified. *Paul* deſired to know Chriſt and him crucified eſpecially: As they preacht ſo are we to believe. It is the Serpent as lifted up that is the object of Faith, ſo Chriſt preſented in the Sacrament, not ſimply the perſon of Chriſt, but Chriſt as crucified and as broken for our ſins: Otherwiſe, Chriſt conſidered in the excellency of his Perſon ſo he might be an object for the Faith of Angels, who would have been glad of ſuch an Husband; but Chriſt as crucified ſo he is fitted for ſinners, and he becomes not an object of Love for the excellency of his Perſon, but of Faith and confidence as a means and ordinance for the ſalvation of ſinners; and though we are to look on him as glorified yet withal as once crucified: So that Faith is to look at once with one eye to Heaven, to Chriſt there as riſen, aſcended, interceding, ſo to look down with another eye to that Chriſt as once crucified and hanging on the croſs, as made ſin and a curſe.

Uſe XIV. Labour for aſſurance, ſo ſee by Faith your ſelves one with Chriſt in all this he did for you, to be able to view your ſelves in him when he dyed, that as by Faith you believe you were in *Adam* when he was in the Garden, and ate the forbidden fruit, ſo that you were in Chriſt when he fulfilled the Law and hung on the croſs: Therefore *Rom.* 8. 4. the Law is ſaid to be fulfilled in us; though not by us, yet in us, becauſe we were in Chriſt when he fulfilled it, and ſo it is as if we had done it. Endeavour therefore to apprehend that Chriſt had not onely an eye to thee and thy perſon and thy ſins when he hung on the croſs, but that he then ſtood in thy ſtead and as thy Proxie. This is that which will bring in the comfort: Though caſting a Mans ſelf upon Chriſt for ſalvation through his death is that Faith that ſaves, which is called coming to Chriſt, yet more is required; *Rom. 6. Reckon your ſelves dead with Chriſt*; that is, to have dyed when he dyed. Faith will help a Man to put himſelf into Chriſt hanging on the Croſs, and that is to reckon a Mans ſelf as then dying with him, and then you may ſee all your ſins done away, purged away then, *Heb.* 1. and your ſelves perfected for ever, *Heb.* 10. that your ſins ſhall ariſe no more. And to ſee this, all the World cannot help you, it muſt be the Spirit that knew Chriſts Mind then: Onely in the mean time you may go blindfold as it were, and caſt Anchor in the dark, and refer the caſting of thy ſtate to what Chriſt did then for thee, that if he bare not thy ſins then, thou canſt not be ſaved; deſiring God (blindfold) to pardon thee by vertue of what Chriſt did then, ſay, *Lord, I refer my ſelf to thy heart from everlaſting, and to Chriſts heart when he hung upon the Croſs, and let that caſt my condition.* And be bold to plead Chriſts death blindfold, by way of queſtioning with God (though by abſolute challenging as yet thou canſt not) ſay, *Lord, did not Chriſt bear theſe very ſins that affright me ſo, on the Croſs? did not he condemn them there and caſt them in their ſuit? why do they accuſe me now?* Say, *Lord didſt thou not give my Name to Chriſt in that Bill among the reſt? was not I written in his heart and thine? didſt thou not eye my Perſon and ſins in his ſoul as ſatisfied for them by him? If ſo Lord, pardon them, lift the guilt off from me by vertue of his bearing them.* It is lawful to ask ſuch queſtions. 1 *Pet.* 3. 21. it is called Ἐπερώτημα, the interrogating the Challenge made of Gods Favour by a good conſcience juſtified by Chriſts blood and Reſurrection. So *Hab.* 2. 4. the Church doth, and God often whilſt a Man is pleading and queſtioning thus, cannot deny it but affirms it to a Mans ſpirit. Carnal phanſy hath a trick to make ſuppoſitions, and to put a man by way of ſuppoſition into ſuch or ſuch a condition, as ſuppoſe I were rich, or were a King, what would I do then? Now let faith make ſometimes ſuch ſuppoſitions, it is good and warrantable to inure our thoughts to ſuch ſuppoſitions till aſſurance comes. Make the ſuppoſition to thy heart that all this that Chriſt did he did for thee, upon ſuch a ſuppoſition ſee how far thy heart would work, and thy affections ſtir. In ſuppoſitions of carnal fanſy, you ſhall find corrupt affections ſtir, and your heart run out far in them; and in theſe ſuppoſitions of Faith you ſhall find holy affections ſtir and diſcover themſelves; and as corrupt deſires are nouriſht and increaſed by the other, ſo a vertue comes with theſe to cauſe a Man to love Chriſt, to hate ſin, to mourn for it; that lifts off ſecretly the guilt of it, eaſeth the burthen, maketh the pinch of it leſs.

A third ſort of Uſes is to them that have got aſſurance, then to make uſe of Chriſts crucifying and his being made a curſe.

Uſe XV. To cauſe you to mourn and bleed for ſin. His heart was melted through heavineſs, and ſo will yours be to ſorrow. His ſorrow was to death, yours will be to life. As there is a ſorrow to God-ward, 2 *Cor.* 7. ſo to Chriſt-ward; as that God is offended with ſin, ſo that Chriſt was crucified by thy ſin: Not to be ſorry that it was done ſo as to wiſh it undone, but that thy ſin ſhould be againſt him that did ſo much for thee unknown to thee. I do not ſay you are to mourn for the crucifying of Chriſt as your ſin, as ſome in their Rhetorick have endeavoured to perſwade Men that they were as the *Jews*, ſo indeed the *Jews* when they are called ſhall mourn; but this ſhould make thee mourn, that God ſhould crucify his Son for theſe ſins of thine, and Chriſt ſhould have ſuch love in him to do it; and ſo view every ſin as dyed with Chriſts blood. You cannot ſay I crucified Chriſt by my ſins, and in that relation mourn, for that was Gods Act and his own; but you may ſay he was crucified for my ſins, and ſo mourn, both as conſidering ſin as an offence againſt one that loved you ſo, and alſo as conſidering your very ſins as that which was as the weapons, as the Inſtrument wherewith God wounded him. And ſo you may go over all your ſins, and ſay they fetcht thoſe groans from him and thoſe bitter crys, and ſhall his heart be made ſorrowful by them; and ſhall not mine be for them? Neither is it that you are to mourn for him with a ſorrow of compaſſion, which is all that popiſh Poſtillers would bring their Hearers unto, onely ſuch ſorrow as a man would have ſtirred up in him at a pitiful ſtory of an innocent man, or a man of an Heroical Spirit thus uſed; this ſorrow Chriſt now regards not, as he did not much then when he went to be crucified, for ſaid he to them that followed him, *Weep not for me but for your ſelves*, he regarded not ſuch Womaniſh Tears: But to think of thy unkindneſs to him in ſinning who endured ſo much ſo willingly to expiate theſe ſins; this is it that is to make the heart to guſh. Again, we may mourn for our ſins as the crucifiers of Chriſt, but not as if it were an aggravation of our ſins that they crucified Chriſt, but onely of his Love that would be crucified for them and by them; And ſo we ſay it is not the Executioner kills the Man, nor the Judge properly that gives the ſentence and delivers him up, but the Fact laid to his charge,that is it may be ſaid to have been his death; and ſo may our ſins in all this be conſidered as the cauſe of all, *Peccatum ſolum homicida eſt.* So we may ſay the ſwiftneſs of our feet to do evil nayled his feet, the works of our hands drave the Nails into his, for he was delivered up for our ſins; Yea and of the ſorrows of his ſoul,they were the more immediate Inſtruments and executioners, for they were particularly repreſented to him, and ran every one with their bodkins and pierced him through; he was beſet, as being encompaſſed about with them, and pierced through and through by every of them, there is not a ſin of them but had a ſtab, and his ſoul had a ſtab for it; and in that relation thou maieſt mourn over thy ſin and his ſoul and body, and mayſt go forth and view every part upon the croſs, his hands nailed, his ſide pierced, his back whipt, and look through his ſide into his heart and ſee it in agonies and horrour, and all for theſe ſins of mine, yea and cauſed by theſe ſins, which will make thy heart ſweat blood as his body did if thou haſt any love to him. But above all thou art to conſider his love in all, that is it which above all is to work in this mourning upon the view of his being crucified. His love was ſtronger than death,death could not keep him in the Grave,but his love kept him on the croſs for thee when he was provoked to come down. His pains were great but his love was more; thy ſin and his love in all this to endure all this for thy ſin, this is it muſt move thee. I will lay this to you, if any of you believers that have love in your hearts to Chriſt had been alive then, and had known from Chriſt afore that all his ſufferings to come had been for your ſins and to ſave you for them,and your heart had followed him to the croſs full of ſuch apprehenſions, and you as *John* and his Mother had ſtood by and viewed all that really paſt then,and had ſtill had this thought; All this is for me, out of love to me and my ſins, I like a ſheep have gone aſtray and God now laies on him all my ſins; and then had gone over in your thoughts all your ſins, how would your heart have been broken and melted! Now by Faith you may view him in this Narration, and the Sacraments as really as if you had been by, ſo *Paul* ſays, *Gal.* 3. 1, 2. Therefore get your hearts to melt and break over this Crucifix, and put your ſins and his love into one cup and drink them off, and ſee how this potion will work. To bring the Murderer to a dead Man makes the dead Man bleed afreſh, but bring thy ſins to Chriſt and it will make thy heart to bleed afreſh.

Uſe XVI. Work your hearts to a hatred of ſin upon theſe Conſiderations alſo. If a Man had killed your Friend or Father or Mother, how would you hate him! you would not endure the ſight of him,but follow the Law upon him (as in the old Law they did if they fled not to the City of Refuge) ſend out the Avenger of blood with an Hue and Cry after thy ſin; bring it afore Gods Judgment Seat, arraign it, accuſe it, ſpit on it, condemn it and thy ſelf for it, have it to the Croſs, nail it there, if it cry I thirſt, give it Vinegar, ſtretch the body of ſins upon his Croſs, ſtretch every Vein of it, make the Heart-ſtrings crack; And then when it hangs there, triumph over the dying of it, ſhew it no pitty, laugh at its deſtruction, ſay, thou haſt been a bloody ſin to me and my Husband, hang there and rot. And when thou art tempted to it and art very thirſty after the pleaſure of it, ſay of that opportunity to enjoy it as *David* ſaid of the Water of *Bethelem*, It is the price of Chriſts blood, and pour it upon the ground; Meer Ingenuity ſhould move us; ſay with thy ſelf,

1. If no more but the conformity between Chriſt and me, ſhall I live in that to which I dyed when my Head dyed? thus *Paul Rom.* 6.

2. Shall I live upon that which was Chriſts death? Shall I pleaſe my ſelf in that which was his pain? Shall I be ſo diſhoneſt, ſo unkind as to enjoy the pleaſure for which he endured the ſmart? Shall I ſpend on his ſcore, the ſcore of his love? Kings Children when others are beaten for them it moves them to be as diligent and as fearful to offend as if themſelves were to be beaten, out of

Ingenuity; and that Chriſt was whipt for us and our ſins, ſhould move us as much againſt them as if our ſelves were every day to be Crucified as he was. I onely put this to all your Conſiderations that love the Lord Jeſus, if Chriſt were yet to ſuffer at the end of the World, and in ſuffering to bear all the ſins you ſhould commit (as you heard when he ſuffered he did) if you had any Ingenuity, how wary would you be, how you encreaſed his load, how ſorry that you added any ſin knowing it would be his ſorrow, and ſhall he fare the worſe becauſe all is done already?

CHAP. XV.

The Victory which Chriſt gained over Satan by his Death. The Glory of this Victory diſplayed by the Conſideration of the Greatneſs of that Power which the Devil had over us.

HEB. ii. 14.

That through Death he might deſtroy him that had the power of Death, that is, the Devil.

THE Victory yea Deſtruction which Chriſt hath upon Satan on our behalf is the full ſcope of this Text, and follows as the next ſubject unto that of Redemption of us from ſin and the curſe, and is indeed the conſequent of that Redemption.

There is no Text large enough to take in the whole, either of Satans power, or of Chriſts deſtroying him in reſpect of that his power, for this mentions on Satans part his power over death only as the Jayler; and on Chriſts part his overcoming him by his death is only ſpoken of, whereas Satan hath power, and that chiefly *in matter of ſin*; alſo in *ruling this World*; and Chriſt alſo deſtroys or confounds him by his *Aſcenſion*, *Interceſſion*, and *judging* both the Devils and the World at laſt: Yet you well may upon occaſion of theſe take in all, and it may have this warrant from this Text, that it is ſaid to be a *Deſtruction* of him, (which is a general word and takes in all) that is, of his Perſon wholly and totally; and ſo in all points of his power beſides, as well as in that over death.

And again Chriſts *death* here meritoriouſly and vertually reacht to all the power Satan had of any kind, and ſo then a total rout and deſtruction of him is in the Apoſtles ſcope.

And the Story hereof as gathered from the Scriptures is our preſent ſubject, and is divided as the Text is into two parts.

1. Satans power.
2. Chriſts Victory and deſtruction of him.

1. Concerning Satans power therein two things are to be conſidered.

1. What power Satan hath had in the World and over the Elect Sons of Men fallen under ſin in common with other Men.

2. By what claim or right he came by it.

2. Concerning the ſecond, Chriſts Victory, and his deſtroying him, therein are to be remarked.

1. The true Original Ground of the quarrel, how Chriſt came to be engaged and involved againſt him.

2. The ſeveral Degrees of Chriſts Conqueſts, and they are reduced to two Heads.

1. The *firſt Rout*, wherein the foundation was laid of the enſuing Victories; and that was got in open Battel in the plain Field *at his Death*, in and by which virtually the whole was at once won, and obtained; and therein I ſhall ſhew how juſtly Satan fell from his Power, and loſt it, and this I call Chriſt's *Meritorious Victory*.

2. Then there is ſecondly the *proſecution of this firſt victory*, and the management thereof to his own greateſt Glory, and Satans Confuſion. And the parts thereof are

(1.) Chriſt's *Triumphing* over him after the Victory obtained in his *own perſon* openly, and that in Satans own dominions afore God and all the Holy Angels, and this ſingly in *himſelf*, and in his own perſon, although as repreſenting us, *Col.* 2. 15. and this I tearm his *Victorious Triumph*, or the ſhew and demonſtration of it.

(2.) Secondly there is his *overcoming him in us.* Then when Satan is ſtill left in actual poſſeſſion of the whole World, and of the Elect among them, whoſe Liberty and Redemption it was Chriſt aimed at. And this hath two Degrees:

(1.) He overcomes him *in us*, at our *Converſion*; and

(2.) He overcomes him *by us*, and cauſeth every particular Chriſtian to overcome him in the *courſe of their Lives*, after Converſion. And theſe two I tearm Chriſts *Actual* prevailing or *getting poſſeſſion.*

A Third Procedure, is Chriſt his *viſible ſetting up a Kingdom in this World*, afore the day of Judgment, during which time *Satan is ſhut up*, and reſtrained from tempting the Elect, and from deceiving and enraging the World againſt the Elect, as now he yet doth, and heretofore hath done: And this is expreſſed in the laſt Chapters of the *Revelations*, *Chap.* 19. *v.* 19, 20, 21. *And I ſaw the beaſt, and the kings of the earth, and their armies gathered together to make war againſt him that ſat on the horſe and againſt his army, and the beaſt was taken and with him the falſe prophet that wrought miracles before him, with which he deceived them that had received the mark of the beaſt, and them that worſhipped his image; theſe both were caſt alive into a lake of fire burning with brimſtone.* After which follows *Chap.* 20. 1, 2, 3. *And I ſaw an angel come down from heaven having the key of the bottomleſs pit, and a great chain in his hand*; ver. 2. *And he laid hold of the dragon, that old ſerpent, which is the devil and Satan, and bound him a thouſand years*, ver. 3. *And caſt him into the bottomleſs pit, and ſhut him up, and ſet a ſeal upon him, that he ſhould deceive the nations no more till the thouſand years ſhould be fulfilled: and after that, he muſt be looſed a little ſeaſon.* And then follows the Kingdom of the Saints during thoſe thouſand years, *ver.* 4, 5. *And I ſaw Thrones, and they ſat upon them, and judgment was given unto them; and I ſaw the ſouls of them that were beheaded for the witneſs of Jeſus, and for the word of God, and which had not worſhipped the beaſt, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Chriſt a thouſand years.* Ver. 5. *But the reſt of the dead lived not again, until the thouſand years were finiſhed. This is the firſt reſurrection.*

Fourthly, Laſtly, There is Chriſt his *bringing this great malignant unto open trial*, afore all the World; God, Angels and Men; which is at the day of Judgment. After which follows the *Execution* of him in an Eternal Deſtruction of him *in Hell.*

There is a Glory Tranſcendant, that will appear in each one of theſe particulars, but more in the whole of them, all laid together; a ſtupendiouſly excelling Glory, in compariſon unto which Victories of Chriſt, all the great Victories you have ſeen are but Trifles and Shadows that have no glory in this reſpect, and therefore let *not the rich man glory in his riches, nor the ſtrong man in his Conqueſts*, but *let him that glorieth, glory in the Lord*, and in this eſpecially, that he *knows himſelf* is one of thoſe poor Captives whom this great Conquerour delivered amongſt the reſt of the Elect, who ſhall ſtand up in his Lot amongſt them.

I. To Diſcourſe concerning Satan and his Power, and to ſhew what it is.

1. In general it is a Kingdom maintained and upheld by him and all his Angels conſpiring in one, againſt Chriſt and his Saints. *Mat.*12.26. *And if Satan caſt out Satan, he is divided againſt himſelf, how ſhall then his Kingdom ſtand?* And whereas every Kingdom hath an intereſt, the intereſt of this is ſin, *Eph.*6.12. they are ſaid to be Rulers of the darkneſs of this world, which is ſpoken in diſtinction from the good Angels, who are Rulers of this world too: for in that the Apoſtle ſays, this world to come is not ſubject to the Angels, *Heb.*2.(he ſpeaks of them that are good.) He Implyes that now they are ſent out for the good of the Elect, *Heb.* 1. 14.; and it argues that this world is ſubject to them in order to the good of the Elect. But now herein lyes the difference; Satan is the Ruler of the darkneſs of this world, and the riches, glory and Greatneſs of it being for the moſt part obtained and managed by ſin and Corruption, therefore in ruling the darkneſs that is in mens hearts, he alſo comes to rule and diſpoſe of theſe. Even as the Popes power (who is his eldeſt Son) is in pretence only *ad ſpiritualia*, yet ſo as *in ordine ad ſpiritualia* he takes on him to meddle in all things temporal, ſo his father Satan having now in Commiſſion only ſpiritual darkneſs and wickedneſs, and obtaining this power over men unregenerate, yet in order thereunto over theſe Children here, until converted.

Theſe of all other things are committed to him.

I. To entice as he did *Ahab*, 1 *Kings* 22. 21.
II. To put into the heart as in *Judas*.
III. To provoke, 1 *Chron.* 21. 1.
IV. To bewitch, *Gal.* 3. 1.
V. To fill the heart as he did the heart of *Ananias*, *Acts* 5. 3.
VI. To work effectually and ſo as to carry all before him, and cauſe them to do what he enticeth to, *Eph.* 2. 2.
VII. And Seventhly to do all this at his will, 2 *Tim.* 2. 26.

This power of Satan is in reſpect of ſin or the darkneſs of this world. He hath a power over them in reſpect of death, ſo in the Text; but this power laſts but till the reſurrection, and but over mens ſouls. For when the day of judgment is ended it is the good Angels that do throw wicked men to hell and not the evil Angels, *Mat.* 13. 41. 42. But in the mean time look as the good Angels have the Commiſſion for carrying mens Souls to Paradiſe as they did *Lazarus* his, *Luk.* 16.22. So the evil Angels have until then the Commiſſion to carry wicked ſouls, when by death ſever'd from their bodys, to hell.

Let us now conſider (to ſet forth Chriſts victory the more) the greatneſs, and the extent of this Kingdom given to the Devil and his Angels.

I. As it is in the hands of the great Devil placed on his Throne; it is a Monarchy over mankind of all formes, higheſt for power in all ranks throughout.

II. For the ſubjects of it they are (as Chriſt's ſubjects alſo are, *Col.* 1. 16.) both things viſible and inviſible, ſo that he hath of both kinds, eſpecially the kinds of intelligent natures Subject to him.

1. Angels: The Devil and his Angels. 2. Us men, wholly Captiv'd to him. And further (wherein the upholdance of this great Tyrants cauſe is) ſome of theſe are as natural Native ſubjects that rule with him, and have a common intereſt of power with him: And they are his Angels; but we poor ſilly men, are as ſlaves Captived to them and him. Like as Pharaoh (one of his eldeſt Sons under the old Teſtament:) had for his Natural liege Subjects his *Egyptians*, that Ruled over the *Iſraelites* with him, and the poor *Iſraelites* as Captives and ſlaves unto both. And in this lyeth the greatneſs of the *Turkiſh* dominion in part of *Europe*, *Aſia* and in *Eaſt-India* to this of the *Mogol* in *Eaſt-India*, to this day. So then he hath all ſorts of Subjects every way.

3. As unto us men his power is univerſal; not a Soul of us but is by Nature ſubject to him. We are all born by a Statute Law his ſlaves, and Chriſt hath none, but whom he wins over from him by turning them from Satan unto God, yea, and in the iſſue he holds and retains a far greater Company and number to himſelf than Chriſt gets unto himſelf, *Rev.* 12. 9. it is one part of Satans Titles, that it is he who deceives the whole World.

4. In us men (the more miſerable part of his Subjects) he Rules inwardly, even as Chriſt doth in thoſe few he gets from him; he ſits and fills and rules our Hearts till we are turn'd to God.

5. If we conſider the length and continuance of this his Dominion, as he hath ſinned from the beginning, 1 *Joh.* 3. 8. ſo he hath entred upon his Reign from the very beginning of Mans Fall, and every Man born becomes his Subject; neither have theſe individual Devils given place to any, but the ſame Devil that ruled in *Cains* time, rules now in the Children of Diſobedience, *Eph.* 2. 2.

6. For Succeſs he hath carried it clear, for he works, and works effectually in the Children of Diſobedience, and takes them Captives at his Will, as him Liſts, 2 *Tim.* 2. 26.

7. He hath been Worſhipp'd as a God, and ſo hath had more Honour and Dignity than any Prince, 2 *Cor.* 4. 4. He is there called, *the God of this world.* Some great Conquerors affected to be Worſhipp'd as Gods, not being content with the higheſt Supreme Power, ſo *Alexander* and *Mahomet*, but few obtained it, but the Devil hath had both. So it was from the Flood, till Heatheniſme was deſtroyed, and Popiſh Idolatry was ſet up as it is ſaid, *Revel.* 13. 4. Thus therein they worſhipped the Dragon, who gave his Power to the Beaſt, to the end to have Worſhip continued to him in another way under the Profeſſion of Chriſt, even as he had afore. Thus much for the Power it ſelf.

Secondly, The Second part to be diſcourſed of, is by what Claim, Right or Title he came to have this Power, ſeeing himſelf by ſinning (afore Man had ſinned) deſerved to be in the Nethermoſt Hell.

1. The Legal and Fundamental Claim is, Gods Commiſſion, and that by way of Curſe upon Man. Man turning Rebel againſt God, he juſtly gave that ingrateful Creature who deſpiſed his Mild Government over unto the hard and intolerable Vaſſalage of this Tyrant. It was a juſt puniſhment that Man who would not have God to Rule over him, ſhould be delivered into the Devils Power, and it was as great a puniſhment as could be Inflicted. Thus we find, that when *David* by way of Propheſie was to Curſe *Judas* (who himſelf was placed in the Office of an Apoſtle, or a Biſhop, or Overſeer as *Peter* interprets it, and applyes it to him, *Acts* 1. 16, 20.) Says he *Pſal.* 109. 6. *Set in office over him the wicked one, and let the adverſary or Satan ſtand at his right hand.* The wicked one is the Devil, ſo oft, and uſually in the Epiſtles of *John* the Phraſe is uſed, and in the Lords Prayer, *&c.* and accordingly we read, that Satan entered into him, *Luke* 22. 3. And thus in like manner Man ſinning at firſt, God by way of Curſe and Commiſſion ſet the Wicked One a Ruler over him, and this Curſe was but ſuited to his Iniquity in a juſt way, as the Law was in *Deuteronomy* 28. 47, 48. *Becauſe thou ſervedſt not the Lord thy God with joyfulneſs and with gladneſs of heart for the abundance of all things, therefore ſhalt thou ſerve thine Enemies which the Lord ſhall ſend againſt thee in hunger and thirſt,* &c. *and he ſhall put a yoke of Iron upon thy neck until he have deſtroyed thee.*

See Ainſworth on the place.

And beſides this Curſe, there was ſome Appearance of Legality in it; *Iſaiah* 49. 14. The Title of Satans Power in Scripture riſeth ſo high, as that the Souls of Men are termed his own Houſe, *Luke* 11. in the 21th. Verſe, Chriſt calls them *his Palace*; and all the Faculties and Powers of their Souls his Goods; and Verſe 24. the Devil himſelf terms it his Houſe. And the Grounds of it are,

1. Of whom a Man is overcome, of the ſame he is brought in Bondage by the Law of Conqueſt, 2 *Peter* 2. 19. He ſpeaks it of Sin, but it is true of Satan, whoſe Intereſt is the ſame with that of Sins. Man was overcome by Satan, and caught in his ſnare, the Serpent beguiled our firſt Parents, and ſo they were brought into Bondage, as unto Sin, ſo to him.

2. Satan was the Father of Sin and Sinners, and it is his *work*, 1 *John* 3. 8. as Holineſs is the *Workmanſhip* of God, *Epheſians* 2. 10. Now the Father of a Family was under the Law of Nature, the Governour and Head of it, and ſo is the Devil of whom (as I may ſay) all the Wicked Families on Earth and Hell is named. And God indeed Curſt the Devil himſelf with this Power for his Ruin; and as Sin was his Work and his Invention firſt, truly he let him have the Monopoly of it, and all Sinners came under his Patent, and be Workers at the Trade under him, as the firſt Inventers of any Craft uſe to have the Priviledge to employ others under them.

CHAP. XVI.

How it was Chriſts Great Concern, and Intereſt, to Deſtroy the Power of Satan. The Conqueſt which he had over him by his Death, and his open, and Glorious Triumph after the Victory, expreſſed in Coloſſians 2. 15.

THE Second Part of this Diſcourſe, is of Chriſts part in deſtroying all the Power of the Devil. And therein we are to regard,

Firſt, The Ground of the Quarrel betwixt Chriſt, and him, and how Chriſt came to be engaged in it. The Ground of this Quarrel was either,

I. Perſonal. Or,
II. On our Behalf.

I. Perſonal, as he was Gods Son, and Natural Heir. What was Satans Sin? It was the ſetting up a Kingdom againſt God, and Chriſt his Son. *He left his habitation* for it, *Jude* 6. It is mentioned not as his puniſhment onely, but as his Sin. He and his Angels ſhook off Gods Dominion, and betook themſelves to ſeek their Fortunes, and ſet up for themſelves in this Airy and Viſible World. Thus in *Matthew* 12. 26. the bottom Reaſon

Chriſt gives why one Devil oppoſeth not another, is, for how *then ſhall HIS KINGDOM ſtand?* You may obſerve, there is a Kingdom of his mentioned, conſiſting in one Common General Intereſt wherein they all agree. Now if there were no other Reaſon but that it is the quarrel of the Godhead in Father Son and Spirit, Chriſt is ſufficiently in Perſon intereſted in it on his own, yea his Fathers behalf. For if any rebel againſt a Prince, who is ſo fit to ſuppreſs and ſubdue them as the Son in his Fathers behalf, (when himſelf alſo is the Heir) who ſo fit as he to fight his Fathers Battels, and to put him into the Throne again. But,

Zanchy, Willet, Suarez, Catharinus.

II. It's more then whiſpered 'tis talk't out by ſome great and good Divines, that the Spirit and edge of their firſt ſin was pointed againſt the Son of God as he was to be God Man And ſo in our nature declared to be ordained an head to Angels and Men, and if ſo the quarrel was perſonal indeed, for it more particularly toucht Chriſts propriety, and Prerogative. Whether theſe things were ſo or no or that they be ſufficiently proved by theſe intimations in the Scriptures I leave every reader to his own judgment, only if I had not inclined thereto I had not at all propoſed this I add.

III. That it properly and perſonally concern'd Jeſus Chriſt to come and deſtroy the Devil. In that Satans Kingdom (which upon his turning head againſt God he was in actual poſſeſſion of) was that which letted or ſtood in the way to that of Chriſts Kingdom and took up much of the room of it. This Kingdom Chriſt as God Man was *appointed* unto, *Heb.* 1. 2. (and it was only as God Man that he was *appointed* to it, for as meer Son of God, or ſecond perſon he hath it by Nature and not decree) the appointment alſo was, that he muſt *win* it ere he *weares* it, as *Pſal.* 2. and *Pſal.* 110. 1 *Cor.* 15. ſhew. He muſt deſtroy therefore this his oppoſite to make way for the poſſeſſion of this his own Kingdom, and therefore, *Mat.* 12. 28. Chriſt gives this as a manifeſt undeynable evidence, that *the Kingdom of God, which the Prophets had foretold,* the Meſſiah the Chriſt ſhould (as come from God, and for God) poſſeſs and adminiſter, was *beginning* to be ſet up upon his coming into the World, and that himſelf was the *appointed heir therefore, yea Apparent heir* by this probation, that he did *by the Spirit of God* caſt Devils out; *But if I caſt out Devils by the Spirit of God, then the Kingdom of God is come unto you:* The evidence lyes in this, that whileſt he did it, he did profeſs himſelf to be that very Meſſiah, to whom that Kingdom did belong, and that the riſing of his Kingdom was the downfal of Satans: And ſo that firſt promiſe and propheſie, *Gen.* 3. began to be fulfilled in and by his own very perſon, viz. *He ſhall break the Serpents head.* Which (ſaith Chriſt) you ſee maniſeſtly with your eyes: for with the ſame breath at the ſame inſtant he Commands the Devils forth, and ſo proclaims himſelf to be that *King* to whom Satan muſt give way.

But the ſecond ground of the quarrel was on our behalf, and this for ſureneſs in the Text: The verſe afore the 13*th.* doth bring in Chriſt ſpeaking himſelf as a *Father of many Children* committed to his truſt and charge by God; *Behold I and the Children which God hath given me.* Chriſt is and was *an everlaſting Father. Iſa.* 9. 6. and theſe Children were given to him in and at Gods firſt Election both of *Chriſt himſelf,* as Mediator, and them as members both at the ſame time, and Election of the one was involved in the Election of the other as relatives mutually each unto other. *Eph.* 1. 4. *They were choſen in him before the foundation of the world,* thus long afore the fall of man, or Satans ſinning or Kingdom; ſo as Chriſt was plainly thus long afore entruſted to be their *Guardian;* and ſuch and ſo great an eſtate of Glory was long afore bequeathed to them; Therefore theſe Children being by that curſe and righteous law (they ſinning) become now Vaſſals and ſlaves of Satan, *for as much then as his, Children were partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame, that through Death he might deſtroy him that had the power of Death that is the Devil.* It is the very account given in the Text, and imports in the coherence of theſe words with the former immediately foregoing, that theſe his Pupils and Children having been long afore given him, and now fallen into the Devils Power: That moved therewith, He came to reſcue and *deliver them* (as the Next words carry it on, *ver.* 15.) Thus zealous was Chriſt for theſe his Children and to diſcharge his truſt; and thus, *Eph.* 5. 23. Chriſt being originally and primitively conſtituted an *head* to them, this drew him to be a *Saviour* The words there are, *even as Chriſt is the head of the Church* (an head firſt) and *he is the Saviour of the body.*

Theſe things as thus relating to Satan, to have been much in Chriſts heart his ſpeeches up and down the Goſpel of *John* and elſewhere ſhew. In which you may obſerve him diſcourſing, as great Princes uſe to do of their grand oppoſites, ſo he of Satan, and the confuſion he was ſent to put him into: by all which what his heart was intimately ſet upon in mans ſalvation doth eminently appear, as you may read, *John* 12. 27, 28, 29, 30, 31, 32. wherein he mentions this confuſion of Satan with ſomewhat an equal affection he had to that of the Salvation of men, and both as thoſe two eminent grand matters in which both God and Chriſt aimed moſt to be glorified. You find him at the 27. *ver.* ſtruck with the thoughts of his approaching ſufferings, *now is my ſoul troubled, and what ſhall I ſay Father ſave me from this hour,* and yet then checks himſelf, *but for this cauſe came I to this hour*, as if he had ſaid, this was the buſineſs I came into the world for, and I muſt diſanul all, if I now withdraw. But then further he cheers himſelf up with the great and general end which his death and coming into the world, and all ſerved to, *ver.* 28. *Father glorifie thy Name,* unto which, God from Heaven gave anſwer, *I have both glorified it and will glorifie it again.* Then he ſpecifyes two things, wherein God was thus to be greatly glorified, by the foreſight and proſpect of which he further recovers his ſpirit, Namely.

I. Satans overthrow, *now is the judgment of this world*; *now ſhall the Prince of this world be caſt out*, verſe 31.

II. Mans Salvation: verſe 32. *and I, if I be lifted up from the Earth, will draw all Men unto me*; and both theſe at once accompliſh't by the croſs, verſe 33. *this he ſaid ſignifying what death he ſhould dye.* Which falls in with what the Text ſaith that *through death he might deſtroy him that had the power of death, that is the Devil.* And with all which alſo that of *John* 1. 14. doth correſpond, *the Word was made fleſh* and ἐσκήνωσε *he pitcht a tent amongſt us*, as a Souldier, for it is a military word. For his end of dwelling in fleſh was to deſtroy the Devil in open and plain field by conqueſt, and ſuitably in this *Heb.* 2. 10. you have him called *the Captain of our Salvation* then when his deſtroying of Satan is ſpoken of. Thus much for the grounds of the quarrel.

I purſue next the ſeveral *proceedings* and *paſſages* of the *Victory*, (whereof the moſt eminent and fundamental to all the reſt is *that of his death*, as all the places already handled do ſhew.)

I reduced them at firſt unto two *general heads* having diverſe particulars under them.

I. Chriſts overcoming Satan *in himſelf*, that is in his own perſon.

II. His overcoming him *in us and by us.* Or thus, There is Chriſts overcoming Satan *for us*, And there is Chriſts overcoming him *in us and by us.* The account of this diſtinction you will eaſily perceive by comparing two Texts together, the *firſt*, *Col.* 2. 15. Where he is ſaid *to have ſpoiled Satan and triumphed over him* ἐν αὑτῷ (*cum aſpiratione*) *in himſelf*, and ſo the Margent varyes it. The ſecond is 1 *John* 4. 4. *Stronger is he that is in you then he that is in the World.* *He* that is *in the World* is the *Devil*, who tempts us with the World, and in overcoming the World we overcome him *that wicked one*, (as expreſly it is twice ſaid, 1 *Joh.* 2. 13, 14.) and this is Chriſts overcoming the Devil in us, as theſe words *ſtronger is he that is in you*, do evidently ſhew.

In himſelf, is added, ſays *Strigelius, ad differentiam victoriarum humanarum in quibus, partem ſibi vendicat Dux, partem milites. Nam filius Dei ſine auxilio ullius creaturæ contrivit caput ſerpentis. Strigelius in locum.*

What he did in his own perſon for us are two.

1. The *great* and *total rout* Chriſt gave Satan at his *death.* And,

2. *His triumph* over him thereupon. Which you have thus diſtinguiſhed, *Col.* 2. 15. how [*firſt*] Chriſt *having ſpoiled Principalities* and *Powers*, he [*then*] *made a ſhow of them openly*, (or made them *an open example*) triumphing over them in himſelf. The firſt was done at his death or upon the Croſs. For his Croſs, is that which the Apoſtle had mentioned juſt afore; as that publique open place unto which he had affixed the *Law as cancelled.* And then in coherence with it next follows this, that he did at the ſame time *to the executioners* of the Law, *the Devils* in thoſe words *having ſpoiled* or diſarmed *Principalities and Powers*,(namely on the Croſs,) he overcame the Devil: Firſt in the plain and open field, which field was the Croſs, and the place whereit ſtood, ſo that the Battle was fought there *on the Croſs* whereon Chriſt dyed. And the Text ſayes *through death he deſtroyed him*, which comes to one and to ſay *on the Croſs* he deſtroyed him, or wrought his deſtruction. The word in *Col.* 2. 15. tranſlated, *having ſpoiled him* is ἀπεκδυσάμενος which is properly to diſarm (*to put on armour* ἐνδυσώμεθα is oppoſitly uſed *Rom.* 13. 12.) And is a manifeſt alluſion unto what Conquerours uſe when they have gotten the victory they ſtrip the conquered of their weapons, and therefore it is here put to expreſs the victory it ſelf by. Though the victory it ſelf is ſuppoſed antecedent to this diſarming, and the manner of ſuch victors was to erect Pillars on which to hang thoſe weapons as Trophies,and this ſometimes on the very place, either on trees that grew nigh,or upon pillars fixed on the ground. And ſo he had begun this alluſion in the former words in ſaying, that *he nayled the law as cancell'd to the tree of the Croſs*,and then purſues it in ſaying that through and upon *his death*,*he hung up all the Devils Armour* thereon alſo: Which *Luk.*11.22. are call'd Πανοπλία his whole *Armour* as 'tis tranſlated. And this he did as *ſpoiles*, (as our tranſlatours here have render'd it.) You have this ſignally expreſſed, *Iſa.* 53. 12. *Piſcator* reads the words thus; *therefore for his part or portion, I will give him the great ones and he ſhall divide the ſtrong as ſpoiles* that is (ſaith he) he ſhall have a victory over thoſe evil Spirits, Principalities, and Powers, ſo as to be in his power as a ſpoil, to carry Captive, and uſe as he pleaſeth; And this, *becauſe* (as it follows) *he poured forth his ſoul unto death.* And that other reading of our tranſlatours comes all to one, *he ſhall divide the ſpoil with the ſtrong or in the ſtrong*: That noting out the perſons that were the object of that his dividing them; and is all one as to ſay he ſhall take their power from them. So then in and by his death *meritoriouſly* [*becauſe he poured forth his Soul unto death*] he deſtroyed him wholly, and Satan and all his power was given up as lawful ſpoil. Thus our Lord whileſt himſelf was ſtript naked, and they caſt lots for his garments, then it was he ſtrips and ſpoils Satan, and made him wholly naked without all weapons. And here comes now to be enquired into the *juſt ground* upon which it came to paſs that *through or by Chriſts death* Satan ſhould be bereft of that power which he had (upon the terms formerly mentioned) given unto him. And to be ſure he loſt it upon Chriſts death upon a far more fair, and legal right then at firſt or then ever it was given to him, *Iſa.* 49. 24, 25, it is thus written, *ſhall the prey be taken from the mighty, or the lawful captive delivered? But thus ſaith the Lord, even the captives of the mighty ſhall be taken away, and the prey of the terrible ſhall be delivered: for I will contend with him that contendeth with thee*, &c. Be it literally ſpoken of *Babylons* Captivity and redemption, or whatever elſe, yet this is certain, that that and other were ſhadows of this of ours by Chriſt, and therefore applicable in the general thereunto. Now how far we were *Lawful Captives* unto Satan you heard, and God (though the Devil be his enemy) will overcome him fairly; *Non vi ſed juſtitia*, not by force only but in juſtice. *The Lawful Captives* (as it is in *Iſay.*) ſhall be delivered and that lawfully: It is alſo a rule fetcht *from the Law of Arms* and concertations in Games or the like, *That if a Man ſtrive for maſteries, he is not Crowned* (and ſo is not reckoned to *overcome*) *unleſs he ſtrive lawfully*, 2 *Tim.* 2. 5.

Metap. a bellatoribus victoribus deſumta, qui hoſtium ſpoliatorum armis pro trophæo fixis----- Beza *in locum.*

1. The truth is firſt that Satan ran into a premunire or a forfeiture of all his power, by his aſſayling of Chriſt (and if there were no other ground it were ſufficient for the loſs of all) he in aſſayling of Chriſt, and plotting and Contriving his death went beyond his Commiſſion, and God on purpoſe permitted him to do it, to catch him in his ſnare; Satans power over ſinful man was not a Natural but an accidental judicial power and ſo perfectly limited by Commiſſion, which if he exceeded eſpecially if ſo tranſcendently (as it fell out in this) he inſtantly made a forfeiture of it. Know this then that Satans power was over ſinful man only; he was not ſo much as to touch or come near the man Jeſus who was *holy and harmleſs, and ſeparate from ſinners.* Now he coming into the World in the *likeneſs of ſinful Fleſh : Rom.* 8. This *Lyon* that *ſeeks whom he may devour* boldly ventures on him and perſecutes him to death; for it was Satan that contrived Chriſts death : *This is the hour* (ſaith Chriſt) *and the power of darkneſs : Luk.* 22. 53. *your hour* (ſpeaking to the Phariſees) now you are in the Ruffe of your power having me under; But know, ſayes he, you are but the Devils inſtruments herein, who hath a greater and deeper hand in it then you. *This is the power of darkneſs* which is a further addition to ſhew, *that the Rulers of the darkneſs of this World* (as *Eph.* 6. 12.) were alſo and chiefly in it, yea the utmoſt of his power concentred in it to effect what was in *Pilates*, the people, and the Rulers hearts. The Prince of darkneſs, and the Ruler of this World acted the Princes of this World, when they Crucified the Lord of glory. But more expreſly, *John* 12. 40, 41. *You ſeek to kill me, you do the deeds of your Father therein who was a murderer from the beginning, ver.* 44. And Chriſt ſeems to me to give an hint of this very reaſon, *John* 14. 13. *The Prince of this World comes, and hath nothing in me,* as matter for him by vertue of which he ſhould have authority to have any thing to do with mee. The Devil thus fooliſhly and ſillily loſt all, *and God took the wiſe in his own craftineſs,* and Chriſt ſuffered him to go on and to have his whole will upon him, but then took him thereby Captive at his will. So God in his Righteous judgment ordered that Satan ſhould loſe the power that he had, becauſe he exerciſed that upon Chriſt which he had not.

Sic deo judicante, amiſit poteſtatem,quā habuit, quia exercuit quam non habuit, ſaith Aquinas *out of* Auſtin. *Sum. part.* 3. *quæſt.* 49.

2. Conſider that it was Mans Sin, which was the Sole and only ground of Gods giving Satan that Power at firſt; it was done by way of puniſhment and Curſe. Now if Chriſt pays by his Death (as it was tranſacted betwixt God and him) a Price and Ranſom for Sin, and undergoes all the Puniſhment due to it, then doth Satans Power fall Inſtantly, for it was wholly judicial, and but part of the Curſe and puniſhment upon Man.

There was this Concatenation or derivation of Power; the Power of Satan lies in *Sin*, the Power that Sin hath over us lay in the *Law*, (*the ſtrength of ſin is the Law*, ſaith the Apoſtle) now he by paying a Price or ſufficient Ranſom unto God for Sin, the power of the Law and Devil all fell at once flat and periſhed together.

And the Chain of theſe you have in that *Coloſſians* 2. where Firſt, in the 13th. Verſe, *And you being dead in your ſins, and the uncircumciſion of your fleſh hath he quickned together with him, having forgiven you all your treſpaſſes:* There is Sin gone both in the Power and Demerit of it. Secondly, Verſe 14. follows, A *blotting out the Hand-writing of Ordinances* that was againſt us, *which was contrary to us*, and took it out *of the way, nailing it to his Croſs.* There is the Law Cancell'd and made void. Thirdly, Verſe 15. and *having ſpoiled Principalities and Powers, he made a ſhew of them openly, triumphing over them.* The Devil falls with theſe, as his power ſtood by theſe.

3. Add to theſe that this Chriſt, as a Common Perſon, ſtood in the room of us all, and therefore Satan juſtly loſt his power over us all, in that he that repreſented us all did overcome him.

And here ere we go any farther, let us ſtay a while and ſtand aſtoniſhed, at the Glory of Gods Deſign herein : There was never any Romance ever feigned ſo ſtrange a Victory joyned with ſuch a Confuſion to the Perſon that was Conquered, as this repreſents, and it is to be taken notice of here in our Tranſition to that other part, viz. *his Triumph* as a preparation to the Glory of it, that Chriſt a Lamb, the *Lamb of God*, ſhould lye ſtill and *perdeu*, having all our Perſons and Sins under that Lambs skin, and form of a Servant, *led as a ſheep* by Satan *unto the Slaughter*, until Satan ſhould have done his worſt, and then as a Lion Couchant, a Lion aſleep (as *Gen.* 49. and *Rev.* 5. 5, 6. *A Lamb* and *a Lion* both) he ſhould rouſe up himſelf from his ſleep, and take that very Croſs that Satan had brought him unto, and hung him upon, and (as one expreſſeth it) *Baculo Crucis*, with the ſtaffe, the beam of the Croſs, break all the Devils bones in pieces, when he had not with all his Mallice broke one bone of his, what more glorious? *To overcome then, when himſelf is overcome!*

Thus much for Chriſts ſpoiling, yea deſtroying him vertually and meritoriouſly at his Death. *His Triumph* over him next follows. For into thoſe two parts the particulars in this *Col.* 2. 15. are reduced; even as Conquerors firſt *ſtript* the Captives, then led them as *Examples*, tied to their Chariot Wheels, or elſe they were driven afore them. In the firſt the Devils nakedneſs appears, in this other his ſhame and Ignominy publickly.

So Rollock *entring upon that Word, Made a ſhew of them, divides them, having ſpoken* de Victoria in cruce, nunc de Triumpho. *So* Rollock *on the place.*

Chriſts Triumph is thus ſet forth. *He made them an example and ſhew of them openly, triumphing over them*; both theſe expreſſions falling in to ſignifie the ſame thing, the alluſion is manifeſtly unto that *Roman* Cuſtom mentioned, after Victories obtained, when the chief Leader rode in Triumph, leading the Chieftains of the Conquered Enemy as an open ſpectacle. There hath been a queſtion among Commentators and other Divines, whether or no, Look, As Chriſts affixing the *Law* to his Croſs, and his overcoming and diſarming Satan thereon, was an inviſible Tranſaction not ſeen or obſerved by any but by God and himſelf, (the reality thereof conſiſting only in Vertue and Efficacy); that ſo in like manner this his Triumph over the Devils ſhould have been but Vertual and Inviſible, and ſo this his Triumph as thoſe other, all of them wholly tranſacted on the Croſs alike. Or whether there was not after that Victory mentioned on the Croſs, a publick and *open ſhew made*, in way of Triumph afore a World of ſpectators applauding of it. For the Deciſion of this.

1. Therein this difference may be conſidered between the *Aboliſhing Sin* and the *Law*, at his Croſs, and this other of *Triumph* over the Devil. That thoſe firſt muſt needs be only ſpiritually and vertually underſtood, for Sin and the Law are not intelligent *Perſons*, but onely *things* to be deſtroyed, and ſo were capable but of a vertual Abolition, as *Heb.* 1. 3.

But the Devils themſelves that were the Founders of Sin, and Heads of this Rebellion, they were Rational and Intelligent Creatures, and ſo were capable of being made a real, and viſible, open ſhame, which was a puniſhment ſuited to ſuch. And the manner of the Triumphs was to lead the Perſons and the Chieftains, as Heads in open view, to give demonſtration of the Perfection and Compleatneſs of the Victory over any Prince or Nation; now ſuch were the Devils.

2. Although neither this over thoſe damned ſpirits, as neither that over ſin, was viſible to the men of this World we live in, yet there is another World (inviſible indeed to us) unto whom the ſhame and ignominy done to theſe Devils might be (as it was) made viſible, namely God and Angels, and the ſpirits of juſt Men which is the greateſt Stage. Chriſt's Birth and Nativity was known and ſeen by the Angels, when but to one or two in our World, as alſo his Aſcenſion. Now both every word here leads unto this ſenſe as alſo the thing conſidered in it ſelf, and the comparing this with the other.

Angeli viderunt traductos Diabolos & triumphantem Chriſtum, Rollock *on the place. Manifeſtiſſima erat & illuſtriſſima coram omnibus Cæleſtibus,* Muſculus. *So alſo* Zanchy.

1. The Nature of a Triumph, (to which the alluſion manifeſtly is) was to be a publique ſight, or ſhew, and to have the greater Pomp

there was a company of ſpectators to behold it, or it loſt what it pretended to be, and was not that which it is ſaid to be. So *Tully* ſpeaks of the *Romans* Triumphs, That Ambaſſadors were preſent on Horſes, the Souldiers crying out, *Victory*, whilſt the Conquered were led afore or after the Chariots of the Conquerour, and this for the Glory of the Conquerour, and the confuſion of the Conquered. If there were none there that at preſent took notice thereof, it were not a Triumph, but meerly a concealed and ſtolen Victory.

2. It is ſaid he made them a publique Example, and ſo the Word Ἐδειγμάτισεν here, which is all one with παραδειγματίζειν, is uſed by the *Septuagint*, *Numbers* 25. 4. when *Moſes* hung up thoſe Kings before the Sun; and ſo by the New Teſtament, *Matth.* 1. 19. and *Hebr.* 6. 6. it ſignifies alſo to make one publiquely Infamous, yea to draw and dragg him through a company of Beholders and Spectators.

Significat aliquando per publicum cœtum ſpectatorum trahere, vel ducere Zanchius *in locum.*

Druſius, Grocius

All which (if no more were added) argues that ſome publique Ignominy was done unto the Devils, before this ſolemn Aſſembly.

3. The Apoſtle (to fix his meaning) adds; *openly*, ἐν παῤῥησίᾳ, which word the *Jews* have taken into their Language, to ſignifie a thing done openly, in oppoſition to what is ſecretly or hiddenly; and ſo it is uſed, *John* 11. 34. and *Chapter* 7. 4. and *Chapter* 7. 13. and *Mark* 8. 32. Now this is that which I urge, that for (1.) a thing to be done by way of Triumph: 2. On purpoſe to make Infamous, dragging the Perſon made ſuch, through a company of Spectators: And 3. Openly: Yet to ſay, it was ſome inviſible Tranſaction, to be viewed by Faith onely, theſe things are a contradiction.

Thirdly, Compare this Tranſaction ſpecified here with other Scriptures, and it will reſolve, when and how this publique Ignominy was inflicted on Satan and his Angels. And this added to all the former, ſatisfieth me moſt of all.

We read *Epheſians* 4. 8. (and that Epiſtle is parallel in moſt things to this of the *Coloſſians*, as many have obſerved) that Chriſt when he Aſcended, led the Devils in Triumph; *When he aſcended up on high, he led captivity captive.* This *David* had propheſied of *Pſal.* 68. 17, 18. and in theſe Scriptures compared, there are two things more particularly expreſſed.

1. That it is an Alluſion to the Triumphs uſed among the Gentiles, eſpecially among the *Romans* (with whom they were in their greateſt Glory) for in their Triumphs they led at their Chariot Wheels their Captives, ſo it is ſaid here in both places, *he led captivity captive.* And,

2. The 68. *Pſalm* ſpeaks of the Thouſand Chariots, who alſo were thoſe Spectators afore-mentioned, *Verſe* 17. the Chariots of God, which God commanded to wait upon him at his Aſcenſion, *Verſe* 18. are Twenty Thouſand; *The chariots of God are twenty thouſand, even thouſands of angels: the Lord is among them as in Sinai, in the holy place.*

You ſee then how expreſly he ſpeaks of the Angels who were his Chariots, which he rode up in and Accompanied him, and he in the midſt of them.

When he came down to Mount *Sinai* to give the Law, then Thouſands of Angels did Accompany him, for it was the Law given by the Angels. And ſo thoſe were the ſpectators of this Triumph, and what now is wanting to make it a viſible Triumph, not to Faith onely, but the Angels.

And further to carry on the Alluſion to a Triumph, as they had their *Miſſilia* ſcattered among the People, ſo of Chriſt it is ſaid, when he thus Triumphed, that *he gave Gifts unto men.*

Thus *David* being a Prophet, and foreſeeing things as they fell out concerning Chriſt (as *Acts* 2. 30.) ſpoke afore, as *verſe* 31. both of the Crucifying of Chriſt which was a death proper to the *Romans*, or at leaſt to be brought in among the *Jews* with the *Roman* Conquerours, and not known afore unto the *Jews*; and alſo of the Triumph of his Aſcenſion under the ſimilitude of a compleat *Roman* Triumph, as their Stories have tranſmitted the manner of them down to us.

Now the difference of theſe two Victories, the one at his Death on the Croſs, the other at his Aſcenſion, is, that in the firſt Chriſt dealt as a Redeemer with God as a Judge; *cum Deo tanquam cum Judice Redemptor.* In the other he dealt, *ut Bellator adverſus Satanam*, as a Warriour againſt Satan. The firſt Conqueſt was over Satans Works, Weapons, Power, doing that for which God gave them up to him as Spoils. The other was over his Perſon, as an evidence God had given all his weapons, and power into his hands.

Well but when Chriſt had given him this terrible *Strappado*, haling him up after his Chariot Wheels, and then letting him fall again, a fall as bad as the firſt; Chriſt goes to Heaven, and leaves the Devil ſtill in actual Poſſeſſion of power, ſtill for all he had thus Chaſtiſed him and had uſed him as the vileſt Varlet that ever was, Chriſt lets him go like a wretch (though we may not call him ſo our ſelves, yet in relation to Chriſt, and his uſage of him we may) with poſſeſſion of all his power as god of this World, ruling in Mens Hearts, both Elect and others, becauſe he is to have another Bout with him, and he ſuffers him to hold his poſſeſſion ſtill in the World, reſerving him for a further Victory.

CHAP. XVII.

The Victory which Chriſt obtains over the Devil, in us, and by us. How he not only Redeems us, but Delivers us from his Dominion, and Power. That not only Chriſt in his own Perſon ſhould Conquer the Devil, and break his Power, but that we ſhould bear a part in it with him, is implyed in that firſt Promiſe in Gen. 3. *That the Seed of the Woman ſhould break the Serpents Head. That in all the ſeveral parts of that Power which Satan hath, and Acts in the World, Believers by the Virtue, and Strength of Chriſt are Conquerors over him. That in the Iſſue they Conquer him, as to that Power which he hath to Tempt them to Sin. The ſeveral Ages of Chriſtians conſidered from* 1 John 2. 13, 14. *That by Chriſt Believers prevail againſt Satan as to the Accuſations of them, which he brings before God. That Chriſt, and the Saints at laſt defeat Satans Deſigns, and Projects, and Enterprizes, as he is Prince of this World.*

I Come now to the Second part or Degree of this Victory, namely, *Chriſts deſtroying and confounding him in us and by us.*

1. *In us.* The Devil had ſtill all the Elect of God then alive, among all the *Gentiles*, whom the Apoſtles wrote to, and Converted, and moſt of them Converted by the Apoſtles in *Judea* alſo faſt under Lock and Key, ſhut up under Sin and Wrath, ſo as Chriſt muſt win every Soul from him, whom he meant to ſave; therefore at the Converſion of every Soul Converted, (which is expreſſedly a turning a man from Satan to God, , a delivering out of the power of Darkneſs, *Act.* 26. 18. and elſwhere) he then comes and begins to bind Satan, and to take his Weapons from him, *Luk.* 11. 21. He ſpeaks in relation to throwing Satan out of Mens Hearts as well as out of their Bodies. For ſo he applies it *ver.* 23, 24. and then it is that Chriſt begins to execute what virtually he did on the Croſs, and what at Triumphing; he gave a Specimen, a publique ſhew of that he had power to do: Now,

First, I obſerve from that place, *That the Devil, for all the bangs and blows he had at Chriſts Aſcenſion, that he remains ſtill in Poſſeſſion in mens Hearts, and is at Peace; and poſſeſſeth an Elect Child of God, his heart as his Pallace, and reckons all his Powers and Faculties to be his Goods and Furniture, to uſe at pleaſure.*

Well, but Chriſt having virtually Redeemed him on the Croſs, and ſpoiled Satan for him and in his behalf then, and Triumph't over him in that Perſons ſtead, and as repreſenting him, comes now with a *Writ of Execution*, for all his Goods detained from him; with an *habeas animas*, to poſſeſs himſelf of all, and actually to take Satans Power. And when Chriſt comes, he finds him *Armed* ſo *ver.* 21. ſtill, for all he was ſpoiled on the Croſs, and as *ſtrong* in us as ever. For what was then done was but ſpiritually, and *in merito*, but he now *binds* him, *Matth.* 12. 29. to his *good Behaviour*; that is, as in Relation to his poſſeſſing of, and working in that man; ſo as Satan is in a Chain. Chriſt claps Irons on him, that whereas Satan acted in him afore, as Lord in his own Houſe, and he was his Goaler.

Now himſelf is become Chriſts Priſoner, bound Hand and Foot, ſo as he cannot ſtir to do any thing againſt us, but with his leave. Then Chriſt takes poſſeſſion of all his Armory; ſo πανοπλία is to be interpreted, *ver.* 22. (for *ver.* 21. he is preſented armed) ſo then all Satans tempting, accuſing power, and the things by which he tempts and works, do all fall now into Chriſts hands, as his ſpoils paid for afore, and now Chriſt becomes actually poſſeſſed of them; and as he is King and Lord (to allude to what Chriſt ſaid from another more general occaſion) takes to himſelf the power and Reigns, *Rev.* 11. 36. Satan lyes bound; his Power, Rule, his Wit, Cunning, Force, whatever, is at Chriſts Feet, to order as he ſhall give leave and no otherwiſe, and he is to have Commiſſion from Chriſt, ere he act or tempt.

I conceive thus of it, That as at firſt Converſion, *Phil.* 3. 12. Chriſt is ſaid to Apprehend, or take our perſons actually, to accompliſh in us all that he purchas'd for us (which made *Paul* deſire to have the whole given him that Chriſt had Apprehended him for, and received then for him of the Father by a renewed act of donation, the Graces, Gifts he ſhall ever beſtow and give forth) ſo doth Chriſt now by a renewed act take poſſeſſion of all Satans power and weapons; ſo as he cannot uſe a threatening, he cannot blow up a luſt, but by Chriſts conſent and permiſſion; not in the ordinary providential way onely, but by ſpecial leave and licence; as the Attachment of Nobles, at leaſt the Execution is by ſpecial Commiſſion from the Prince; but all other perſons are left to the ordinary courſe of the Laws, which are to be put in Execution by inferiour Magiſtrates as they ſee occaſion: And this actual poſſeſſion of all Satans power as a ſpoil is perfect alſo as on Chriſt's part, as a King to have it let forth at his diſpoſe; and is perfect in this ſence that Chriſt takes all, once for all, in our behalf, and to be let out but as ſhall be for our good; and therefore Converſion is called a Tranſlating us out of the power of Darkneſs into the Kingdom of his Son. We come now under Chriſts actual Juriſdiction, who hath taken to himſelf the Government of us. This difference the Apoſtle holds forth 2 *Tim.* 2. 25, 26. ſpeaking of ſaving Repentance, *If peradventure God will give them repentance to the acknowledgment of the truth, that they may recover themſelves out of the ſnare of the devil, who are taken captive by him at his will*; whereof the meaning is, that they may not be under Satans Juriſdiction, as afore, *at his will*; but be ſo freed, as to be able to recover themſelves out of his Snare.

And becauſe even this firſt work is a renewed Triumph of Chriſt's over Satan, therefore *Paul* ſayes, 2 *Cor.* 2. 14. that by converting Souls, Chriſt made him *Triumph*; *Now thanks be to God which always cauſeth us to triumph in Chriſt, and maketh manifeſt the ſavour of his knowledge by us in every place*; even as Chriſt himſelf had done upon the Croſs, in turning out Satan, in judging and caſting out the Prince of this World, out of mens hearts, by convincing Men of Sin, Righteouſneſs and Judgment, *Joh.* 16. 11. But now though Chriſt hath taken poſſeſſion of our perſons, and hath thrown out of us Satan and his Power; yet ſo as ſtill Chriſt lets him looſe, and gives Line to his tempting power, when, how long, and ſo far as Chriſt himſelf pleaſeth, or under ſuch and ſuch Laws and Rules, as are in force in that inviſible world between Chriſt and him, and on his Audit dayes, when he comes afore God, he gives an Account; of which you read *Job* 2 1. *Again there was a day, when the ſons of God came to preſent themſelves before the Lord, and Satan came alſo among them to preſent himſelf before the Lord.* For both good Angels, as *Zech.* 1. 10, 11. do at times come and give account of their walking to and fro the Earth, as alſo bad in that of *Job.* Chriſt gives him a Commiſſion in ſuch and ſuch Caſes, and within the compaſs of ſuch and ſuch Rules, to have power to do ſo and ſo, and ſo to tempt us and put us to it, and he comes to give an Account how he hath behaved himſelf in it. But yet this his binding Satan in Converſion of us to God, is an overcoming him in us, and now therein we are altogether paſſive, even as in the working the habits and principles of Regeneration it ſelf, we are ſaid to be delivered, reſcued, and the Devil caſt out for us (we throw him not out) by an Eternal Hand, by one ſtronger than he, who comes upon him.

There therefore remains a Fourth thing, an overcoming by us as well as in us, both which is coming on through the whole courſe of our Lives. Chriſt thinks it not enough to have overcome him in himſelf, as *Col.* 2. 15. nor to overcome him in us thus at our firſt Converſion, but he will overcome him by us, he will have our hand actively in it alſo, and cauſe us to be more than Conquerors in the end.

Now then that the Glory of this Victory on our part, through him that loved us, may be made the more glorious; ſuch are the diſpenſations of our God that though Chriſt hath taken into Poſſeſſion all his power, yet he lets forth a great and large portion of power ſtill unto Satan to be exerciſed by Commiſſion from himſelf. Satan is ſtill left to range up and down, (and in view as it were looſe) to tempt, to afflict, and ſorely ſhoot at theſe poor ſouls, thus reſcued out of his hands; and all to greaten the Victory that yet remains, to be accompliſhed by us. Chriſt loves to have us joyned in it, ſo 2 *Tim.* 2. 26. that they may *recover themſelves* out of the ſnare of the Devil, ſo 1 *Joh.* 5. 18. he that is born of God *keeps himſelf* that the evil one touch him not. And as we are ſaid to mortifie the deeds of the fleſh by the ſpirit, ſo to recover our ſelves, and keep our ſelves from Satan, in a great meaſure.

That we may the more clearly, and diſtinctly take this into our thoughts, we are to conſider that the firſt promiſe to Mankind fallen was made for a Victory over Satan *Gen.* 3. 15. *I will put enmity between thee and the woman, and between thy ſeed and her ſeed, it ſhall break thy head, and thou ſhalt bruiſe his heel.* Here is a promiſe conſiſting of two parts; a former part, *I will put enmity between her ſeed and thy ſeed*; and a latter part, *it ſhall break thy head,* &c. Now there is a controverſie who ſhould be intended by *the ſeed of the woman*, and who that ſame [*It*] that ſhall break, ſhould be? The Papiſts, they take the *Woman* for the *Virgin Mary*, and limit it to her; and the ſeed to be *Chriſt* onely, her Son, and in his own perſon ſingly conſidered and excluſively of us, and the Victory ſpoken of, *it ſhall break,* to be onely that of his in himſelf over the Devil by himſelf alone. *Calvin* underſtands by *the ſeed of the woman*, the whole ſpiritual Race of Believers *collectively* in all Ages, as more directly intended, and Chriſt onely as the eminenteſt of that Seed, and by whom all the reſt obtain the victory, and ſo principally intended. *Pareus* halves it; underſtanding by the *ſeed* in the former part of the Promiſe, *all Believers of Mankind*: But the [*It*] or [*He*] in the latter part prophetically to point out, and terminate on *Chriſt* alone, the great *He* or *It* that on our behalf encountred Satan (as *David* alone did *Goliah*) in a ſingle Duel, and *brake his head.* And it is urged, that the *Septuagint* reads the [*It*] by αὐτὸς, *HEE*, and that ſo it is in all the Copies of that Tranſlation, and ſo the *Chaldee Paraphraſt*, ſo *Hierome*, and others of the Antients. And alſo that the *Greek* σπέρμα *ſeed* being of the Neuter Gender yet the *Septuagint*, have rendred the [*Hee*] αὐτὸς and not [*It*] ſo making another difference. I altogether wave that firſt of the Papiſts, for the abſurd gloſſes they make upon the words in honour of the *Virgin Mary*; and propound that both Chriſt in his Perſon, and Believers in their Perſons as conſidered in and with him are directly intended in both *ſeed* and *it*, as making up one and the ſame; the one as the Noun, the other as the Pronoun anſwering thereunto.

1. *Chriſt* is intended as the *Captain* or Champion in this *Warfare* and Victory. (So *Heb.* 2. *ver.* 10. Chriſt is ſtyled, and that in reference to this very Victory over the Devil, which follows *ver.* 14.)

2. All *Believers*, or the *Children* and his Brethren (as in the ſame place they are called) are alſo here intended and comprehended, ſo making one *ſeed.* He the Captain, they the Body of the *Army*, that in their turns overcome Satan alſo through him that loved them!

And unto this interpretation, all things ſeem to fall in to make it good and nothing to hinder it.

1. The Holy Ghoſt hath (as it were purpoſely) choſen in the original Tongue ſuch a conjunction of Words, as might admit both Sences.

1. The word זרע, ſtands indifferent to either, for it is *Nomen collectivum*, that ſignifies a Race or Generation of many, (as is known;) and ſo is applicable to the whole Company or Family of Beleivers; or it ſignifies a ſole and *ſingular Perſon*, as *Eve* her ſelf (*the woman* in the Text) in the next Chapter, *Gen.* 4. 25. terming that one Son of hers. *Seth*, *her ſeed*, uſeth that Word זרע, and ſo that alſo is applicable to point at *Chriſt* as a ſingular perſon, ſingularly aimed at.

2. The pronoun alſo in the latter part of the Promiſe, הוא tranſlated in the impersonal [*It*] may as well be tranſlated [*Hee*] the Original Word will comply with either. And ſo as if you take זרע, *or ſeed* collectively, then [*It*] in the imperſonal doth fully anſwer thereunto as the pronoun to it; on the other hand, if you underſtand זרע or *ſeed* perſonally of one ſingular Man, then read [*Hee*] the *Hebrew* will bear both Fruits, ſo as you may veiw the words in either of theſe poſtures; *I will put enmity between thy ſeed and her ſeed, and* It *ſhall break thy head*, &c. that is, Chriſt collectively taken, or together with the whole body of Believers; He and they together ſhall cruſh thee, and *thou ſhalt bruiſe his, or its heel*; or again you may read it thus, *I will put enmity between thy ſeed, and the womans ſeed*, (taking the womans *ſeed* for that one ſingle Perſon Chriſt as alone conſidered) and *he ſhall break thy head, and thou ſhalt bruiſe his heel*, and ſo the *Septuagint* and others alledged have tranſlated it.

הוא *ipſe vel ipſum.*

2. If we take the *Materials* themſelves in theſe two promiſes, or two parts of the promiſe and the ſcope thereof they will as readily comply with both theſe ſences, and then both *words* and *things* will be found to conſpire in the teſtifying hereof.

I. That Chriſt perſonally is directly intended and his own perſonal Victory appears from hence.

1. This was the firſt promiſe of the Meſſiah, who is ſaid to be the *Lamb ſlain from the beginning of the World*, that is, from the fall, (as alſo *Joh.* 8. 44. *from the beginning* is taken) and this ſpoken as in relation to theſe words here, propheſying *thou ſhalt bruiſe his heel*. And this is alſo the fundamental promiſe upon which the faith of the whole Church lived before the Flood, and after for Two Thouſand Years, till it was in *Iſaack* and his ſeed renewed to *Abraham* in other terms, and therefore not to underſtand *Chriſt* in his own Perſon ſingly as *in himſelf*, and by himſelf overcoming Satan to be directly intended, were to take away that great head of the Churches faith for ſo many ages. For we read of no other propounded but this, and ſo have no warrant to think that there was any other promiſe extant.

II. And indeed the whole race of the Elect of Mankind could not, nor cannot be ſuppoſed to overcome this ſo potent an Enemy, they being ſo weak and impotent in themſelves, and now alſo become in a great reſpect captive to him, and under his power; it was neceſſary therefore to the believing thereof, that this Meſſiah or Chriſt whom God had deſigned to be one of that ſeed as the head of them, as Satan was the head of *his ſeed*; and who ſhould be able (for and on their behalf) firſt to overcome him ſingly and perſonally himſelf, and ſo mortally break his head, as that then the reſt of his *Brethren* might come to ſet their feet thereon, in the ſtrength and vertue of him. It was neceſſary (I ſay) to the ſtrengthening our faith that this our Chriſt ſhould be preſuppoſed in the firſt and chief place, to be here promiſed, and propheſied of; and directly pointed at, and not by conſequence or implication onely, or but as in the croud among the whole ſeed. And can we otherwiſe think that God in this his firſt proclaiming of this great War and Victory to be obtained by Mankind, ſhould mention onely, and ſet out in the field ſo, a company of the Sons of Men utterly diſarmed, and having each a deadly wound, and not propoſe (as the ground and foundation of the faith thereof) *Him* the Chriſt, the Conquerour, in whom their whole ſtrength lay? Yea could the Devil have feared the breaking of his head by any or all thoſe (put them all together) ſo unable, even ſo much as to reſiſt the leaſt tentation of his, unleſs God ſhould have aimed and ſet forth ſome one extraordinary, one of mankind that ſhould be infinitely ſtronger than he?

III. The *ſeed* promiſed is in a ſpecial and ſingular manner called the ſeed of the *Woman*, (Man not mentioned) as a ſeed that ſhould be brought forth not by the ordinary way of generation of both *Man* and *Woman*, and ſo doth in the letter of it point more eſpecially at Chriſt.

2. As Chriſt ſingly in himſelf, ſo with all the whole *ſeed* of Believers as repreſented in him, and ſo repreſentatively in him are to be underſtood in this promiſe, *He ſhall break thy head.* This aſſertion is made out by parts,

1. That the whole ſeed of Believers are intended in the former part of the promiſe, *I will put enmity between her ſeed and thy ſeed.*

2. That in the latter part of the promiſe, *He ſhall break thy head.* Chriſt is ſet forth in his own perſon ſo as including too, and repreſenting the whole ſeed.

It cannot be denyed, but that the Curſe was intended of all the *ſerpents ſeed*, as whoſe head ſhould be broken as well as the Devils: For they as well as the Devils partake of the guilt that cauſeth this Curſe; namely, they do bruiſe the heel of Chriſt himſelf, or his Saints, as well as Satan doth. And the wicked *Jews* did it perſonally, and againſt himſelf as *Peter* chargeth them, *whom ye ſlew and hanged on a Tree*, *Act.* 5. 30. as well as the Devil himſelf that ſet them on to crucify him. Nor indeed could the Devil have done it without them; and therefore theſe, and all elſe, are intended as ſpoken unto in the Curſe as well as Satan. And yet we ſee that the Devil is alone here both blamed and curſed, the Devil alone was preſent whilſt this was pronouncing and none of them but he; and ſo it is carried as if none were curſed but he, how then can all his ſeed be included and involved in this Curſe? No way but repreſentatively *in him*; he alone perſonally ſtood by, but yet as the father of them all, and Repreſenter and Perſonater of them; and he alone is made the Butt or Mark the curſe is directed againſt, but withal it lights upon, and is ſhot againſt the whole generation of them, and was accordingly conſidered by God when he ſent forth this curſe againſt both him and them: As in like manner when God in the 14. *Verſe* curſed the ſerpent to creep on his belly, *&c.* he means all the Devils *his Angels* with him, the whole kind of them, and perhaps as having their heads all in this conſpiracy againſt man as in their own firſt fall: Though the great Devil (who got the name of the *old ſerpent* by it, *Rev.* 20.) did put it in execution.

Now then anſwerably on the other ſide, this our great *He* or (ἀυτὸς) as *John* delights to ſtile him again and again, 1 *John* 3. 2, 3, 5, 6. the Devils great Antagoniſt, our Champion, he perſonally and alone was to encounter him, and fulfil this great promiſe of breaking his head; yet conſidered as the repreſentative of us his ſeed involved in him. And look how the curſe reacheth both ſerpent and ſeed, ſo the promiſe as fulfilled by him extendeth to Chriſt and us, to *Chriſt* as our great *David*, that overcame this *Goliah* for us at a ſingle Duel; then to *us* as wrapt up in him, and perſonated by him therein. Seeing that the fates and facts of theſe two great Antagoniſts, and their ſeveral adherents are within the ſmall compaſs of this one ſentence, *He ſhall break thy head, and thou ſhalt bruiſe his heel*, ſo interchangeably ſet oppoſite one to the other, in a way (I ſay) of correſpondent oppoſition; this rightly ſuppoſeth the law of parallel oppoſition to hold in each, *viz.* as to this reſpect which is the main, that as the Devil is curſed with having *his head broken* and bruiſing Chriſt's heel, and his ſeed included as accurſed therein; alſo in like manner, in promiſing Chriſt that he ſhould break Satans head, and have his heel withal bruiſed by him, it is intended that his ſeed and fellows were repreſented in and with him: And that ſeeing the one holds good on Satans part to this ſence mentioned, that the other ſhould on Chriſt's, as including the ſeed, eſpecially ſeeing the Scriptures elſewhere do confirm this truth, that Chriſt repreſented his ſeed in what was done for them.

For the proof of the firſt. As by the Serpents Seed is meant the whole race and generation of wicked Men, (for other Seed the Devil hath none) is evident, and of them it is Chriſt ſpeaking to the *Phariſees* ſayes, *They are of their Father the Devil. John* 8. 44. And the Apoſtle *John* the ſame, 1 *John* 3. 8. Therefore by the law of oppoſition, (and here is the higheſt and moſt general oppoſition put, *I will put enmity between thy ſeed and her ſeed*) the whole Seed of the Godly who were to come of that Woman, *the Mother* (upon that occaſion called) *of all living*; that is, that live by Faith, muſt be underſtood alſo. And this confirms it, that theſe that are ſaid to be the *Serpents ſeed* were all to be of Mankind, and ſo to be in the Literal ſenſe and a Carnal reſpect the Seed of the Woman, as well as thoſe other according to Natural Generation.

The word Seed imports a Race or Generation of Men, which is uſual, and alſo 'tis applyed to ſome one Perſon as well. Thus when *Eve* had *Seth*, that one Son, ſhe calls him *her Seed, Gen.* 4. 25. And accordingly the word זרע Seed being a Maſculine in the *Hebrew*, the Pronoun הוא may be tranſlated by the Imperſonal [*It*] as referring to Seed, as it refers to Seed, as ſignifying an whole Race; or [*He*] as perſonally referring to Chriſt, who alſo was in an eſpecial manner the Seed of the Woman, and not of Man; though the other (as *Seth*) are ſo called, *Gen.* 4. 25.

Yet 2. This whole Seed is intended as firſt repreſented in that one Perſon Chriſt, who ſhould by his own ſtrength alone break the Serpents head for them all, which is clear to me by this paralel reaſon out of the Text: For in that latter promiſe, *He ſhall break thy head*, &c. there is no expreſs mention made of the *Serpents ſeed*, or of their being broken, but it is ſpoken to and of the Serpent only in the Letter, *thy head, and thou ſhalt bruiſe his heel*; and yet none will deny but that this part of the Curſe was intended unto all the Serpents Seed, of wicked Men, as well as to the Serpent the Devil. Even as 'tis true that *they ſhould bruiſe Chriſts heel*, (as the wicked *Jews* did) as well as the Devil himſelf that ſet them on to Crucifie him. Therefore they all muſt be intended as ſpoken unto in this Curſe as well as Satan, though he is alone named, and how ſhould this be? But that he as the Father and Head of them then ſtood by whilſt 'twas pronouncing, and was preſent, and he alone. And though in appearance, he alone was Curſed, and none elſe; to have his Head broken: Yet 'tis evident that all his Seed of wicked Men were Curſed at the ſame time in this Curſe directed againſt him, for they all were to be broken and cruſh'd as well as he, and that for bruiſing Chriſts Heel as well as he did: And he as the Father and Repreſenter of them was made the *Butt* of this Curſe, and therefore was conſidered by God as the repreſenter of the great Devil who lay hid in that Serpent. He is underſtood to have Curſed with him all the whole company of Angels that fell with him; and as perhaps having had all their hands in this conſpiracy againſt Man, though the great Devil only put it in execution. Anſwerably our great *He*, (as *John* delights to call him in this 1 *John* 3. 2, 3, 5, 6.) the Devils ſpecial Antagoniſt, our Champion, is perſonally deſigned as the Conquerour of him, but we repreſentatively conſidered in him, whilſt himſelf alone did it in thoſe words, *He ſhall break it*, and look as the Curſe therein reacheth both Serpent and Seed, but the Seed as repreſented now by him as their Head and Father of them: So the Promiſe therein extends likewiſe to both Chriſt and us. To Chriſt, as our *David* overcoming that great *Goliah* in a ſingle Duel. To us, as therein repreſented by him.

3. So as withal *Thirdly*, We in our perſons are to have a victory over him through his ſtrength, and not repreſentatively only in his

[1.] Becauſe the victory belongs perſonally to all thoſe to whom the dammage or conflict doth. Now the hurt, the dammage we have a perſonal ſhare in, as well as Chriſt had. The Devil and his Seed, by reaſon of Natural Enmity put, do bruiſe our Heel, and we find it perſonally to our coſt, therefore to them alſo extends that victory, *It ſhall break thy head*: the ſame whoſe Heel is bruiſed, are the breakers of his Head. And to be ſure we receive many wounds and bruiſings from him and his, for we feel and groan under them daily, and all the Brotherhood in the World with us.

[2.] The enmity that puts the difference, and is the ground of the quarrel, is not betwixt Chriſt only and the *D*evils Seed, but the whole Generation of the juſt that came of the Woman, as experience in all Ages hath ſhewn.

But all this hitherto ſhews but what was done againſt Satan in himſelf, and by himſelf, and we are therein conſidered but ſecondarily and remotely by way of repreſentation only.

All which have taken up the foregoing part of this Diſcourſe hitherto at large, therefore

[3.] That this Seed ſhall in their ſucceſſion and turns bear their parts, and have their ſhare in an actual and perſonal way in breaking Satans head, as the intendment alſo in this Prophetick promiſe, comes next to be evinced.

(1.) The ſame of whom it is ſaid, *Satan ſhall bruiſe his heel*; the ſame it is of whom it is there alſo ſaid, *He* or *It ſhall break thy head*. So as look who are concerned and have a ſhare in being bruiſed or wounded in the battel or conflict with Satan, the ſame here have aſcribed to them, a proportionable intereſt in the victory, it being (beſides the import that both are ſo conjoyned here) a declared Maxime by God, and that as to this very point, *That if we ſuffer with Chriſt, we ſhall alſo reign with him. Rom.* 8. 17. 2 *Tim*. 2. 12. Now all the whole Seed or Race have their ſhare in their being bruiſed and wounded by Satan, and therefore alſo in that other; the bruiſed are his breakers. We all find to this day, by vertue of this Propheſie, the ſad effects of his bruiſing our Heel, as well as Chriſt did his, and ſo we too in conformity unto Chriſt, and therefore we may as well believe our ſelves included in the promiſe it ſelf made to theſe bruiſings.

(2.) The *enmity* in the former part, that is the cauſe of thoſe mutual aſſailments of each other in the latter part, and the iſſue whereof is this victory: I ſay, that enmity that is the cauſe both of his bruiſing our Heel, and then of the breaking of his Head, is ſpoken of here as in common to all the Seed as well as unto Chriſt perſonally on our behalf, and therefore the combate, and the iſſue of the war, the victory, are not to be reſtrained to Chriſt only, when the enmity which is the cauſe of it is not, but is commenſurate and extended unto all.

(3.) This agrees with the general ſcope and intent of Gods uttering this, made good and proved by the event, and that preſently began between *Abel* and *Cain*, and hath continued ever ſince, which is that God here firſt ſet up his Standard, (whereof Chriſt was to be the Standard-bearer under him) four hundred years before Chriſt yet came in the Fleſh, and proclaims the War that was inſtantly to begin, and to be carried down throughout all Ages, and proclaims it in the language of an Hereditary War, ſuch as was to be between two Houſes or Families of great and long continuance, to be *between two Seeds*, and ſo from Father unto Son downwards, and the *totum genus*, the whole kind and generation of each, and therefore it is too narrow to reſtrain it only to Chriſt the Seed, though it is he that is the Chieftain, and of whom the whole Family in Heaven and Earth is named, and to whom the Glory of all is to be aſcribed.

(4.) But that which above all convinceth me is, that both in the New Teſtament we find it affirmed of the Saints, that they *in their perſons* are the overcomers of Satan, as Chriſt hath overcome him *in his own perſon*. So 1 *John* 2. 13. You have overcome the evil one, and 1 *John* 4. 3, 4. you have overcome the World, and with it the Prince of the World, as the reaſon which follows, evidently argues, *For he who is in you* (ſayes he) *is ſtronger than he that is in the world*. So then not Chriſt only in himſelf for us, but he alſo, *and he in us*, is to overcome Satan and his together, the World and him that is in it, both Serpent and Seed.

This victory alſo is ſet out in the New Teſtament, in ſuch expreſſions and phraſes as evidently doth allude to this very promiſe in *Geneſis* as the accompliſhment of it. *Rev.* 16. 20. *And God ſhall tread down Satan under your feet ſhortly.* 'Tis *God* indeed treads him down, and yet it is *their feet* he is *trodden under*. Now as the Curſe of the Devil in *Geneſis*, *It ſhall bruiſe thy head*, is an alluſion to the Serpents condition, who going on the ground, and being not able to reach the Head, yet whilſt out of enmity he will be nibling at the Heel, he is lyable to have his Head cruſht by the Foot whoſe Heel he thus aſſaults; ſo *to tread down Satan under our feet*, holds as great an affinity with that promiſe there. Alſo his being called the *Enemy*, the *Old Serpent*, hath an undeniable reference to him that was that Serpent, who perſonated and cloathed himſelf with that Serpent, and therein firſt aſſaulted *Eve*, between whom and us *the enmity* is put. Yea and Chriſt himſelf is pleaſed to give forth to his Apoſtles and us in them, our part and ſhare in this victory over Satan under the ſame expreſſions and alluſion to this promiſe, as then bequeathed to us together with himſelf, *Luke* 10. 19. when ſpeaking of their ſubduing Satan, *ver.* 17. and by their Miniſtry throwing him down as lightening, *ver.* 18. he utters it in thoſe words *ver.* 19. *Behold I give unto you power to tread on ſerpents and ſcorpions, and all the power of the enemy.* So then this is Chriſts glory, and was the ſcope of that firſt promiſe; that as himſelf ſo alſo we ſhould *tread on the Serpents*, the *enemies head*, and ſo he came to have a ſecond victory in us, as well as in himſelf; which as his Sufferings in us are termed ὑϛερήματα, *The after Sufferings of Chriſt*, *Col.* 1. 24. ſo this *overcoming* by the Saints is *the after Victories of Chriſt*. And this ſecond *after Victory* puts the Devil in ſome reſpects to more ſhame and confuſion than the firſt, when he was dreſſed ſo, by Chriſt (as we uſe to ſpeak) of which you heard, for the weaker the Victor is, the more glorious is the Conqueſt, and the ſtronger the enemy is, and the more unequal to deal with, the more glorious is the conqueſt, and the greater is the ſhame of his defeat. In *Rev.* 12. you have the Devil deſcribed, and ſet forth with all his Royal Titles heaped up one upon another, as no where elſe together is the like in Scripture; *ver.* 9. *The great Dragon, that Old Serpent, called the Devil and Satan, which deceiveth the whole world*; ſuch is his power, ſubtilty and juriſdiction: And upon what occaſion is this great deſcription of him given? 'Tis after a conqueſt of him, a down-fall, *he prevailed not*, ver. 8. *he was caſt out*, ver. 9. and *his Angels with him*, ver. 9. *caſt down*, ver. 10. *overcome*, ver. 11. So then look as in ſcorn and as matter of triumph, a King when conquered ſhould be proclaimed with all his Titles, ſo is he; and to make all this the more glorious, he ſets out a Woman, and yet more unequal, a Woman in travail, that cannot help her ſelf, much leſs reſiſt an enemy; *ver.* 1, 2. and unto her, that is the Church, is the victory aſcribed in the Song of triumph that is made upon it, *ver.* 12. *They overcame him by the blood of the Lamb, and they loved not their lives unto death.* This Woman and this Dragon are ſet together, to ſhew the inequality of this match. This confounded the Devil more, that *they* that *Woman* ſhould be ſaid to overcome, then that *Michael* and all his Angels ſhould be ſo. It was *Abimelechs* confuſion and pride, *Judges* 9. 54. a Woman caſt a milſtone on *Abimelechs* head, and all to break his ſkull; *O ſlay me* (ſaith he) *that men ſay not of me, a woman ſlew me.* The Woman began the war, *Rev.* 12. ſo that ſhe hath the Devil under her feet at the end, caſt down to the earth, as *ver.* 9 and ſo he hath the Serpents Curſe exquiſitely accompliſht on him, *Upon thy belly ſhalt thou go, and duſt ſhalt thou eat all the dayes of thy life*; which analogically as applyed to Satan, notes out the moſt abject condition and extremity of Captivation, that as one fully conquered, he ſhould be laid flat on the ground, and trodden on, ſo as to lick the duſt of it; for ſo Captivity, according to the manner of thoſe Countries, is expreſſed, by their belly cleaving to the earth, and licking the duſt; *Pſal.* 44. 24, 25. and *Pſal.* 72. 9. And therefore though God had curſt Satan to Hell afore, immediately upon his fall, 2 *Pet.* 2. 4. *He ſpared not the Angels that fell, but caſt them down to Hell*; yet this after Curſe, is a ſecond Hell, which therefore is ſaid to torment him *all his dayes*, even for ever, that he falls alſo by the hand and under the foot of Man, whom he ſo much envied and deſpiſed. And hereby is not God fully even with him? Doth he not retaliate his Sin upon him to the utmoſt of the Curſes. The Devil, though in the ſhape of a Serpent, ſubtilly aſſaults and ſets on the Woman, as thinking he could eaſily deceive and overcome her as he did, and by her the Man: (Theſe two you know in the Type were Chriſt and his Church, *Eph.* 5. 31, 32, 33.) *Well, becauſe thou haſt done this*, (ſayes God). He never goes about to convince him of his Sin, (as he did the Man and Woman) but falls a curſing him, *The ſeed of the woman ſhall break thy head. The ſeed, i. e.* both *Chriſt the Head* and *Chriſt the Body*; *Chriſt the Man* and *Chriſt the Woman*; *Chriſt Perſonal* and *Chriſt Myſtical*, ſhall do it, as the Scripture calls the Church, the whole Seed, as you have heard. And whereas he began with the Woman, and ſo prevailed over the Man; on the contrary here, Chriſt the Man deals with him firſt, ſpoils and triumphs over him, and then he turns him over to the Woman to have a ſecond bout with him. *Come*. (ſayes he to his whole Church) *thou ſhalt ſet thy feet, thy tender feet upon him too, and in my ſtrength ſhalt cruſh him. Rupertus* tells it with a great deal of confidence, as having had it, he ſayes, from thoſe that knew it by experience, that if the naked foot of a Woman, chance to tread or touch a Serpents head, it dyes inſtantly, which a far greater force will not effect. Thus the Devil dyes not, nor is fully and totally ſubdued till ſhe hath ſet her foot upon him alſo; and it will be thought that however Chriſts ſo hard tread may break his Head, and his Power more, yet her tread breaks his Heart; and it is no derogation from Chriſt, for 'tis Chriſt in both. Nay it is for confuſion to that proud Spirit, which is as bad as wrath, and therefore after his being judged to Hell, he hath the Curſe of this annexed to it, yea and for this end (among other) did Chriſt take up Fleſh and Blood, that is, the weakneſſes of Mans Nature, and not the Nature of Angels in their ſtrength, that he might in deſtroying the Devil therein add confuſion to his Conqueſt; it is the reaſon inſinuated if not expreſly given, *Heb.* 2. 14. And upon the ſame reaſon, that the Apoſtle would heighten our conflict with Satan to us (thereby to prepare and awaken us) that we fight not againſt Fleſh and Blood, but againſt Principalities and Powers, by the ſame is the confuſion of Satan rendered the greater, that Fleſh and Blood hath a ſtrength given it to tread upon Principalities and Powers. But herein as *Paul* gives the account of it, *the ſtrength of Chriſt is perfected in weakneſs*, ('tis proper as to conclude the point in hand withal) for the Apoſtle brings it in upon occaſion of Satans being ſent to buffet him; *A meſſenger of Satan*, as ſome; or the *Angel Satan*, (as others) was ſent to buffet him, 2 *Cor.* 7. 8.

Lib. 3. *de trinit. c.* 20.

If we would further know the particulars and the glories of theſe Chriſts victories over him, atchieved by the Saints, we muſt eſtimate them by that threefold power and advantage which Satan hath ſtill left him over the Saints.

I. In ruling the World to bring afflictions on them.

II. In accuſing them to God.

III. In tempting them to Sin. And the Saints have an anſwerable victory over all, and theſe victories alſo obtained in a fair and rational way, by and according to equitable rules, and not by extraordinary force. So that in handling theſe three enſuing particulars, I muſt carry along three things through each particular.

1. Satans Power.
2. How the Saints, or Chriſt by the Saints, do defeat him.
3. How each of theſe defeats is done by rule, in a rational legal way.

Which latter renders theſe victories on our parts more ſlow and tedious, but more glorious: You have a Maxime, 2 *Tim.* 2. 3. that no Man is crowned that doth not ſtrive lawfully; Chriſt himſelf did not overcome him by meer force, but in an equitable way (as was ſhewn) ſo nor do we.

1. Satan hath over us a tempting power unto the greateſt Sin; you know he is called the *Tempter.* I will begin with that, *Peter* that had been woryed by him, cryes out to all his fellows, 1 *Pet.* 5. 8. there is a roaring Lyon (look to your ſelves) who alwayes goes up and down ſeeking whom (of us Believers) he may devour; and his outcry is τῇ ἀδελφότητι to the whole Brotherhood of Saints in the World, *Be ſober, be vigilant, becauſe your adverſary the Devil, as a roaring lyon, walketh about ſeeking whom he may devour.* It it as if one ſhould have given warning to a company of Children (ſuppoſe thoſe in *Eliſha's* Story) a Bear, a Lyon is broke looſe, hungry and roaring, ſeeking whom he may devour; and who knows whom he may light on, as elſewhere *Paul, Gal.* 6. 1. *Leſt thou or thou be tempted.* For *Paul* knew that after he is caſt out at Converſion, as in the fore-mentioned *Luke* 11. he attempts to make re-entries. He not knowing who are true Believers, who are not, maketh the ſame aſſaults and ſtormings upon Men ſavingly converted, that he doth on temporaries: Which made *Paul* ſo jealous of all his Converts, leſt by ſome means the Tempter ſhould have tempted them. 1 *Theſſ.* 3. 5. In this work of temptation Satan is permitted to exerciſe abundance of Power more than in any of the former, unto aſtoniſhment of themſelves and Angels; and they are ſo put to it, that indeed it may be askt, where is the bleſſedneſs you ſpake of? What is become of thoſe great good tydings of perfect victory over him on the Croſs and Aſcenſion? And the actual poſſeſſion of all his Power by Jeſus Chriſt, and taken from him at our Converſion? The Apoſtle hath a very high expreſſion, *Eph.* 6. 12. ſhewing how much the Saints are put to it in this particular, *And having done all to ſtand:* He had ſaid afore, *We wreſtle not with fleſh and blood, but with principalities and powers.* 'Tis true indeed, God will not ſuffer us to be tempted above what we are able to bear, yet ſuffers to the utmoſt what we are able to bear; that is, he leaves us but to juſt ſo much Grace as ſhall be ſufficient. 2 *Cor.* 12 9. Many a righteous Man is ſcarcely ſaved in this reſpect, his Temptations are ſo ſtrong, his Jaylors ſo many; yet ſtill I may ſay what was ſaid of *Joſeph,* Chriſts Type and ours, I may ſay the ſame of every Chriſtian, *The archers have ſorely grieved him, and ſhot at him, and hated him. Gen.* 49. 23. Theſe Arrow-Maſters, (as *Ainſworth* reads it) his Brethren, his Miſtriſs, his Maſter, they all put him unto great tryals and temptations, and ſo do theſe Arrow-Maſters, theſe forgers of thoſe fiery darts and arrows, (as in the ſame *Eph.* 6. 16. they are called) every Chriſtian. But Chriſt hath promiſed as there he did of *Joſeph, ver.* 25. *But his bow abode in ſtrength, and the armes of his hands are made ſtrong by the hands of the mighty God of Jacob.* There is no victory but there is a battle, no battle but there muſt be a permiſſion to uſe wiles and utmoſt force: We read of both in Satan, who is called the Lyon, and the Serpent. No Man is crowned, unleſs he ſtrive lawfully; 2 *Tim.* 2. 3. therefore Chriſt will do ſo, the Devil ſhall have fair play; yea, and ſometimes do his worſt, and this makes the victory the more glorious. *Jam.* 1. 12. *Bleſſed is the man that endureth temptation, for when he is tryed he ſhall receive the crown of life which the Lord hath promiſed to them that love him:* That is, one who hath gone through them and overcome them, though with infinite batterings and bruiſings of Spirit. Nor are temptations there to be limited to outward afflictions, but to extend it unto tryals for Sin. For it follows, *ver.* 13, 14. *But let no man ſay when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted when he is drawn away of his own luſt and enticed.* Now that the Saints after ſome years experience in Chriſtianity, have uſually ſome experience of their having overcome that evil one, and that ſo as to be a pledge unto them of their full and final overcoming at laſt, (of which that in the *Revel.* 2. 7, 13. *To him that overcometh I will give the crown of life,* is to be underſtood) is a certain truth; and I ſhall open but one Scripture that makes good this previous overcoming in hand; 1 *John* 2. 13, 14. *I write unto you, fathers, becauſe ye have known him that is from the beginning. I write unto you, young men, becauſe ye have overcome the wicked one. I write unto you,*

little children, becauſe ye have known the Father. Ver. 14. *I have written unto you, fathers, becauſe ye have known him that is from the beginning. I have written unto you, young men, becauſe ye are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one.* It is attributed here (you ſee) to the middle ſort or age of Chriſtians to have overcome that *wicked one*; by which is meant the Devil up and down this Epiſtle; and that the overcoming him is ſpoken in reſpect of luſts, or temptations unto Sin, is evident, becauſe it is made the ground of an exhortation that follows, not to love the World, nor the things of the World: *Ver.* 15, 16. *Love not the world, nor the things of the world; if any man love the world, the love of the Father is not in him: For all that is in the world, the luſt of the fleſh, the luſt of the eyes, and the pride of life, is not of the Father but is of the world.* And his Argument unto theſe young Men (of whom he ſayes, *they have overcome*) lyes thus; you have had already ſome experience of victory, having been in ſome battles and conflicts with the enemy, fighting againſt Sin. *Heb.* 12. 4. It hath coſt you hot work, and will you now give back, and loſe all you have fought for, and grow faint when the battle declines, and experience gives you ſo clear an hope of an aſſured victory; no, but on the contrary therefore be encouraged ſtill to fight it out. Again you may obſerve, that this is twice ſaid of them with repetition, and therefore is a matter of eminency to be noticed: This for the coherence of the words of that Text of Scripture; now to explain them let us remark, that he reduceth the ſtate of all Chriſtians to three ſorts or degrees; Babes, Young Men, and Fathers; making the ground of his alluſion, the proportion that Grace or the New Creature hath with what is found in Nature in the Sons of Men, wherein thoſe three Ages are eminently diſtinguiſhable. And look as if a Naturaliſt were to ſet out the genius, diſpoſitions and attainments of Childhood, Mans eſtate, and Old Age, he would take that which is moſt proper to each of theſe Ages, ſo doth the Apoſtle here in characterizing theſe three Ages in Chriſtianity.

1. Babes in Chriſtianity know the Father, are taught to run to God as to a Father, and to abound in expreſſing Filial and Childlike diſpoſitions and inſtincts towards God as a Father, and are trained up as Children, and are allured with toyes, and held by the arms and taught to go, and are carried in the arm rather than walk.

2. Old Men in Chriſtianity know him that is from the beginning, the property of Old Age in Nature, is to talk of things antient and long ago done; theſe they are taken up withal: Now the Heathen could ſay, *Who is the moſt antient?* God, whom *Daniel* calls *the antient of dayes.* So Chriſt is too, 1 *Joh.* 1. 1. *that which was from the beginning,* who *ver.* 2: *is that eternal life who was with the Father.* And for all thoſe great Myſteries of the Goſpel in Election, and the tranſaction of the Father with the Son, a Story antienter than the World; theſe things grown Chriſtians delight to ſpeak of, and are taken withal, the knowledge of which is that *Paul* boaſts moſt of, *Eph.* 3. 2.

Plutarch *in Sympoſ.*

3. Of Young Men the proper excellency is their ſtrength, *Prov.* 20. 29. and they boaſt of wreſtlings and victories, and if they be Military Men they have had experience of overcoming the enemy in the field, and are thereby fleſh'd and animated to any encounters

Romana Juventus was the Poets ſtile of the Souldiers; ſo among the *Jews* too, *Let the young men play afore us.* 2 Sam. 2. 14.

Now as all true Chriſtians are born for ſouldiery, and conflicts with Sin and Satan; ſo the Apoſtle points out that time between their being Babes, and whilſt they are growing up to a virility and ſtrength, and to a Spiritual Manhood: And during that Age is the proper ſeaſon, and moſt eminent field of a Chriſtians Life, in which the bloodieſt battles with luſts and temptations of that kind are fought, and in which time (where there is truth of Grace) there have fallen out ſome comfortable experiments of victories, though ſtill the aſſaults may be renewed and continued; for *John* (you ſee) diſtinguiſhes them from Babes by this very thing: The truth is, that in the firſt Age humiliation for Sin hath ſtounded luſts; the Spirit by *John Baptiſts* voice and miniſtry hath blown upon all fleſh; Hell and the Curſe, and fear of Damnation, *&c* have withered all excellencies, or things deſireable, and theſe are ſucceeded with ſweetneſſes and ſupports, which add to the deading of their Spirits unto temptation to Sin, and that preſent frame of Spirit reduceth them often to think they ſhall never commit a groſs Sin, as *Peter* that he ſhould not deny his Maſter, and ſo they are cenſorious of others, and then God ſpares them. Babes are fed with Milk, and not led unto the field unto great or notable encounters, or elſe the exerciſe of their Spirits lyes in point of Juſtification, and ſeeking Chriſts Righteouſneſs, yea and then all the affections upon either the account of ſelf-love, or gracious love, are ſtirred and run in one channel in purſuit after Salvation of a Mans ſelf. But when once the Soul is ſetled, theſe firſt ſtounds of humiliation and frights are over, and luſts have come to themſelves again. And then when the Soul is in ſome meaſure quieted by Faith, and yet not aſſured of Eternal Salvation; (ſo as wonted fears are kept under, but yet the Soul attains not joyes unſpeakable and glorious, which ſhould as much heighten the affections that way, as fears had ſtirred them that other) when alſo thoſe mercenary aſſiſtances and auxiliaries which ſelf-love afforded are recalled and withdrawn, and if any ſweetneſſes were, they are abated or gone, and ſo what is purely Grace (which now is of it ſelf grown up to ſome degree of ſtrength) is left to ſhift for it ſelf, and to fight its own battles alone, then uſually come the bloody conflicts, then is the tryal whether Luſts and Devil, or Soul and Chriſt ſhould overcome, and whether Chriſt hath begotten truth of Grace, and owns it upon ſome aſſaults or other, and in ſome tryal and experience of victories, that it may be ſaid, *Ye have overcome that evil one*: For one of theſe two caſes have fallen out either *Peters* caſe, or *Pauls*, either ſuch Chriſtians have been kept and not foyled, (we read not that *Paul* ever was) or if they have been foiled, and overcome for ſome acts of ſinnings, yet that hath in a recovery occaſioned (as it were) a new Converſion, which was *Peters* caſe, who went out and wept bitterly, and brought in a new ſtrength and recruit. And either of theſe are, and muſt be reckoned an overcoming that wicked one. It is no matter (that is as to this point) that thou haſt been overcome; for if God recovers thee ſtill and renewes thee by Repentance, thou haſt overcome. A Town that hath been often beſieged, and yet never wone or taken (as that Virgin, Maiden City of *Venice*) and another into which the enemy hath made great entries, and yet hath been beaten out again by them that are within it, theſe are both of them victorious. In theſe caſes God accounts of it as a great matter, that Grace remains and is not excuſſed; and therefore *John* adds here, *Becauſe ye are ſtrong, and the word of God abides in you.* The Word of God abides in you both as the cauſe of theſe victories, and as the ſigns of them, that it ſhould ſtill ſo abide after all, when the battle hath been ſo great and ſore, and it was doubtful by the paſſages that fell out in the Caſtle, who had the worſe or who the better; yet this is reckoned a ſignal of the Conquerour, that he keeps the field, and is found ſtanding to his ground, and is where ſtill he was, and retains and holds his Standard: That the Seed of God ſtill remains, that the Word of God abides, this is an evidence of victory, and Chriſt ſo expreſſeth it, *I have prayed that thy faith fail not*; for after ſore, great, and many ſuch temptations, a temporary work is worn out, and abides not; yea, when a Man is ſtrengthened to continue to maintain the battle, and not fling his weapons down, ſo long Sin hath not the dominion, but Chriſt will bring forth Judgment to victory.

Now the reiterated experiments of having thus in part, and at times overcome or continued the fight, is to Men of that Age a pawn and pledge, that they ſhall finally overcome. It is ſo in the thing it ſelf, and is often made ſuch to their Faith. *Experience breeds hope, and hope maketh not aſhamed*; as *Rom.* 5. 4, 5. Souldiers that have been in many cruel battels, and are yet alive, and have their limbs whole (though with many ſcars) and have fought it out, and got the victory, though perhaps often rallying and giving ground, they come to have ſtout or ſtrong and reſolute Spirits; and whereas others hopes (namely of Babes) of perſeverance is built only upon Gods faithfulneſs; theſe further have the experience of the iſſue of many a combate, to cauſe them the more ſoundly to hope; and in this ſenſe ſome have underſtood theſe words, namely, *you have overcome the wicked one*; that is, *you ſhall overcome*; expreſſing that which is future in the time paſt to ſhew the certainty of it for the future: But that cannot be the immediate and direct meaning, becauſe the future overcoming is as common to Believers, as to young Men, that is, that they ſhall overcome; whereas the Apoſtles ſcope is by way of eminency and diſtinction to the other, to ſet out what is more proper and peculiar to young Men, only this ſenſe comes in in a collateral way, that that experience which that Age attains to, is an evidence unto them that they ſhall finally and in the end prevail: Even as *Joſhua*, when they had as yet made ſome progreſs of victory over their enemies, he bad the eldeſt of *Iſrael* come and ſet their feet on the necks of their enemies; *Joſhua* 10. 24. and in the aſſured confidence of the promiſe of God at firſt made, whereof they hitherto had had ſuch experience, he ſpeaks thus unto them, *ver.* 25. *Fear not, neither be diſmayed, be ſtrong and of good courage: for thus ſhall the Lord do to all your enemies againſt whom ye fight*; and ſo it is here.

II. The Second thing that belongs to this, is the glory of theſe victories of Chriſt by us, as thus they are carried on to the end of our dayes: which that it may appear, the Terms or Laws ſet between God and us, are to be conſidered. In the entrance of this Diſcourſe I propoſed, that our overcoming Satan was not tranſacted by a ſole meer outward violent force, or reſtraint, a pure arbitrary Prerogative put forth by Chriſt on our behalf, for ſo he could keep him off from tempting us at all: But that Chriſt leaves him at times to encounter with us, and to do his worſt, yet upon certain Laws and Terms ſet between us by Chriſt, upon which it is he puts forth that force, and ſo according to thoſe Laws it is we overcome. That Maxime holdeth here, 2 *Tim.* 2. 5. *And if a man ſtrive for maſteries, yet is he not crowned except he ſtrive lawfully.* So then Laws are ſet between theſe Combatants, elſe there were no dealing with the Devil; and ſuch as wherein his utmoſt skill and cunning to deceive, entice, perſwade, provoke, are diſplayed.

I. The Firſt Law is, that though he ſhould prevail to blow up, and inflame a Mans Luſts, and affections with thoſe corrupt Inſtruments of his he ſets upon the will, yea, and the will it ſelf be much won over and inclined even ready to yield, yet if the major part thereof (which is the executive Power in a Man) keeps fixed and comes not off, ſo long a Man is ſaid to overcome. So as Satan muſt not boaſt that he carryed it ſo, or ſo far, but in that caſe the Victory is decided to be on our part, and not on his. Every Mans Will is his Caſtle, as the Law ſpeaks of a Mans Houſe, and if a Man retains but *power over his own will,* (as the Apoſtle in another caſe expreſſeth it, 1 *Cor.* 7. 37.) which is ſeen by a Mans either not moroſe indulgency or actings over a Sin in phanſie again, or not perpetrating it outwardly, in this caſe God pronouncer on our ſides that we have overcome, though in the aſſault we have had our hearts much wounded and pierced through with fiery and inflaming Darts, that at the inſtant did tranſport our Affections. *Eph.* 6. 13. στῆναι ϗ ἀντιστῆναι, if we be able but to *withſtand* and *ſtand*, you may obſerve how that all the Weapons there reckoned up are but defenſive as Helmet, Shield, *&c.*

We only ſtand and deny, and accordingly ſaies *Peter*, *whom reſiſt ſtedfaſt in the Faith*, 1 *Pet.* 5. 9. That is, by Faith we are to retain the power of the Will: So likewiſe, 1 *Cor.* 7. 37. *Stedfaſt in heart, having power over ones own will.* I obſerve alſo, that in *Rev.* 12. our overcoming *Satan* is expreſſed by his not prevailing, (*ver.* 8, 9, *and* 11. compared) namely in the Iſſue: I enquire not how many times he prevails, that is not the meaſure God goeth by. This may be ſet out by a compariſon of what befel *Eve* and *Adam* (whom *Auſtin* ſtill ſtyles *fortiſſimus ille*, that *Sampſon* and moſt ſtrong one in compariſon to us) in Innocency; or rather in the full ſtrength of the Image of God conſiſting in Holyneſs and Righteouſneſs, and that compleat in them.

I. We have the ſame vertibility of Will which they had (take it meerly as it is a Will) the ſtrongeſt purpoſe whereof is (as I uſe to ſay) as eaſily diverted and turned aſide, as the ſtrongeſt puſh of a Rapier by a Straw.

2. Take *Adams* will, and it had perfect command over his affections, ſo that not a deſire, no not a velleity could ſtir to move it, until it gave way, yea, gave forth a command unto it. As in a well framed Watch or Clock; an under-Wheel doth not ſtir, until the upper firſt themſelves hath moved it. It muſt be ſo in them that the Underſtanding and Will were to begin to be ſeduced e're an affection waved this way or that. *The Serpent deceived Eve* the Text ſaies. 'Tis a ſlander upon Gods Image and Workmanſhip as it firſt came out of his hands, and that abſolute perfect Government, God ſet up in *Adams* Soul, to ſay, That Luſts and Affections (the popular part of Man) had power to move themſelves, which yet the *Jeſuits* and *Arminians* have caſt upon it. No, the Will it ſelf was as the Almighty, that had the Winds in its Fiſts. *Adam* then had nothing inward to tempt him or draw him aſide, but we have a Body of Sin and Death, full of life and activity as to ſin, a weight that preſſeth us down, Sin that beſetteth us round, Luſts that fight againſt the Soul, and not only Luſts to entice the Will, but the Will divided againſt it ſelf, that we cannot do what we would. It was as eaſie for *Adam* to will good as it is for us to wiſh any thing, to think or move a Toe, the whole Bias of the Bowl led him that way; but now at beſt you have fleſh luſting againſt the Spirit that you cannot do or will what you would. But then nothing without or within ſhould check or foreſlow any good motion in him, and yet the Devil overcame them.

Tanta facilitas in Adamo *Vellendi & agendi benè, quanta nunc cogitandi aut movendi pedem, quanta ſola velleitatis. Nam nihil interius aut exterius fuit quod retardaret motum.* Janſenius *out of* St. Auſtin.

3. Yea, And the Devil had not power to come within him, to repreſent unto and fire his fancy to inflame his affections or ſuggeſt by inward motion and incitations (as he doth us) for why elſe did he take an external ſhape to tempt him in.

4. The Devil overcame them the firſt on-ſet he made, yea and upon a lighter skirmiſh, yea, and both of them at once, and it was not long a doing; they eaſily, preſently, and ſoon yielded up all. How great then is the Glory of that Grace in us (who are every way ſo diſadvantaged) that our wills ſhould be able to withſtand, and to ſtand. The Apoſtle in his own Example hath celebrated it, 2 *Cor.* 12. 7. a thorn in the Fleſh, an Angel of Satan, of Satan was ſent, *ver.* 7. to ſhew that Gods Grace was ſufficient, and that his ſtrength is perfected in weakneſs, and that he hath ordained ſtrength in Babes and Sucklings to ſtill the Enemy and Avenger, *Pſal.* 8. 2.

2. A Second Law which is ſet by Chriſt between him and us, That if we do thus hold out to reſiſt the Devil, we ſo overcome him as he muſt flie from us. And that is a Victory indeed when the Enemy is forced to fly for it. You have it expreſly, *Jam.* 4. 7. *Reſiſt the Devil, and he will, or ſhall flee from you*, for it is not put upon his will there, but what is the Event and Iſſue of ſuch reſiſtances. Souls that are aſſaulted ſtill more fiercely every day than other, are ready to ſay, Where is the promiſe of his fleeing, for I find his temptations doubled? Well, but God hath ſaid it, and underſtand it as he hath meant it, and you ſhall find it true. The Sence that I give of it, is,

1. That for all fierce and ſet temptations there is a time limited to Satan, though we know not the meaſure or limits of it; ſome times, and to ſome ſhorter, ſome times, and to ſome longer. It is termed the *hour of temptation*, *Rev.* 3. 10. And ſo Chriſt ſays too, *Luke* 22. 53, This is your hour and the power of darkneſs. Now during that time, and whilſt it is appointed to laſt, Satan may, yea, doth after many renewed reſiſtances of thine, come upon thee yet more fiercely, but there is a period until which if thou doſt hold out, he muſt flie from thee. Why ſhould there not be a ſet time for his temptation as well as his perſecution? His Commiſſion therein is, for

certain dayes, as *Revel.* 2. 10. Satan ſhall caſt ſome of you into Priſon, And ye ſhall have tribulation ten dayes, but then the keys are remanded and taken from him, and ſo it is here in this caſe too. Now then,

2. The Law of that concertation is, That if the Soul be found reſiſting him at or until ſuch a time, though perhaps with many intervening foyles, that then he muſt be packing and gone. Let him look to himſelf, it ſeems not only to expreſs a promiſe to us, but a Law that concerns him, *he will and ſhall flie*: Even as that in *Gen.* 9. 6, contains both a Promiſe and a Law, *He that ſheds mans blood, by man ſhall his blood be ſhed.*

3. It is expreſſed in the way of a Military ingagement, and an iſſue ſuch as is in War. The words afore are, *ſubmit* or *ſubject your ſelves to God*, and then follows, *Reſiſt the Devil, and he will flie from you.* And he had ſpoken afore *of their luſts warring in their members, ver.* 1. 2. of which luſts (as all know) the Devil is the Leader. He had ſpoken of God, as the Soveraign Lord, and giver of more Grace, of Grace oppoſite unto our luſts, *ver.* 5, 6. Now then, ſaies *James*, if you would in this War prevail againſt your Luſts, my Counſel in the firſt and chief place is to ſubmit or ſubject your ſelves to God, become ſubject to him as the word is, *Rom.* 13. 1, 5. *unto the higheſt powers*; that is, as weaker States uſe to do when they are engaged in War againſt an enemy too potent for them, their Wiſdom is to give themſelves up as Subjects to ſome other oppoſite Prince, that may defend and protect them, and ſupply them with aid. So here theſe to God are adviſed to ſubject themſelves, that he may ſeaſonably come in with help in time of need. Now when the Soul hath firſt thus committed it ſelf, and put it ſelf under Gods protection, then and upon that occaſion (if you obſerve it) it is that he utters this, *Reſiſt the Devil and he ſhall fly from you.* It is as if ſuch a King or Prince, that is engaged for ſuch a Town or City under his protection that is beſieged and beleaguered long, ſhould ſend word unto them, hold but you ſtoutly out your reſiſtance, and I will come with Forces my ſelf that ſhall raiſe the Siege, and cauſe the enemy to depart. And in ſuch engagements there uſe to be the moſt punctual Obſervances and Truſts. Thus doth the Apoſtle as in the Name of God utter this here, ſubject your ſelves to God, and reſiſt the Devil manfully, and he ſhall flie from you, God will enforce him to do it.

4. Give me leave to give in my apprehenſion of this promiſe, he ſhall flie from you, φεύξεται ἀφ᾽ ὑμῶν, I know the word is uſed ſimply to expreſs a ſuddain and ſwift removal, for which that *Matth.* 10. 23. is cited by *Beza*, when they perſecute you in one City, *flee* into another; yet uſually it is a *flight* out of apprehenſion of danger (at leaſt) and even there the word imports danger in the Cities where they are perſecuted, and here it coming after an exhortation to a warlike reſiſtance, it ſeems ſuch a flight as is out of ſuch an apprehenſion. Some ſay it is out of pride, that he goes away, as being aſhamed and as ſcorning to be reſiſted ſo much, or ſo often. But the Devil is not wrought upon by an affection of ſhame, he would by his good will continue the aſſaulting us even to the end, to weary us and tire us. It riſeth then ſo high, as it is ſome way out of a fear of ſome real hurt that he knows is coming upon him if he deſiſt not, yet alas what can he fear of dammage from us who are but Fleſh and Blood? But from God (who as was ſaid is ingaged in it to take our parts) he may. God will come in as an Aſſiſtant with a Force and Power to raiſe his Siege, if he continues his Aſſaults longer than ſuch a time, ſo as when he thus ſees a Stronger then he coming, he is forced to take his heels and run away. It is certain that at times God rebukes and chaſtiſeth Satan, what elſe is the meaning of that Prayer of the Angel Chriſt, *Zech.* 3. 1, 2. and the Angel *Michael, Jude* 9. *The Lord rebuke thee.* The Devils were in fear of a torment when caſt out, or elſe, why ſay they? *Why comeſt thou to torment us before the time? Matth.* 8. 29. Perhaps when the Commiſſion as at firſt granted is expired, when he is caſt out at Converſion, he is for a while confined to dry places, where he hath little trading for doing Miſchief, which makes him walk Melancholly, and is a vexation to him; as alſo where he hath

tempted Men to great Sins, he is confined to the place where the Facts were committed, *Matth.* 12. 23. And why may it not further be thought in this caſe, that as when wicked Men who are the Devils Inſtruments, do aſſault the Saints, and draw them before their Tribunals, that if they demean themſelves ſo as in nothing to be terrified by their Adverſaries, *Phil.* 1. 28. That then as there God ſtrikes the hearts of their Adverſaries with terrour, as he did *Pilate* in the caſe of Chriſt, (for it follows, *which is in them an evident token of perdition, as to you of Salvation,* and that of God, that is, as God fills your hearts with Seals and Tokens of his Love, ſo others at ſome time with horrour.) Why may not the like be thought to befall the Devil, when we manfully reſiſt him and that of God? Sure I am the promiſe is, *Rom.* 16. 20. that when he ſhould have done his doe (as we ſay) in cauſing Diviſions in the Church of the *Romans*; and that God had quieted thoſe Diviſions, Satan is not only ſaid to be overcome, but to be trodden under feet. He is a Serpent, and fears his head to be bruiſed, to have a broken Pate after he hath bruiſed our heels, and therefore flees, but this is in caſe we be found ſtanding out to reſiſt him.

2. But in caſe we be overcome by him, as ſometimes in ſuch Conflicts with him we are; by reaſon of our own Luſts, and he prevail ſo as to lead us Captive, yet two things do make a Glorious Victory even in this caſe.

1. In that this Man that is overcome recovers himſelf again out of the Snare of the Devil through the ſupply of the Spirit of Chriſt that is in him, and ſtronger than Satan who is without him, and this is Glorious in another reſpect, *Bis vincit qui victus vincit.* He is twice a Conqueror, who is ſo after having been vanquiſhed. It is made a Glory for the People of God to take them Captives, who had made them Captives, *Iſa.* 14. 2. Even Chriſt himſelf in his Sphere and Capacity (though not overcome by him in Sin, yet in Sufferings, *&c.*) ſuffered himſelf to be overcome, and to be nailed to the Croſs, ſo as the Devil thought he had him faſt and ſure, and then he removed but his foot, and cruſht him all in pieces. Now then when Satan hath even *devoured* and ſwallowed up a poor Saint, 1 *Pet.* 5. 8, ſo as he hath not only a foot in his Snare, but his whole Man in his Belly, as to all outward appearance (as he had done *Peter* as well as *Judas*, for he was going (like *Jonah*) into the Belly of this *Leviathan*, and had the Weeds about his Neck. Then to have Chriſt with one look, with one caſt of his Eye to break that Mans heart, and to cauſe him to repent, ſo that the Devil muſt give him up again, to have his prey thus taken out of his Teeth, it doth mightily confound the Devil. Yea, and further occaſionally to make uſe of that his ſinning to provoke him (through Zeal and Repentance) to do the Devil more Miſchief, (ſo as *Peters* Denyal upon his Repentance made him more ſtout and reſolute than ever (as in the *Acts* you read) as being Converted he was ſtrengthned ſo, as he turned Three Thouſand Souls at once, and *Davids* Murder provoked him to teach Sinners, and it hindred not but that God Converted many thereby, as *Pſal.* 51.) and perſonally working in the Party ſorrowing with Godly Sorrow, more Zeal and Revenge and Deſire, *&c.* 2 *Cor.* 7. 11. This is perfecting Gods ſtrength in our weakneſs, as 2 *Cor.* 12. 7, 8. And by the way it is ſtrange that Satan ſent to tempt ſhould be termed a gift, as *ver.* 7. of that *chap.* A Thorn in the Fleſh was given me, a Meſſenger of Satan, or the Angel Satan to buffet me, was it ever heard the Devil was *a gift*? Yes, in reſpect of the Iſſue of his temptations, as well as to ſuffer (and his temptations are tearmed Affliction and Suffering, 1 *Pet.* 5. 20, 21.) the bruiſing of our heel was a promiſe, as well as the breaking of his head.

2. A Second thing which in this caſe renders it glorious is, That often when a Soul is overcome in reſpect of its Luſts, yet at the ſame time it is enabled by Faith to ſay, I ſhall yet overcome and be a Conquerour, and in the confidence thereof to give thanks unto God aforehand. Such a Courage as this daunts an Enemy exceedingly (eſpecially when he knows he muſt in the end be worſted,) that when he hath a Man down and under him, that Man yet ſpits in his Face, and ſaies to his Teeth, I ſhall yet riſe and tread thee down. Thus *Paul* in the Name of Believers, when he was driven to

the War, and taken Captain, ſighs forth, *Oh miſerable man that I am! Who ſhall deliver me?* And in the foreſight of the Victory, cries, *I thank my God through Jeſus Chriſt*, *Rom.* 7. 25. Well Satan (ſaies the Soul) thou haſt me now under, but I ſhall up again, and ſay, as the Church in the Prophet, *Rejoyce not againſt me oh mine enemy, though I fall, I ſhall riſe again, but thou ſhalt be trodden down as mire in the ſtreet.* God ſhall tread down Satan under your feet ſhortly.

Chriſts dealing with *Peter* is a ſtrange Inſtance wherein you may perceive Chriſts care to ſupport his Faith, though he knew he ſhould be fouly overcome. *I have prayed* (ſaies he) *that thy faith fail not*, *Luke* 22. 32. Chriſt knew the effect of this promiſe would not be to keep him, and preſerve him from falling, and he gives him an aſſurance he ſhould recover, and to that end to ſtrengthen his Faith before the Sin committed, even with the ſame Breath he foretold he ſhould ſo hainouſly tranſgreſs, he aſſures him he ſhould recover from it. There is a talk by Carnal Spirits that deal with God upon the tearms of Self-Love only, and the Covenant of Works that aſſurance of perſevering hurts a Mans Spirit, and expoſeth him the more to ſins. If this were true, then is Chriſt to be blamed in this, he ventures it with *Peters* Spirit, and the Efficacy of his Interceſſion, he layes in Proviſion for Faith before-hand to feed upon againſt he ſhould be overcome by Sin, and ſets a Cordial by him afore the Diſeaſe, ſo much doth he delight in the Triumph of Faith in falls. You know *Pauls* Triumph, *Rom.* 8. 37. *We are more than Conquerors through him that loved us.* And why, becauſe of the perſwaſion begotten, *for I am perſwaded neither death, nor life, nor angels, nor principalities, nor powers, &c.* He puts in to ſtrengthen Faith what needed not, what are not real, but only ſuppoſed Enemies, as the good Angels; nor heights nor depths, that is Satan, (as *Revel.* 2. 24.) that is, the ſtrangeſt temptations that Satan can invent, or throw us into cannot overwhelm us. He had firſt ſaid neither Death nor Life; and I confeſs I have been moſt pleaſed and comforted with the putting in of Life, that that ſhall not ſeparate: I have feared Life and the Snares of it more than Death, or Angels, or Devils. As for Death it diſpatcheth a Mans Sins and dangers in reſpect of them at once; it like *Sampſon* pulls down an old Houſe that kills all the *Philiſtines* together with himſelf, but it is Life which a Chriſtian is moſt apt to fear, knowing his own weakneſs: and the ſtrength of Luſts, and varieties of temptations; but here is *a Mans Life enſur'd*, (as is the Merchants Language) and an aſſurance put in for Life, and ſo againſt all hazards of ſinnings, and therefore we are more than Conquerors, becauſe in and during the Conflicts (which in view and to ſence are dubious, and hazardous which ſhould overcome) Faith perſwades us we ſhall overcome: Yea, *vicimus vicimus* (as with or after Prayer he cryed out e're he knew the event.) Ye have overcome the wicked one, 1 *John* 2. 12. It is as good as done; Yea, *in ipſo bellandi ingreſſu ſumus victores*, All that is born of God overcomes the World, 1 *John* 5. 4. In all Battels elſe Men fight *dubio Marte*: Sometimes the one ſide carries it, ſometimes another; ſo as they are doubtful of the event, only relieve themſelves with this disjunction, *Aut Mors certa, aut victoria Lata*, either certain Death, or an happy Victory. Fight the good fight of Faith with aſſurance of ſucceſs (ſaies the Apoſtle:) It is a good fight indeed wherein there is ground for an aſſurance of Victory, and a Man can afore view ſins and temptations (as that General did a goodly Army of the Enemies) and go aſide and laugh out to God in confidence of the Victory. Thus Chriſt when he was preſently to enter into the Field of Croſs and Wrath, and Devil: *Now is the Son of Man glorified*, *John* 13. 31. he ſaies it beforehand.

2. When Satan hath any way prevailed by tempting us, he hath an accuſing Power before God, *Revel.* 12. 10. There is great joy in Heaven when the Accuſer of the Brethren is caſt down, who accuſed them before our God Day and Night. I take the meaning to be this, That God profeſſing himſelf, though a Father to his Children, yet to judge without re-

ſpect of Perſons here in this Life, intemporary judgments, his own Children as well as others, and to go by the ſame Rule therein: (Which you have in ſo many words emphatically, 1 *Pet*.1.17. And if you call on the Father *who without reſpect of Perſons judgeth according to every Mans work*.) Hence therefore when they ſin, God hath given power to Satan freely to come and urge his own Temporal Threatnings, and his worſt; profeſſing withal, that unleſs they be wrought about to overcome his Accuſations by their Repentance Evangelical, he muſt and will *proceed* againſt them. And herein Satan pleads not before God as a meer Slanderer, God would never be moved with that; but as an Accuſer that urgeth what the Word of God ſaith againſt ſuch and ſuch ſins, and inordinate walkings. And Satan hath upon ſuch occaſions leave to come to Heaven (or elſewhere I diſpute not) and to appear with the Sons of God, the good Angels, as you ſee, *Job* 1. 6. Chriſts Ears are pierced with his Complaints Day and Night, ſo that Text ſpeaks: Yea, and if Satan had not Power with God to do a great deal of Miſchief this way, there had not been ſuch a rejoycing when Satan was overcome, as you read of, *Rev*. 12. And herein God deals by Rule between us and Satan: God will have Satan fairly laid on his back. He uſeth not meer prerogative. The good Angels are grieved at your Sins, (as they rejoyce when they ſee a Soul turned) but ſhake their heads and ſay nothing, we read not of their Accuſation: Yea, 2 *Pet*. 2.11. Whereas Angels which are greater in Power and Might, bring not railing Accuſations againſt them before the Lord, (he had ſpoken of the Levellers of that Age, who found fault with their Magiſtrates, and their Miſ-governments and Callings, promiſing Liberty, *ver*. 19. by Rebelling againſt them,) Saies *Peter* you do in this that which the good Angels do not do, they when they ſee Magiſtrates miſcarry, they *though greater in power* (both then thoſe Magiſtrates, and then you poor Earth Worms their Subjects, yet bring not an *Accuſation*, *blaſpheming them*, βλασφημοῦντες, which is *Jude* 9. interpreted by this, that when *Michael* ſtrove with Satan, it is ſaid he did not bring a railing Accuſation. The meaning is, he brought none, for he ſaid no more, but this, *the Lord rebuke thee*. He went not to God with the Story of his Crime, but left it to him ſilently, and as for them they quietly behold the Face of God to have Commiſſion from him to puniſh them if he think meet. So that this of *Peter* is ſpoken by way of diſtinction of good and evil Angels. Evil Angels go preſently and bring Accuſations againſt Men before the Lord, but the good do not complain, no, not of the Devils themſelves, when they oppoſe them.

Now Chriſt invalidates all theſe Accuſations of the Devil by his own interceding, and pleas in the force and virtue of his own Blood, and therefore he is tearmed a Righteous Advocate, 1 *John* 2. 1. *We have an Advocate with the Father, Jeſus Chriſt the Righteous* An Advocate is the perfect Oppoſite to the Devil his being an Accuſer. It is one that takes off Accuſations by contrary pleas before ſome Court, and his are Righteous pleas all. Of this tranſaction, you have a repreſentation in that Viſion, *Zech*. 3. 1. When *Joſhua* was to be brought anew into the Execution of the High Prieſts Office, the Devil ſtood at his right hand to reſiſt him, and what it was he ſpread before God againſt him you may underſtand by Chriſts Speech, *ver*. 4. *Take away the filthy garments from him, Behold I have cauſed thine iniquities to paſs from thee*. They were all his Sins. Is this Man (ſaid Satan to God) a fit Man to be a Prieſt over the Houſe of God that hath ſinned ſo and ſo? Inſtancing in particulars, and ſo he pleads againſt any of you; when to be ordained or called to the Miniſtry or any place of Eminency. Now Chriſt the Angel of the Lord, *ver*. 2. He on the other hand ſtands up for *Joſhua*, The Lord ſaid unto Satan, *The Lord rebuke thee oh Satan*, and obſerves his pleas.

1. He pleads Gods Election. The Lord that hath choſen Jeruſalem as his People, and place of his Worſhip, whereof *Joſhua* was by Inheritance the Leader and Inſtrument for whoſe ſake he was to be placed in that Office.

2. Is not this a brand pluckt out of the Fire? *ver.* 2. Hath he not ſuffered ſufficiently for thoſe his ſins already? And wouldſt thou have him confounded. Such things as theſe Chriſt pleads, and take away his Sins, ſaies he, *&c.* Many ſuch tranſactions as theſe paſs for and againſt us in Heaven when we little think of it. But Chriſt's Glory is not only to overcome him as accuſing us in and by himſelf, but further cauſeth us to overcome him. I had once thought that Chriſt only deals with Satan in his accuſings of us, and alone confounds him, but that Scripture, *Rev.* 12. 10, 11. verſes compared, the Accuſer of our Brethren is caſt down (ſay the Angels) which accuſed them before our God day and Night, and they overcame him by the Blood of the Lamb, and by the Word of their Teſtimony, *&c.* This Scripture (I ſay) plainly ſhews, that not Chriſt only, but they overcame him, and that as an Accuſer. He urged their failings, and how? As in *Jobs* caſe, that if tryed and put to it, they would deny Chriſt, and blaſpheme him to his Face; now they overcome him.

Firſt, As to their Sins by the Blood of the Lamb they pleaded that, and confeſſed their Iniquities. If we confeſs our Sins, and plead Chriſts Blood, God is juſt to forgive us, and the Blood of Chriſt cleanſeth us from all Sin, 1 *John* 1. 7, 9.

Secondly, They overcame and ſilenc't him many of them in the other Accuſation by continuing conſtant in the teſtimony of the Truth, and by not loving their Lives unto Death, which in the end ſilenc't Satan, and moved God to aſſwage the Perſecutions of the Chriſtians, and turn them into a glorious Liberty.

Thus when a Believer hath fallen into Sin and the Snare of the Devil for it, as again and again *Paul* to *Timothy* expreſſeth it, 1 *Tim.* 3. 7. and 1 *Tim.* 5. 14. That the Devil hath occaſion to reproach him unto God and unto Men, (although as for his Reproaches of them to Men, it often falls out that his Commiſſion is to uſe his own Trade of lying, and he is reſtrained from what are indeed their Sins) however Chriſt upon this ſends down his Spirit (unknown to them) into their Souls, *Rom.* 8. 25, 26. and he intercedes as faſt in their hearts, urgeth ſuch and ſuch promiſes and pleas, as Chriſt in Heaven doth on their behalf. He breaks their Hearts, cauſeth them to confeſs their ſins, 1 *Cor.* 7. 1. to mourn after a Godly ſort, gives them Repentance, Carefulneſs for time to come, Revenge and hatred againſt them, and fear for falling again, and intermingled with Apologies drawn from their own frailty, Chriſt's Blood, Interceſſion, *&c.* And thus, (as there) they approve themſelves clear in that matter (namely wherein they had ſinned, and for which they repented) clear that is, before God, and according unto Gods Rules, and ſo (as was ſaid) though God judgeth without reſpect of Perſons, yet they having thus judged themſelves, they ſtand *recti in Curia*, according to the Equity of Gods Rules, not by extraordinary Power, but by Law which you find, 1 *Cor.* 11. 31. *If we would judge our ſelves, we ſhould not be judged*: And thus the Devil is baffled, and the Man reſtored.

Thirdly, Satan hath the Power of Ruling and Governing the Carnal Party of Men which the Scriptures tearm the World. He is therefore tearmed the Prince of this World, *John* 12. 31. And he that deceives the World, *Rev.* 12. 9. And the chiefeſt Trade and Deſign he drives, and Advantage he makes of this his Government over the World, is ſo to mould and make up the faſhions of this World, as by them to perſecute the Saints, *Rev.* 12. 17. For perſecute them immediately he cannot by himſelf alone, although thoſe other Powers, as to accuſe them to God, and to ſuggeſt and urge Temptation, he hath of himſelf ſingly and ſeparately aſſigned to him, yet to bring Perſecution on them, herein he muſt ſhroud himſelf under the Power of the World, and make uſe thereof; and work mediately thereby, yet ſo as ſuch proceedings againſt the Saints are more attributed unto him than unto the World. Inſomuch as that whole *Roman* Empire being acted by him to perſecute the Saints (ignorant of what themſelves did therein) are tearmed the Dragon and the Old Serpent, *Rev.* 12. As he that deceived the World, and was *anima mundi*, the Soul and Form of that World that then was, and ſo unto this day.

Now as the Saints then by their Prayers and Tears, and holding forth the Teſtimony of Jeſus overcame that World that then was, and thereby are ſaid to have overcome the Devil as Prince of that World, ſo they have done it in ſeveral Ages again and again ſince; in overcoming and working all thoſe new and great alterations in the World in relation to Religion that have been made, and the Devil hath ſtill been overcome and laid on his back by them. And therefore *John* 12. 31. When Chriſt ſaies, *Now is the judgment of this world*: He adds, *Now ſhall the Prince of this world be caſt out*. The Judgment or Reformation of the World (as *John* 16. 8. the word is uſed) is ſtill the caſting forth of the Devil who Rules and Informs it, as the Soul doth the Body. And ſo far as they overcome and make changes in the World, as it is oppoſite to Chriſt and unto them, ſo far do they overcome the Devil alſo.

Take but a view of the courſe and proceedings of matters ſince Chriſts time, downward to this Age, and you that know how the World hath gone, muſt alſo acknowledge that there have been a many new Worlds, and Faces of things, and as the Apoſtle tearms them, 1 *Cor.* 7. faſhions of this world which paſs away. The world hath been put into a great many new Dreſſes and Shapes, and under all Powers the Devil ſtill hath ſought to ſhroud himſelf, and carry on his mentioned Intereſt, which hath alwaies been to forme up the multitude of Men and their Spirits ſo, and to mould the Cuſtoms and Laws, and Power, that he may have wherewith to perſecute the Saints more or leſs, which is his Trade.

And he hath wiſely applyed himſelf ſtill to the Times and Spirits of Men to effect this, and ſharked to do it (as I may ſo ſpeak) as the Saints have driven him out of his worldly works, and hath made the beſt of it in his loſſes. For the Saints have unrooſted him, out of his former works often, and put him upon new ſeekings of his Fortune, and altering his play many a time.

For the making forth of which you may obſerve how Chriſt and his Apoſtles ſpeaking of the world which they did live in, with this indigitation or deſignation, *This World*. So Chriſt in that *John* 12. 31. And ſo the Apoſtles, and that not in oppoſition to the world to come (as *Heb.* 2. 5. the Apoſtle ſpeaks) but as in ſpecification of that preſent world which was then in Chriſts and the Apoſtles times, which *Gal.* 1, 4. *Paul* calls the preſent evil world. Even as *Peter* ſtyles the Truths that were paſſing then, *the preſent truth*, 2 *Pet.* 1. 12. *Paul* ſpeaking at once both of the State of the world that then was, and alſo of the Devils Rule in it (as it then ſtood) expreſſeth himſelf thus, *The ſpirit that now works* (ſaies he) *in the children of diſobedience*, *Eph.* 2. 2. There was a preſent world in Chriſts and the Apoſtles time, the Power, the Swinge, Cuſtoms and Laws of which then carried it againſt the Saints, and Satan was in it. There were the received Laws and Cuſtoms of the *Jewiſh* Religion which had a Toleration throughout the *Roman* Empire, when the Chriſtian had not, and alſo the Rites of the Old Heatheniſh Religion I need not tell you how prevalent, which the Apoſtle call'd the Rudiments, of *the World*, *Col.* 2. 8. and *the traditions of Men*, that is of that world that then was. Now the Saints they overcame that world that then was both *Jewiſh* and heatheniſh, not only in their ſingle Perſons ſwimming againſt the ſtream, and in not being entangled with the weeds at the bottom of that ſtream, that is the good or evil things thereof, 1 *John* 5. 4. *For whatſoever is born of God overcometh the world*: But they plainly overcame the whole. You all know the Alteration made in *Conſtantines* time Three Hundred years after Chriſt. You read of a great Shock and Battel, *Rev.* 12. 3. made by the great Red Dragon with Seven Heads and Ten Horns, (which as I may ſo ſpeak was the Arms of the *Roman* Heatheniſh Empire, as ſet out by the

Holy Ghoſt) which caſt, or Body of Government the Devil inſpired, and ſo is call'd the Dragon, the Devil as fortified herein, hence therefore it is plainly ſaid, that they, the Saints overcame him, *ver.* 11. *And they overcame him, as there was no place found for him and his Angels in Heaven any more*, *ver.* 8. There was not one Man left in ſome years that were ſeen to worſhip one of their Heatheniſh Gods. And in doing this (which is the Glory of it,) God came not down from Heaven with Thunder-bolts and Miracles to overcome, but kept to his ordinary Laws of Providence in Ruling the Hearts and Spirits of Men. He turns the Emperour *Conſtantine* unto the Chriſtian Faith, and he turns about the world upſide down, as they ſpake in the *Acts*; and now all the Power was for the Saints, which before was againſt them. Well the Devil was unrooſted, and his Palace or Caſtle (as Chriſt calls it,) his Fortifications or Works as then formed to annoy the Saints out thereof, were ſlighted, diſmantled,and himſelf clean turned out,and turned Naked to ſhift to the wide World as we ſay. It is ſaid immediately thereupon, *Rev.* 13. 1. *And he ſtood upon the ſand of the ſea.* You know it is read ſo by ſome who make thoſe words the cloſe of the former Chapter, and applyed to the Devil, who (as *Mede* ſaies) being deprived of the *Roman* Empire, and put out of Courſe, and play was put to his Trumps; and becauſe he could not Rule and Sway things thereby any more, he ſtands Melancholly and Naked on the Sand of the Sea, waiting to ſee what new Form or Face of a New World would ariſe next out of the Sea. Now the Sea was the Multitudes of Nations and People then altered both to a new Form of Government, as alſo turned Chriſtian; and thus *chap.* 17. 1, 15. the many Waters or the Sea the next Beaſt roſe out of and ſat upon is interpreted. Well the Devil upon that interim obſerving which way the Waves tumbled, unto which he is as the VVind or Breath, he ſoon ſpyed out a new Advantage, only ſeeing the VVorld was turned Chriſtian, he applyed his Government of the VVorld unto the Spirits of Men, and he would be a Chriſtian too, that is, carry on his Deſigns and Affairs under the profeſſion of Chriſtianity. And ſo that corrupt,ignorant VVorld that then was being brooded upon by this Spirit that breathed upon theſe VVaters, did in the end bring forth a new form of Government and Religion of Popery; the Power and Laws whereof through Satans Efficacy, the whole VVorld that then was, went again after, and made VVar againſt the Saints, and overcame them; as *ver.* 3, 7. And this our fore-Fathers have told us.

See Medes *Clav. Apoc.*

VVell, but the Saints are born to overcome this Devil, and a Thouſand of his VVorlds if you could ſuppoſe them. Let him put himſelf into, and ſhroud himſelf under what VVorldly Power ſoever. Let him draw his Lines of Fortification anew, and build them as high as Heaven, or as firm as the great Mountains, yet they ſhall conquer him. And how they have overcome him in that Power alſo, the 14, 15, 16, 17, 18. Chapters, and the Stories of that Reformation of Religion in all theſe Proteſtant Countreys tell you, and they are the Saints that have done, and by their Prayers ſhall do it, *Rev.* 17. 14. *The Lamb ſhall overcome them, for as he is Lord of Lords, ſo they that are with him are called, and choſen, and faithful.* And in doing this, he did not come down from Heaven with Flaſhes of Lightning or *Egyptian* Plagues, but kept to his ordinary Rules of proceeding, by which he hath governed the VVorld in all Ages, making changes in them, ſometimes making uſe of Mens Luſts, as of *Henry* the Eighth: Otherwhere turning the hearts of Princes to embrace the Goſpel, as in *Germany* and *Sweden*. Elſewhere inflaming the People unto popular Tumults, and an hatred of Idolatry, as in *Scotland*. Sometimes in giving up Princes to oppreſs them in their Civil Liberties as well as in their Conſciences, and ſo to move them to caſt off the Yoke as in *Holland*. Sometimes intwiſting in one Intereſt Civil Rights, and the Intereſt of Religion as in *France*. All which however done, and done but by the Laws of Providence ruling Mens Spirits, have been done at the Prayers of the People of God.

Well, but when Proteſtantiſm was ſet up and the Reformed Religion, ſo as there was again a new dreſs or faſhion of the World, (as the Apoſtle ſpeaks of it, 1 *Cor.* 7. 31.) yet ſtill he made a ſhift ſo to form even the truth of that Religion up into a mixture of ſuch common Lawes and Conſtitutions,that had the Supream Power and People ſo to back them, as he could ſtill, and hath ſtill uſed that preſent World to oppreſs multitudes of the Saints, and how the Power thereof hath been broken, and the Devil again put out of trade, and made a Reformado, as to the perſecuting part of his Power your ſelves have with your own eyes ſeen (if you have eyes) in this our Age; and it hath been the Prayers of the Saints have brought it about. He is half an Atheiſt that will not acknowledge it, and ſay, verily there is a God that judgeth in the earth.

And in this interim the Devil is upon thoſe great alterations we have ſeen, in his dumps and muſings hovering over this Iſland, and waiting how to form up a Worldly party, and unite them in a common intereſt, ſuch as may ſerve to perſecute again, more than with the laſh of the Tongue, and this preſent World is as fit for it as ever any. And as it was then ſo it is now, thoſe that are after the Fleſh will perſecute them that are after the Spirit, *Gal.* 4. 29. and the Devil waits but how to draw his line anew, and to raiſe up a fortification to effect it; which whatever it will prove to be in Gods juſt permiſſion, yet in the mean time know that you have overcome the Devil, more than Men, or than that preſent conſtitution of the World forepaſt, and have routed the Devil in ſubduing the power of Men: In overcoming the preſent World you overcame the Devil much more, and this *Paul* knew and informs us, that we fight more againſt Principalities and Powers, than againſt Fleſh and Blood: And I ſay unto you, rejoyce not that Armies or Nations have been ſubjected to your Prayers, but that the Spirits, the Devils themſelves have been ſo; though above all rejoyce that your Names are written in Heaven.

CHAP. XVIII.

The laſt and compleat Victory which Chriſt and his Saints have over the Devil, both before, and at the Day of Judgment.

THE Third ſort of Chriſts proceedings againſt this common enemy are more *open* and *judicial*: For when he hath let him try his skill and power every way (as hath been ſhewed) to annoy us, and that in all ſorts of attempts (as againſt us made) Chriſt hath for thouſands of years ſtill baffled and confounded him by us; which becauſe it is but inviſibly done he is not aſhamed at it, but would perſiſt to eternity in this way, (if the World ſhould laſt ſo long) therefore Chriſt hath reſolved to deal with him more openly and viſibly: And ſo it became him that when he had enabled us to overcome him in a regular way, then to fall upon him in an hoſtile and judiciary way. And this hath two degrees.

I. When the World, the Time and Seat of his Rule ſhall grow towards a concluſion, then a ſtrickt reſtraint ſhall be clapt on him.

II. There will be a bringing him to open Judgment.

I. A ſtrickt reſtraint ſhall be clapt on him towards the end: It is time; he had Chains clapt on him from his very fall, 2 *Pet.* 2. 4. and yet he hath been hitherto as a priſoner at large, that hath had liberty to walk up and down with his Chains, to take the Air, as he is *the prince of the power of the air*, ſayes the Apoſtle, *Eph.* 2. 2. Well but when the World draws to an end, he ſhall be bound up in Chains, ſo as (at leaſt) his ruling power over this World (which hath been the faireſt flower in his Crown) ſhall be taken from him, whilſt he yet ſees (to vex him) the World of Men on Earth continue to go on in its ſucceſſion before his face. How far his tempting power will be taken away I will not argue, but that he will towards the end be univerſally reſtrained of his ruling the Nations (as he had wont) to perſecute the Saints, I think there is ground for it; *Rev.* 20. 1, 2, 3. *And I ſaw an Angel come down from Heaven, having the key of the bottomleſs pit and a great chain in his hand, and he laid hold on the Dragon, that old Serpent, which is the Devil and Satan, and bound him a thouſand years; and caſt him into the bottomleſs pit, and ſhut him up, and ſet a ſeal upon him, that he ſhould deceive the nations no more, till the thouſand years ſhould be fulfilled.* You might without much heſitation to your thoughts think, when this is to be done, if we had no more it is enough ſignified in *Rev.* 20. that the time is the laſt hour or two before the dawning of the great day, and ſhutting up of the darkneſs of this World. And what is this Revelation, but a Propheſie of the fates of the Church and World? *Rev.* 1. 1. and *chap.* 4. 1. The World therefore now that is a drawing on to its laſt ſcene, is not yet ſo to end but there ſhall be a little time for the Devil to play his pranks a little while, *ver.* 3. but more particularly, whereas it hath been ſhewn how in his ruling power the Devil, the Old Serpent, was beaten out of his holes; and we have ſeen how this Mountebank (who deceives the whole World) in his ſeveral ſtages he hath ſet up in the World, hath ſtill been beaten down, and been forced to build new. Firſt he had Judaiſm, then Heatheniſm, in the room of which he hath ſet up Popery, *Rev.* 12. 13. We have ſeen how when all the World turned Chriſtian, an Antichriſtian beaſt roſe up, and all the World went wandering after him, for *ver.* 4. the Dragon gave him his Power, and his Seal and great Authority, and they worſhiped the Dragon that gave power to the Beaſt, and you read of this new Beaſts rule until the 19th *Chapter*, *ver.* 19. 20. *And I ſaw the beaſt and the kings of the earth, and their armies, gathered together to make war againſt him that ſat on the horſe, and againſt his army, and the beaſt was taken, and with him the falſe prophet that wrought miracles before him, with which he deceived them that had received the mark of the beaſt, and them that worſhipped his image, theſe both were caſt alive into the lake of fire burning with brimſtone.* Now when Chriſt and his Army (which are the Saints) have clean defeated and made an end of this laſt Beaſt, and his Power, ſo as that they have had a fair and open victory in the view of Men over the Devil, and all this World, and this the laſt tryal of skill aſſigned him, for Chriſt reſolves to lay all the powers of the World, oppoſing his Kingdom fairly, and in an Humane way of Conqueſt, on their backs, (according unto that *chap.* 13. *He that killeth with the ſword ſhall be killed with the ſword*) ſo as the Devil that had acted all theſe is now left a *naked Devil*, beaten out of all his fortreſſes, what then immediately follows? *Rev.* 20. 1, 2, 3. *And I ſaw an Angel come down from Heaven, having the key of the bottomleſs pit*, &c. Now ſayes Chriſt, your ſelf the great actor in all theſe tragedies, your time is come, your turn is next at laſt, that *he who led into captivity ſhould be led into captivity*, that your ſelf muſt be bound otherwiſe than you have been, and bound from what? Why from deceiving the Nations; *ver.* 3. *That he ſhould deceive the nations no more*, either by tempting or ruling them any more. And he never deceived the Nations more than in the time of Popery, therefore this his binding muſt be after all. And then to make ſure of him, caſts him into the bottomleſs pit, ſhuts him up with a Seal upon him, here is the Devil faſt, and ſo it is as a reſtraint before his laſt fatal Tryal and Judgment.

The 15, 16. Chap. *are the Degrees of his comming. The* 17. *the Explication who and what he ſhould be. The* 18. *the funeral Song of the great City, that is born up by him; and* Chap. 19. *the fatal overthrow.*

I will not proſecute this further, you know where elſe to find it argued, to convince you that there is to be a Kingdom of Chriſt, and of the Saints, for a thouſand years, read the following Verſes. During which time it is meet, yea neceſſary, the Devil be in hold, as you ſee he is.

II. The laſt ſcene, or final proceedings of Chriſt againſt him, is his bringing him and his Angels into perſonal and open Judgment before God, Angels and Men. And herein to make this victory and deſtruction full and compleat, you that are the Saints thus oppoſed by him, ſhall be his Judges. And there cannot be ſuppoſed a fuller victory than this, that after you have overcome him, all ſorts of wayes related, and God hath trodden him under your feet, that then at laſt you ſhould ſit, and be his lawful Judges of all his wickedneſſes, enmities and temptations, acted againſt your ſelves. Now look as Chriſt triumpht over him openly, viſibly, *Coll.* 2. 15. before Angels and the Spirits of juſt Men made perfect, ſo ſhall you then with Chriſt more viſibly and openly, even before the World. This you have 1 *Cor.* 6. 2, 3. *Do you not know that the Saints ſhall judge the world; know you not that we ſhall judge Angels.* This judging of Satan I ſhall explain and prove by theſe ſteps.

1. That the Devil as well as Men ſhall be brought to open Judgment; this is plain both by *Jude* 6. and 2 *Pet.* 2. 4. *The Angels that kept not their firſt eſtate, he caſt down to hell* (ſo *Peter*) *and reſerved them in everlaſting chains under darkneſs to the judgment of the great day,* (ſo *Jude*) *or delivered them into chains of darkneſs to be reſerved unto judgment,* (ſo *Peter*). I underſtand the tranſaction of it to have been thus.

(1.) That upon the Angels firſt ſinning, there was a preſent throwing them into Hell, namely that place and ſtate they ſhall for ever be in after the great day, as a taſte of what in a greater fulneſs they after Judgment ſhould be condemned unto; yet ſo as,

(2.) They were preſently let out again into the Air, by reaſon of which they have liberty and freedom of Spirit, and they rule this World, which if in full torments they could not do, *Luke* 8. 31. they as dreading that place of Hell, beſought him he would not command them into the deep, that is, their former Hell.

(3.) Yet in the mean time whilſt they are at liberty, they are as Priſoners in Chains, ſuffered to walk up and down, and thereby marked out as reſerved to an Aſſize or Judgment of the great day. And under this alluſion, their condition ſeems to me to be different from that of Men, wicked Men, with whom God is yet in treaty, for they go under bail of Chriſts death, that hath purchaſed this forbearance for them, as ſpace to repent. Theſe (I ſay) were never yet actually caſt into Hell (as the Devils upon their firſt Sin were) ſo as theſe are not actually Priſoners as thoſe are that are entred into Priſon, and belong to it, although they have permiſſion to go abroad. And to ſhew they are ſo, they carry Chains of that Priſon about them (which what they are I ſtand not now to determine) which Chains are badges that they are reſerved unto a more open viſible Judgment of the great day. The concluſion of all is this; look as Hell it ſelf is ſaid to have been prepared for the Devil and his Angels, originally for them, ſo they ſinning firſt go into Hell-fire, prepared *&c.* and ſo the Judgment of the great day was appointed for them firſt. They in both are the *menſura* and pattern of wicked Men, and therefore both *Jude* and *Peter* mention their Judgment firſt in the head and van; and then of wicked Men, the old World, and *Sodom, &c.*

2. We are Secondly to take notice that during this vacation or time of liberty to them, the account and ſcore of their ſinning runs on, and is dayly added unto, ſo as they heap up thereby matter of Judgment, which ſhall be brought forth, and charged upon them at that great day. Herein is one difference between the caſe and condition of the Spirits of wicked Men de-

ceaſed, and of theſe Devils: The Spirits of ſuch Men are ſaid to be in a ſtrickt ſence *(in priſon)* 1 *Pet.* 3. 19. and ſo the Spirits of thoſe in *Sodom* are ſaid by *Jude* to have been made an example, *ſuffering the vengeance of hell-fire*; ſo as Mens Souls ſhall anſwer but for the Sins they have done in the body; 2 *Cor.* 5. 10. *Cain* ſhall anſwer for no more Sins than what his Soul did in his Body; his ſcore of ſinning runs not on ſince he was in Hell; he is not only, truly and actually a Priſoner, but detained in Priſon, and ſuffers a fulneſs of wrath, as there a Mans Soul is ſure to do, and that takes away the demerit of ſinning; but with the Devils that go abroad as Priſoners in Chains, and as belonging only to that Priſon, it is otherwiſe. What Sins they commit perſonally, or in tempting us, ſhall then be accounted for, which is proved.

(1.) Becauſe the Devil is curſed for having tempted both *Eve* and *Adam*; thus it is pronounced, *Curſed ſhalt thou be above all the herd or cattel of the field. Gen.* 3. 24. So that not his own firſt Sin in falling from Heaven ſhall be reckoned to him only, but alſo all his tempting of us.

(2.) And again he in after times ſhould bruiſe the Heel of Chriſt (which was four thouſand years after) and of the whole Seed of Chriſt, therefore his Head is to be broken; namely, in vengeance for his bruiſing Chriſts Heel there is a total breaking of his Head. Now if he be curſed for thoſe, and his Head to be broken for thoſe, then he is to be judged and caſt into Hell for thoſe, as reckoned Sins done by him, which are matter of Judgment: For in that he ſayes, *Curſed ſhalt thou be above all cattle*, &c. He deſigns his puniſhment in Hell, and his meaning is, thy puniſhment ſhall be greater than of all wicked Men, the cattle of the field. And our Saviours words of them are, *Go ye curſed into hell-fire, prepared for the devils*: He is curſed therefore with Hell-fire for this Sin, and that as the pattern of Sinners, and all other that are curſed and puniſhed in like manner.

(3.) It is expreſly ſaid 1 *John* 3. 18. that he ſinneth from the beginning, as continuing ſo to do, and what he doth being reckoned and imputed to him, it is not only that he ſinned at the beginning, but he ſinned continuedly from the beginning; and this ſuits his ſcope, which was to ſhew, that that Man that continued in a courſe of ſinning was of the Devil; that a worker of iniquity was of the Devil as his Father; for lo! ſayes he, in like manner the Devil thus ſins in a perpetual conſtancy.

3. You the Saints are to be his Judges; ſo 1 *Cor.* 6. 2, 3. Chriſt had firſt declared this to be the priviledge of the twelve Apoſtles to ſit, and to judge the twelve Tribes of *Iſrael*; this *Paul* enlargeth to all the Saints; *ver.* 2, 4. Know you not the Saints ſhall judge the World, all the World, yea the Angels. And he ſpeaks of judging in a time and proper ſenſe, then when the whole World is to be judged at the Judgment-ſeat of Chriſt; as when Cauſes are heard and judged in Courts, and Perſons are condemned or acquitted, according to the nature of the fact. For he brings it as an Argument why they ſhould not carry or transfer the Civil Controverſies amongſt them, about matters of this Life, to Earthly Judicatures, but rather to end and decide them among themſelves: *Ver.* 1. *Dare any of you, having a matter againſt another, go to law before the unjuſt, and not before the Saints.* And in the Chapter afore he had ſhewn how God had given power to them as a Church to judge them that were within, and ſo to caſt out that wicked perſon: His Argument to this had not been proper, if he had not intended the like time and proper way of Judicature, at that great Judgment to be committed to them; where though Chriſt ſhall be the great Judge, yet they ſhall ſit judging (as Chriſt ſayes) as Coaſſeſſours, diſcerning the guilt, and carrying in the ſentence, *Luke* 22. 30. *Matth.* 19. 28. and ἐν ὑμῖν is by you, *ver.* 2. the World ſhall be judged by you; *ver.* 4. His inference is from hence, ſet them, καθίζετε, put them to the Chair, that are leaſt eſteemed in the Church, for at the latter day they ſhall ſit and judge: And that he ſpeaks it of all Saints is plain; for (he ſaith) *we ſhall judge the Angels, and know you not that the*

Saints ſhall judge the world; and not the greater Saints only, but ſmall and great; for he infers from it, *ſet them to judge who are leaſt eſteemed in the church*, having before founded it on this, *that if the world ſhall be judged by you, are you not worthy to judge the ſmalleſt matters*? And to heighten their Dignity herein, he firſt ſayes, *they ſhall judge the world*; namely of Men, and then I tell you more, yea the Angels. As Chriſts Glory is, that God made two Worlds for him, viſible and inviſible; *Heb.* 1. *Coll.* 1. ſo our Glory is, that we are conſtituted Commiſſioners to judge two Worlds, viſible and inviſible, ſuch two large circuits we have: Thus much for the explanation and proof of it.

Now then my Brethren, let us lift up our Hearts and raiſe up our Thoughts in the expectation of this *great day*, as ſtill the New Teſtament ſtileth it: It is termed great in reſpect of thoſe great things which ſhall be done in it. A great and glorious day it will be, not only in reſpect of the ſplendour of the concourſe of all of Mankind unto one aſſembly, all that have been from *Adam*, all Angels and Saints will be there, 1 *Theſſ.* 3. 13. but alſo it is great in reſpect of the things and matters to be judged. All the Humane affairs of this World, which the Apoſtle calls, things of this Life, *ver.* 4. which the great ones of the World are the judges of, he reckons among the ſmalleſt matters, ſo he terms them, *ver.* 2. in compariſon of the things that then ſhould be tranſacted in a way of Judicature, which will be the exact ſcanning and tryal of all actions as they pertain to Eternity, that is, the Spiritual good or evil that is in them, and as they tended to the honour or diſhonour of the great God. Theſe are the proper ſubjects that belong to the cognizance of that day: And now to have all the affairs of the whole World, of Men, of all their Thoughts, Plots, Counſels, Actions, and that under the conſideration, as good or evil, to have them all under this cognizance, laid open and committed to the cenſure of the Saints with authority; what an infinite Dignity muſt this be to them? Yet ſo he heightens it, *if the world ſhall be judged by you, are you unworthy to judge the ſmalleſt matters*; *ver.* 2. by which he means all thoſe things that are brought before Humane Courts of what kinds ſoever, and then thereupon he riſes higher, *ver.* 3. *Know you not that we ſhall judge Angels*; as thoſe whoſe Story and Tranſactions afford higher and greater matters by far than the Story of this whole World will do?

Now then how and in what manner the World of Mankind ſhall be judged, in the ſame kind and manner ſhall the Angels alſo be, for he caſts the ſame line over both. Now how ſhall the World of Men be judged? Why every work, whether it be good or evil, ſhall have an exact tryal; *Eccleſ.* 12. 14. *For God ſhall bring every work into judgment, with every ſecret thing, whether it be good or evil.* And 1 *Cor.* 4. 5. *Judge nothing before the time, the Lord will come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts*; importing that at that time all will ſo be diſcovered by the Lord, who is ready to judge the quick and the dead, as every Saint ſhall be able to judge too.

Now then think with your ſelves, if you knew but all the affairs of this preſent Age, all the ſecrets of States, State-ends, Maximes, Rules, Principles, Luſts of all the Monarchs, of all the Nobles in the World, to have (as he told the *Aſſyrian* King) all that is ſaid in the Kings Chamber revealed, yea that are in his Thoughts, which are unſearchable, by which they rule and reign; and you had all the Story of this Age paſt and preſent, nakedly ſpread before you, what infinite delight would this afford you? To have a Princes Cabinet, a few letters or tranſactions publiſht, how greedy are Men of them? Now know (ſayes the Apoſtle) you ſhall have a greater Story one day, and of infinitely higher worth and elevation, you ſhall judge the Angels: 2 *Pet.* 2. 10, 11. The Apoſtle comparing Earthly Magiſtrates and Dignities, (and in his time they were the greateſt that ever were, namely thoſe in the *Roman* Empire) he ſayes of the Angels, that they are greater in power and might, and as the good ſo the bad, for they contend each with other upon all occaſions, as appears by the Story of *Daniel*, *Chap.* 10. and *Chap.* 11. and by that paſſage between the Devil and *Michael*, in *Jude*. The Devils Monarchy is the greateſt that ever was. The Apoſtles and Chriſt that had a proſpect into that inviſible World, term him the Prince of the World, greater than *Cæſar*, than the Great *Turk* or *Mogul*, *&c.* they are but as petty Conſtables, as one comparing the power and ſtate of our *European* Princes with thoſe *Eaſtern* Monarchs, ſpeaks. The Angels they are the rulers of the World ; *Eph.* 6. 12. *So as we fight not againſt fleſh and blood*, (in compariſon of them our contentions againſt the World are not conſidered) *but againſt principalities and powers.* Men are but as the puppets above the ſtage, when theſe act all. And again, the tranſactions between God and Satan are many, as the Story of *Ahab* and *Job* ſhews, and alſo thoſe between the good and bad Angels are great and various. Now then as theſe Grandees of this inviſible World excel in power and wiſdom all the petty Rulers of this World ; ſo the paſſages and tranſactions amongſt them and by them, their policies, enmities, animoſities, *&c.* muſt needs excel all other. Satan is renowned for his ſtratagems, his wiles : He outwitted *Eve*, and ſoon deceived her, yea and the whole World too ; *Rev.* 12. 9. We are not ignorant of his devices, ſayes *Paul*, 2 *Cor.* 2. 11. And further, his wickedneſſes are Spiritual, ſublimated wickedneſſes : The worſt of Earthly Tyrants and Monarchies are but carnal wickedneſſes unto them, and all theſe ſhall be laid open, and ſentenced to a ſuitable puniſhment. All the ſecret counſels of his Heart, his over-reaching and going beyond poor Souls, the utmoſt and extremity of that malice and envy he acted all with, ſhall be detected, and thou a poor Believer ſhalt be a judge of all theſe. Then ſhalt thou ſee *Beelzebub* the great Devil, and all Hell with him (that is his Angels) brought forth in Chains, and Chriſt opening all their Sins, even here in this World, where they did all the miſchief. What a glorious and triumphant ſight (think you) will it be to the Primitive Chriſtians to ſee *Nero* or *Julian* ſtand forth, led and haled before the Judgment-ſeat of Chriſt ? How much more to ſee this Dragon and his Angels, that inſpired all theſe in all their rage and malice, and to have all the Stories of their actings ript up for ſix thouſand years continuance. In *Iſa.* 14. 10, 11, 12, 13. when the King of *Babel* was brought down to the Grave, 'tis ſaid all Hell went forth, all Kings and Nations he had tyrannized over, went out to meet him, ſo great a ſpectacle it was. *How art thou fallen, Oh Lucifer, ſon of the morning* : And even that is an alluſion (as the Antients have conceived) of Satans fall and ruine.

Particularly for thy comfort, oh thou toſſed, and bruiſed, and weather-beaten Soul, how will it rejoyce thee, if it were but to hear Chriſt, as on thy behalf, openly to rebuke Satan, and to ſay thus to him, Didſt thou Satan ſpight, malign, vex and provoke unto Sin this poor Saint, thoſe thoughts didſt thou dart in, this train didſt thou lay for him, as the fowler doth for a ſilly bird, and no ſooner hadſt thou drawn him into thy net to commit the Sin, but thou didſt run to God, and accuſe him of that which thou ſeducedſt him to do, whilſt he poor Soul went weeping bitterly, as *Peter* when he had done evil ; and now will Chriſt ſay, I will ſave him, and damn thee, and that for all the Sins which he committed through thy inſtigation, of all which thou art the Father more than he. And then how comfortable will it be to hear Chriſt excuſe thee alſo, that the Spirit was willing, but the Fleſh was weak ; and then to lay the load on him, and adjudge him to ſo much the greater torment becauſe of what he did to thee, this will be much and great joy. But further will Chriſt ſay, Come thou, even thou weak Soul, up hither, ſit down here by me, thou ſhalt be his Judge, thou ſhalt ſit on my Throne with me, yea more, as I triumph over him ſo do thou now, and not as over one vanquiſht only to thy hand, but as over one inſtantly to be condemned and adjudged to Hell ; and thou ſhall ſee it inrolled before thy face ere thou ſtirreſt off this bench, and when thy Sentence hath concurr'd with mine, I have in readineſs here about me to revenge all their diſobedience, the good Angels, armed with another manner of Power than ever before, who ſhall throw them down to Hell, and take and burn them with Fire and Brimſtone. What can be ſuppoſed a perfect victory, and triumph of Chriſt and his Saints, over the Devils, if this is not?

CHAP. XIX.

Chriſts Fullneſs for our Juſtification. His fulfilling the Law for us. That Juſtification doth not conſiſt only in Pardon of Sin, and therefore it is not Chriſts Paſſive Obedience alone which is imputed to us. That the whole Righteouſneſs which is in Chriſt is imputed to us for Righteouſneſs.

HAVING largely proved and explained how Chriſt performed that part of our Redemption, which conſiſts in freeing us from the Guilt, and Curſe, and Puniſhment of Sin, which he did by himſelf being made Sin, and a Curſe for us; what remains is to prove that he fulfilled the Law, and performed all Righteouſneſs for our Juſtification; and that he is the Lord our Righteouſneſs, as well as our Sacrifice and Ranſom. I firſt lay down this General Propoſition.

Prop. *That the whole Righteouſneſs which is in Chriſt is imputed to us for Righteouſneſs.*

The terms or words of the Propoſition ſhould be explained by ſome diſtinctions to avoid all ambiguities, and to prevent miſtakes; but inſtead of multiplying diſtinctions, which often confounds inſtead of clearing the truth, I ſhall premiſe two or three things to ſhew in what limited ſenſe the Propoſition is meant, and to be underſtood.

1. When I ſay [*the whole Righteouſneſs which is in Chriſt*] I do not underſtand that Eſſential Holineſs of the Divine Nature, which is in Chriſt, who is God; for I perfectly reject and abhor the dream of *Oſiander*: I mean then that acquired Righteouſneſs of Chriſt God-Man, for though Jehovah is called our Righteouſneſs, *Jer.* 23. 6. yet that Righteouſneſs which is of God, is not ours.

2. We muſt alſo cautiouſly diſcern between the Righteouſneſs of the Mediatorial Office (from which Chriſt is deſervedly called the alone Mediator) and the Merits of the Righteouſneſs of Chriſt the Mediator. For as God will not give his Glory to another, nor indeed can give it, (and therefore I deny the Eſſential Righteouſneſs, by which he is God, to be communicated) ſo neither will Chriſt give away the Glory of his Mediation. That Righteouſneſs of the Office, by which he is Mediator, cannot be imputed. But as in Logick we ſay that the whole Nature of the Genus is communicated to the Species, but not yet Generical Natures by which it is a Genus, for then the Species would be a Genus too: In like manner I aſſert the whole Righteouſneſs of Chriſt the Mediator to be communicated, but not the Mediatorial Righteouſneſs.

3. We muſt alſo make ſome diſtinction concerning this Righteouſneſs of Chriſt, which I aſſert to be imputed to us: For I do not include in it the Righteouſneſs of Chriſt the Mediator, as now Glorified in Heaven, which Righteouſneſs yet is continued; but the alone Righteouſneſs of Chriſt performed by him in his eſtate of Humiliation on Earth is to be underſtood: For though he is ſaid to be raiſed for our Juſtification, *Rom.* 4. 25. *viz.* that his Righteouſneſs and the Merit of it might be applyed to us, yet he cryed out on the Croſs, *it is finiſhed, John* 19. 30. and after his death he ceaſed to merit any thing, as he will alſo ceaſe to make application of his Merits to us after the day of Judgment, when God ſhall be all in all: And when he is ſaid to be a Prieſt for ever, *Heb.* 7. 17. it is to be underſtood that he is ſo in his Interceſſion, not in meriting for us: As alſo when his Righteouſneſs is called everlaſting Righteouſneſs, *Dan.* 9. 24. it is meant of the duration of its value and vertue, not of the continuance of its external Acts.

4. Nor do we take in all which he did while he lived here on Earth. All his extraordinary Works, as Miracles, and the like are not to be included. They rather tranſcend the predicaments of the Ten Commandments, than are parts of the Righteouſneſs of the Law. They were proofs of his Divinity, and the ſigns and badges, rather than the duties of his Office. He indeed by them ſhewed himſelf to be the only Mediator, but he did not act the Mediator in them. And he did them, that Men might believe in his Righteouſneſs, but they were no ingredients of that Righteouſneſs on which they were to believe.

Now to give the right ſtate of the Controverſie; *Proteſtant Divines aſſerted againſt the Papiſts, That all our Righteouſneſs by which we are juſtified, is the imputed Righteouſneſs of Chriſt; but what is in queſtion among Divines of the Reformed Religion, is, whether the whole Righteouſneſs of Chriſt be imputed.*

There is a twofold Obedience viſible in Chriſt in his humbled State; one which conſiſts in the conformity of his Life to the Law, the other in undergoing Death, and the Curſe of the Law, of which the firſt is called in the Schools, Active, and the other Paſſive Obedience. To which may, and ought to be added, the Holineſs of his Nature, which is the principle of both the former Obediences.

There are ſome who not only exclude that Sanctity of his Nature, but all the Active Righteouſneſs of his Life, from that Righteouſneſs which is imputed to us. They ſay indeed that both the Holineſs of Chriſts Nature, and the Obedience of his Life are of great advantage to us, and that they concur to the obtaining of our Juſtification, as conditions qualifying the Mediator for that work, and as requiſite to be in the Perſon who is our High-Prieſt. *Heb.* 7. 26. *For ſuch an high prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens.* But yet they deny all this to be together with his Paſſive Obedience imputed to us in the room of our Righteouſneſs: For they affirm that it all was acted by Chriſt for his own ſake, and on his own perſonal account, for Chriſt was bound to it as a Creature, and Son of *Adam*, born under the Moral Law, and as a Son of *Abraham* under the Ceremonial Law. And one debt (ſay they) can never be diſcharged by another. But they believe his Paſſive Obedience to be only imputed, both becauſe Chriſt did undertake and perform it, not for himſelf, but purely for our ſakes, and alſo becauſe they eſteem it an adequate and ſufficient matter of our Juſtification.

But we lay down this contrary aſſertion, That both the Holineſs of Chriſts Nature, and all that work of Humiliation (which the Apoſtle includes in the name of *Obedience unto death*) was both undertaken and accompliſhed for our ſakes, and that it gives its joint mark with his Paſſive Obedience to our Juſtification; in a word, That all this Righteouſneſs of Chriſt whatever, is imputed to us as a proportionate conformity to that Righteouſneſs which the Law requires from us.

Which aſſertion I ſhall both explain and demonſtrate by a few Concluſions (of which the Propoſition which I have laid down is the ſum) mutually link'd together, and which being rightly applyed, will preclude the chiefeſt Objections of the contrary ſide.

There are two Principles in which both Parties agree, and which therefore remain not now to be prov'd.

The Firſt of which is, That that Righteouſneſs by which a Sinner may appear Righteous ought to conſiſt in a perfect ſatisfaction of the Law: For though it cannot be called the Righteouſneſs of the Law, that is (as the Apoſtle hath interpreted it, *Phil.* 3. 8.) the proper performance of the Sinner, who as being under the Law owes all Obedience to it; yet as this Righteouſneſs is in the Perſon who is our Surety, and made under the Law for us, it ſtands good in Law, as fully ſatisfactory; for God gives a declaration of his Juſtice in the juſtification of the Sinner, *Rom.* 3. 24. but Juſtice is not ſatisfied unleſs the Law be ſo too: Whence the Apoſtle concludes in the laſt Verſe of that Chapter, *We eſtabliſh the Law.* And indeed ſince the *Righteouſneſs of the Law* is ſaid to be fulfilled in us, *Rom.* 8. 4. though performed only by our Sponſor, it ſhews that by the Goſpel there is not made any exchange of the Righteouſneſs, but only of the Perſons.

The Second Principle that is mutually agreed on is this, That this ſatisfaction of the Law is the proper Righteouſneſs of Chriſt, and that it is ours only as imputed, ſince he is our Sponſor and Surety, *Heb.* 7. 22. and made under the Law for us. *Gal.* 4. 4.

Theſe two Principles, as granted by both, being thus laid down, I ſhall build upon them ſome Concluſions ſubordinate to one another. The Firſt of which will enquire and reſolve, what and how much is that Righteouſneſs in the abſtract notion of it which the Law requires from the Sinner, and how many parts there are of our Juſtification, whereby alſo will be evinc'd wherein a full conformity unto the Law doth conſiſt. The Second Concluſion will ſearch out what, and how much Righteouſneſs and conformity to the Law may, and ought to be found in Chriſt our Sponſor, and to be imputed to us; where it will be demonſtrated, that this muſt be no other than the whole Righteouſneſs of the Law. And both Propoſitions compared together will demonſtrate the cauſe why it muſt be ſo.

1. *Concluſ. In the Covenant of Works or the Law, there are two things on our part that occur diſtinctly to be conſidered.* 1. *The fulfilling of the Precept, which Precept is twofold, Affirmative, Thou ſhalt do this, to which alone the promiſe of Life is by God graciouſly annexed. The other is Negative, Thou ſhalt not do ſo and ſo, leaſt thou tranſgreſs.* 2. *There is the payment of the penalty if the Man tranſgreſſed, Thou ſhalt ſurely dye.*

There is a great and obſervable, and to our purpoſe a material difference between the Precepts, with the annexed Promiſe and the denounced Puniſhment. And the difference is this, that thoſe Precepts are abſolute parts of the Law, which by the right of Creation ſimply and eternally oblige: But the impoſition of the Puniſhment is only added as a conditional appendix, nor are we ſubject to it any otherwiſe, then on certain conditions. To which this other thing may be added for the farther confirmation of it, that the mind of the Law-giver, which is indeed the Law, primarily, abſolutely, and *per ſe* requires Obedience by the Precepts, but it threatens and exacts Puniſhment as it were ſecondarily, and *per accidens.*

2. *Concluſ. From this follows the ſecond Concluſion, That though in the Primitive ſtate of Innocence we were only obliged to an Obedience purely of the Preceptive part of the Law, yet being fallen into Sin we now are ſubjected abſolutely to the Precept and Puniſhment together, and unable to diſcharge them.*

The Reaſon of it is drawn from the former Concluſion which I laid down, becauſe ſince the penal payment is only conditional, and not ſo much required in the Law, as in the appendix of it, it will not, though ſatisfied, invalidate that abſolute and eternal obligation of the Law it ſelf. We are held bound by a double debt, and by a double right. As Creatures we are obliged by the Law of Creation to Obedience, and that not only for the time paſt, but the future; and withal, as offenders we are obliged by the right of the Judge to undergo the Puniſhment Hence it is alſo evident, that the meer ſuffering of the Puniſhment is not ſufficient to the ſatisfaction of the Law, becauſe it doth not adequately anſwer that primary, and abſolute deſign of the Legiſlator, who would rather have Obedience than the Death of the Sinner. As thruſting the Debtor into Priſon doth not vacate the debt, ſo neither doth the throwing of a Sinner into Hell ſatisfie what he owes. For one debt can never be diſcharged by the payment of another. Nor was there ever any Law, even among Men, either promiſing or declaring a reward due to the Criminal, becauſe he had undergone the Puniſhment of his Crimes. Now then the obligation of thy Surety, O Sinner, who undertook for all theſe thy debts, will not be leſs than thine. His Paſſive Obedience will not ſuffice unleſs joined with his Active, nor his Active do the work, if not followed with his Death, whether that Obedience for the future is to be performed, or was now at preſent owing? The Active Obedience alone would ſuffice if thou hadſt not ſinned, but then thou wouldſt not have needed this Surety; but now the Righteouſneſs required by the Law is to be conſidered as loſt by thee for the time paſt, and now therefore it will not be enough to render the principal debt, when thou haſt contracted a new obligation to Puniſhment, for thou waſt unable to pay at thy appointed time. But be it ſo, that the Death of thy Sponſor, O Sinner, ſhall be able to diſcharge all the paſt Debt, and to cancel thy Bond, yet ſince the Law is an eternal Covenant, and thou art an immortal Soul, it will for the future require a new Obedience from thee, and that to all eternity. But that penal payment of thy Sponſor for thee, avails to no more than to reſtore thee to the ſame ſtate in which *Adam* ſtood at the firſt moment of his Creation; and though he had delivered thee eternally from all thy fore-acted Sins, and paſt omiſſions which are in number finite, yet he doth not ſupply to thee to be imputed that Active Righteouſneſs which the Law exacts from thee for the future. Hence the Angel in *Dan.* 9. 24. foretold concerning the Meſſiah, *that when he had made an end of ſins, and had expiated iniquities, he ſhould alſo bring in everlaſting righteouſneſs*; which being put upon thee, and thou being cloathed with the Sun of Righteouſneſs, thou mayſt in Heaven be accounted Righteous before God: For the Grace of which thou art partaker, and which inhereth in glorified Souls, though it be moſt perfect, can never attain to the Righteouſneſs and juſtification of the Law, ſince to that, that old Covenant muſt be antiquated and rendred invalid.

But as the Death of thy Surety will not reſtore thee to a ſtate of Righteouſneſs, ſo neither would it ever bring thee to Life: For the promiſe of Life is made only to the doers, *Do this and thou ſhalt live.* And therefore juſtification of Life, as the Apoſtle calls it, *Rom.* 5. 18. is attributed to the abounding of the gift of Righteouſneſs. And hence another Corollary flows which ſhall be the Third Concluſion.

3. *Concluſ.* All *that* is required to the Juſtification of a Sinner, which heretofore was requiſite to the Juſtification of *Adam*, and of the Bleſſed Angels. Nay, ſomething more is required to our Juſtification, becauſe we are held bound by a double Debt. For as it is certain, that more is required to the ſanctification of a Sinner, ſince it is deſcribed not only by a meer ſimple creation out of nothing, but by the Mortification of the Old Man, and the abolition of the Body of Sin, to which it is neceſſary the New Creature be added, ſo the like Account is to be ſtated in the Juſtification of a Sinner (of which Sanctification is an Image) the whole of it is not accompliſhed in the taking away of Sins, as the Angel ſpeaks, unleſs beſides this an Active Conformity to the Law be added. Alſo to Reconciliation (which is the Effect of Juſtification, and bears the likeneſs of its cauſe) all that is required which

is requiſite to procure a new, and ſimple Friendſhip, and ſomething more; ſince it is the receiving of an old Enemy into favour. Peace and Pardon is firſt to be acquired, nor this alone, but alſo the Old Favour is to be obtain'd. This is apparent from the Example of *Abſolom*, who was not ſatisfied with Peace and Pardon obtained, 2 *Sam.* 13. unleſs he ſaw the Face of his Father and experienced his former favour. The ſame is alſo evident by the Joint Teſtimony of the Angels enumerating Peace on Earth, and good Will towards Men as diſtinct parts of Reconciliation, *Luke* 2. 14. To whom alſo the Apoſtle doth Accord, *Col.* 1. 19, 20. *It pleaſed the Father that in him ſhould all fulneſs dwell, viz.* of Righteouſneſs and Holyneſs, but to what end? *That peace being made by his blood,* (for the Merit of his Blood extends no farther than Peace) *God by him might reconcile all things to himſelf, ver.* 20. which declares ſomething farther then meer making of Peace, and that to be obtain'd alſo by that fulneſs, which God to this end would have to dwell in him.

That all which was requiſite in *Adam*, ſhould be an ingredient into our Righteouſneſs, is alſo evidently true, unleſs they will aſſert, that we are conſtituted leſs Righteous in the Second *Adam* than in the Firſt, when the Apoſtle on the contrary affirms, that the gift of Righteouſneſs doth more ſuper-abound in Chriſt, *Rom.* 5. 15, 17. And indeed it is neceſſary that it ſhould more ſuper-abound, ſince more is required to our Juſtification, than to *Adams*.

Hence at length ariſeth the Fourth Concluſion, and which ſhall be the laſt in this order.

4. *Concluſ. As many things as are required from the Sinner by the Law, it is neceſſary that ſo many concur that he may be reſtored into a ſtate of Juſtification, as parts of his Juſtification; of which there are two the chiefeſt.*

1. An Abſolution both from the Puniſhment, and from all Crimes and Guilt of the Fact, which anſwers contradiſtinctly to the Negative part of the Precept, *Thou ſhalt not do this*; and to the annex'd Appendix of it, the denuntiation of Death. And by this Abſolution the guilty Perſon is ſo acquitted, that he is freed from the Obligation to Puniſhment, and alſo is reputed never to have committed ſuch Sins.

2. There is a pronunciation of the Perſon to be Righteous, by which he is reputed to have done all thoſe things which the Law commands, and is adjudged worthy of Eternal Life, which is conformable to the affirmative part of the Precept, and to the annexed promiſe.

And we may find ſo many parts of Juſtification diſtinly aſſigned in the Scriptures. The firſt of them is aſſerted by the Apoſtle, *Rom.* 4. 7, 8. *Saying, Bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered.* ver. 8. *Bleſſed is the man to whom the Lord will not impute ſin.* The Remiſſion of Sin in *ver.* 7. reſpects Obligation to Puniſhment. The not Imputation of Sin, *ver.* 8. reſpects the Act of Sin it ſelf, of which the Perſon is ſo Acquitted, ſo as not to be reputed guilty of the Fact. For whereas in Humane Courts of Judicature there are two things take place; *The Accuſation of the Fact*, which is the work of a Witneſs, and the Condemnation, or adjudging to Puniſhment, which is the work of the Judge: The contrary ſeems to have place in Gods Court, when the buſineſs is there tranſacted concerning the Juſtification of a Sinner. He is judged ſo free from all Puniſhment, as it is ſaid, *Who ſhall condemn him, Rom.* 8. 34. And he alſo is ſo abſolv'd from the Fact, as it is ſaid, *Who ſhall lay any thing to his charge? ver.* 33. He ſo imputes not ſins, that neither the Memory, nor mention of them remain, and ſo that none are found, *Jer.* 50. 20.

And this may be called the State of a Believers Innocence, as the Condition of the firſt Father *Adam* when new Created, and when he had not acquired any Righteouſneſs to himſelf by doing the Law, is rather called a State of Innocence than of Righteouſneſs; which though to ſuppoſe to be a certain Middle State (by deſcending from a State of Righteouſneſs to a State of Sin) would be a vain and fooliſh phanſie; and ſuch an one imagin'd by the Papiſts, wherein they ſay Man was in his pure Naturals, we deride as an abſurd figment: Yet in the Juſtification of a Sinner which is by Aſcending from a State of Sin to a State of Righteouſneſs, ſuch a Middle State may at leaſt be ſuppoſed. For there is a great diſparity of Reaſon which may be aſſign'd between this Caſe and the other.

1. For firſt, VVhereas Righteouſneſs was what by Nature ought to be in Man, and neceſſary to him in his Primitive State, he muſt therefore of neceſſity, when deprived of this Original Righteouſneſs fall into a State of Sin. But that gift of Juſtifying Righteouſneſs, all of it freely flows from God, and therefore both in pardoning our Sins, and in giving us Chriſts Righteouſneſs, his Grace illuſtriouſly ſhines out, and is to be acknowledged, and therefore ſuch a Middle State is ſuppoſible that we may the better make a diſtinction between thoſe two Gifts, and to give the greater Illuſtration of them; God who beſtows one benefit, not being bound to confer the other, *Mat.* 20. 15.

2. The Juſtification of a Man in his Primitive State, did flow from his own proper Righteouſneſs, though there was a Juſtifying Act of God concurring with it. And in Man thus conſidered, a mere want of Righteouſneſs though he had committed no Sin, yet could not be called Innocence, becauſe that Righteouſneſs was what ought to be in him. But the Juſtification of a Sinner, as it ſuppoſeth nothing in the Man, ſo neither doth it expect, or wait for, ſomething to be in him, but it is a pure Act of God, and imports a reſpect to the mind of God Juſtifying, who as he calls thoſe things which are not, as though they were; ſo he can look on thoſe things as not due, which are due, and by pardoning remit them. Therefore a pardoned Sinner may be ſaid yet to want that Righteouſneſs which ought to be in him; yet ſince Juſtification expects nothing in the Subject, God of his meer Grace may pronounce him to be innocent, And by his Remiſſion he may account that privative want of what ſhould be in the Man, for a meer Negative.

In a word, though pardon and the conſequent imputation of Righteouſneſs are never to be ſeparated (ſo that the State of Innocence, in which, I have but made a ſuppoſition, a pardoned Sinner to be) is never really exiſtent) yet they are not to be confounded, and therefore that we might have diſtinct thoughts both of the one, and the other I made the foregoing ſuppoſition.

The ſame is to be ſaid concerning Acquitment from Death, and Acceptance to Life, between which a Middle State may be ſuppoſed to be, though the Subject not exiſting, *viz.* A State of annihilation, which if God ſhould vouchſafe to the Sinner, it would be a favour, ſince Chriſt ſaies of *Judas*, *That it would have been better for him, if he had not been born*, or if he ſhould be annihilated.

Therefore over and above the Mans abſolution there is ſome other thing to be added, *viz.* The Imputation of Righteouſneſs, to which is annexed, Acceptance to Life; of which the Apoſtle ſpeaks diſtinctly, *Rom.* 5. 19. when he affirms the Obedience of one Man to conſtitute many Righteous, which in the preceding verſe he had called Juſtification of Life, or to Eternal Life; which contains in its ſelf two parts of Righteouſneſs, as the Law alſo requires, *viz.* an habitual Holyneſs of Nature, and active Righteouſneſs of Life. For ſince we are to be conſtituted no leſs Righteous in the Second *Adam*, then the firſt *Adam* was to be as we ſaid before: And ſince *Adam* in Law appeared Righteous, both by habitual Holyneſs in his created Nature; which certainly God approved as conformable to the Law, ſince he approved of all his Works as good, and then at length Active Righteouſneſs, *viz.* a perfect fulfilling of the Law was to be added to Juſtification of Life, ſince theſe I ſay were requiſite in him, it alſo is neceſſary that we ſhould be conſtituted Righteous before God by both theſe Righteouſneſſes imputed.

And thus we have finiſhed the firſt part of this Diſcourſe, and you have heard an intire Conformity to the Law, both Active and Paſſive to be required to the Juſtification of a Sinner. VVe now haſten to the Second Part, which is to treat concerning the Righteouſneſs which is in Chriſt, and here in like manner I will frame Four Concluſions.

5. *Concluſ. That ſo many parts of Righteouſneſs, as compleating the whole Righteouſneſs of Chriſt is in like manner to be ſeen in him, as you heard them to be required in the Law, and to be parts of our Juſtification, and which ſeem to be a ſufficient payment*, and proportionated anſwerably to *our Debts*, as alſo exactly to agree to the aſſigned parts of our Juſtification, as Matter adequate, accommodated, and ſquared to it. There is no need of a long and large enumeration of particulars. VVould you have freedom from the Curſe of the Law, Chriſt is made a Curſe, that he might redeem us from the Curſe of the Law, *Gal.* 3. 13. And he bore our Sorrows, *Iſa.* 53. 4. VVould you be ſo acquitted, that your Sins may not be imputed: He who knew no ſin was made ſin for us. 1 *Cor.* 5. 21. Neither in his Death alone was he numbred among Tranſgreſſors, *Iſa.* 53. 11. Who was ſeparate from Sinners, *Heb.* 7. But alſo in his Life, in his moſt exact ſubjection to the Ceremonial Law, by which he profeſt himſelf to be the greateſt Sinner, ſince thoſe Rights were a Publick Confeſſion of Sins. And Chriſt was circumciſed (as *Auſtin* rightly obſerves) as if he had been born in Sins, and the like may be ſaid of his other Obſervances, and ſo both imputatively, and reputatively he was made Sin, that it might not be imputed unto us. Now I place his Obedience to the Ceremonial Law to the Account of his Paſſive Obedience. For what is more grievous than for him, who knew not Sin, but as the greateſt of all evils, to act the part of a Sinner in the likeneſs of ſinful fleſh, not only in ſuffering, but in obſerving thoſe Ceremonies of the Law, which were required of Men as Sinners to obſerve; what thing I ſay, more ſharp and grievous than this, could ſo much as be imagined.

Do you deſire a Righteouſneſs of Nature to be ſuperadded to all this? That holy thing is called the Son of God, *Luke* 1. 35. that by that Sanctification of our Nature in him, he might condemn Sin in the Fleſh. *Rom.* 8. 3.

Do you further deſire a Righteouſneſs of Life: As he came not to diſſolve the Law, but to fulfil it, ſo he did perfectly accompliſh it; *John* 8. 29. and to what end did he this? The Apoſtle gives an anſwer, *Rom.* 10. 3, 4. *For they being ignorant of Gods righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves unto the righteouſneſs of God.* ver. 4. *For Chriſt is the end of the law for righteouſneſs to every one that believeth.* Chriſt is the end of the Law not deſtructive of it, but to perfect it, (as *Auſtin* ſaies) but in what? In Juſtification, of which the Apoſtle there ſpeaks, when he ſaies this in oppoſition to a Mans own Righteouſneſs which the *Jews* endeavoured to eſtabliſh. It was indeed the part of the Law to juſtifie in Mans Primitive State, and to that it was ordained, but Chriſt only attain'd the Accompliſhment of this Deſign. And for whom? Not for himſelf, to juſtifie himſelf only, *but he is the end of the Law for righteouſneſs to every one who believeth.* When as the end of the Law was the Righteouſneſs of Man, Chriſt being now made the Lord our Righteouſneſs, is called the end of the Law. But by what Obedience to the Law is he ſo? What! By his Paſſive only; No, for that ſame Righteouſneſs muſt Chriſt bring, which if it were not brought, the Law would be fruſtrated of its end, or he could not be ſaid to be the end of the Law. But that Righteouſneſs is Active? And to put it out of all diſpute, that this Righteouſneſs is meant; the Apoſtle adds, That the Law ſaies, *That by doing a Man ſhall live*, ver. 5.

6 *Concluſ. The Sixth Concluſion follows, That all this complete Righteouſneſs in Chriſt, and which anſwers the Law, ſince it is not wholly due from him, but hath the Nature of merit in it, therefore it may be imputed to the Sinner.* Let it be granted, That if *ſome part* of his Righteouſneſs was due for himſelf, *that* could not be imputed, yet this alſo muſt be inſinuated, that if the Obedience of *Adam* as well as his Sin by vertue of the Covenant made with us as in him, ſhould have been imputed not only to him, but to us, though all of it was due from him for himſelf, why is there not the ſame reaſon in ſome reſpect that the Righteouſneſs of the Second *Adam* ſhould be ſo too? Let *Bernard* be heard ſpeaking in this Cauſe: *What! Is it to*

be fear'd (ſaies he) *leaſt thy righteouſneſs, O Lord, ſhould not be ſufficient both for thee and me, when of God thou art made righteouſneſs unto me.* (And he ſpeaks of that which is Active.) *It is a ſhort Cloak indeed which cannot cover two, It will, O Lord both cover me and thee.*

But what though we grant it, that ſuppoſing this Righteouſneſs of Chriſt be due from him for himſelf, that it would not ſuffice at leaſt for other Sinners; Yet the contrary is proved by inſtances of its being Meritorious, which then it is when it is not wholly due from Chriſt on his own Account.

As to Chriſts Paſſive Obedience there is no doubt of its Meriting, and the ſame will appear to be true of all the reſt. I will begin from Chriſt's Birth.

The Sanctification of his Humane Nature is a Natural due to him, it is true, but ſince the Divine Perſon aſſuming it was before that Aſſumption free whether he would aſſume it,or no; and in aſſuming Mans Nature though moſt Holy, he abaſed himſelf, and in this yielded Obedience to his Father, *Phil.* 2. 7, 8. and he ſo aſſumed it, that after the Aſſumption that Holy Thing born is called the Son of God, *Luke* 1. 35. Hence it will obtain the account of Merit, ſince it was not in all reſpects due from the Divine Perſon. This Holy thing indeed is called the Son of God, as the Blood of Chriſt is called the Son of God, as the Blood of Chriſt is called the Blood of Chriſt is called the Blood of God; but yet this Son of God did not want that Holyneſs of the Humane Nature, being himſelf full of the Eſſential Holyneſs of God, and therefore it was not in all reſpects due from him, It was for us Chriſt was Holy, *John* 17. 19. *For them* (ſaies he) *I ſanctifie my ſelf.*

But this will be more clearly evident concerning Chriſts Obedience to the Moral Law. For,

1. The greateſt part of it was not at all due for himſelf as Man, at leaſt not due in that manner as he performed it. For he might have been Man, and yet have lived alwaies in Heaven, and then he would have been free (as now glorified he is) from many Duties to be performed both to God, and Man in this Life, which yet *He* whilſt he lived amongſt Men, performed for us.

2. When as that Holy one is called the Son of God, ſhall he not have the Prerogative of a Son, and not of a Servant only? And when he is called the Lord of the Sabbath, why not alſo of the reſt of the Law?

3. What though we grant him to have been ſubject as a Creature, yet the Obedience is of the whole Perſon, and he is called the Lord our Righteouſneſs. What therefore as a work would be entirely due from the Humane Nature, ſhall be called the Merit of the Mediator God-Man.

4. What though he now made under the Law, and become a Servant is held bound to the Servitude of the Law, as other Men are kept under the Puniſhment of Death? Yet ſince the Perſon aſſuming was before at his own diſpoſe, and it was only to make ſatisfaction for us, that he took upon him that Condition of a Servant; this Service, though due, will be meritorious. For all Motions have their Specification and Denomination from the beginning and end of them. And as the Danger is the greater in that Condition, wherein having now made himſelf a Servant, he is bound to performe this Service for himſelf, ſo much greater will be the Merit, that for our ſakes he expos'd himſelf to that Danger.

And this is yet more evident as to Chriſts Obedience unto the Ceremonial Law; for though he was indeed by Nation a *Jew*, and a Son of *Abraham*, yet unleſs he had been a Sinner, he was not bound to it, as only the Sinners of the *Jews* were ſubject to it. And though thoſe Rites of the Law at that time were the manner of Divine Worſhip, yet they were not to be obſerv'd but by Sinners. Since therefore this whole Obedience was perform'd for our ſakes, and he was born for us, and made under the Law for us, the whole of it may be imputed to us.

I will alſo add this, that ſince there was no need that theſe things ſhould be done on the ſole account of being qualifying Conditions of our High Prieſt, or as conferring Merit on his Paſſive Obedience, ſince the alone Dignity of his Perſon brought enough of both theſe, *Heb.* 9. 14. therefore all this Obedience is perform'd on our Account, and ought to be imputed to us, ſince otherwiſe it would be to no purpoſe. But this will be more clearly demonſtrated in the following Concluſion, which is this.

7. *Concluſ. All theſe ſingle parts of the Righteouſneſs of Chriſt, though they are of an infinite Merit intenſively, yet extenſively they are not ſo, but in their imputation unto us for Righteouſneſs they are to be limited to that kind of Righteouſneſs only to which they belong.*

To explain the meaning of the Concluſion, and to Illuſtrate it by a Parity of Reaſon. Let us conſider, That as all the Merits of the whole Righteouſneſs of Chriſt performed in Mans Nature are not extended to the Angels, *Heb.* 2. 6, 7. though as to Mankind they would ſuffice to Save, and Juſtifie innumerable Millions, and therefore they are ſaid to be, though not intenſively, yet extenſively infinite; ſo there is the ſame reaſon in all the ſeveral parts of the ſame Righteouſneſs compar'd one with another; ſo that though the Merit of the Paſſive Obedience avails to Cancel all our Debts of Suffering or Puniſhment which are within its Sphere; nay, and is ſufficient to expiate the guilt of the Sins of the whole World; yet it cannot ſtand in the room of the Active Righteouſneſs required by the Law, becauſe it is out of its Sphere, and Kind. And ſo in like manner neither can the Active Righteouſneſs of Chriſt, avail to diſcharge the due parts of the Paſſive, and therefore though each of them is intenſively Infinite, yet not extenſively.

So then whereas there is a double Debt of Puniſhment and Obedience required in the Law from us Sinners, the Paſſive Righteouſneſs though in it ſelf of Infinite Merit will not ſuffice for both of them; and therefore ſince an intire ſatisfaction of the Law is exacted from us, the whole Righteouſneſs of Chriſt Active, and Paſſive ought to be imputed. And God will require Obedience as a ſatisfaction to the Law, not only redundant in a ſingular kind of Merit, but as accompliſhed in its own particular way, and kind. And for this he would have all fulneſs, which denotes perfection of degrees, and *all fulneſs* as denoting a perfection of Parts to dwell in Chriſt, in order to our Reconciliation, *Col.* 1. 19, 20. that we might be compleat in him, *Col.* 2. 10. As it is thus in other parts of our Salvation, ſo in Juſtification alſo; ſince Chriſt is all in all, and is made all things to us Wiſdom, Righteouſneſs, Sanctification, and Redemption, 1 *Cor.* 1. 30. where ſince by Wiſdom may accommodately be underſtood Inherent Righteouſneſs, in which Senſe it is often taken by a *Synecdoche*, and by its redundancy there it ought ſo to be underſtood, Chriſt is made all the other things to us by the imputation of his Righteouſneſs, *Sanctification* by the Merit of the Sanctification of his Nature, *Righteouſneſs* by the Merit of his Active Obedience, and *Redemption*; by his Paſſive. And in the ſame order, though inverted, he doth in the like manner enumerate the parts of Juſtification in his Epiſtle to the *Romans*, as Remiſſion of Sins by Chriſts Death, *chap.* 4. And in the beginning of *chap.* 5. He ſays, *That Chriſt is made Redemption*; and then in the end of that Chapter he ſaies, That he conſtitutes us Righteous by his Active Righteouſneſs, which to be meant there is certain, both in that he calls it Obedience, and not only ſo, but Righteouſneſs, and alſo that he calls the Effect proportionate to in Juſtification of Life. And it is alſo more clearly manifeſt from *ver.* 17. where comparing it with the alone diſobedience of *Adam*, he ſays, *If by one offence death reigned by one, much more ſhall life reign by one, in them, who receive that abundance of grace, and of the gift of righteouſneſs.* The Compariſon is ſo made, that the gift of Righteouſneſs is ſaid to be abundant, not in Merit only, but in Quantity and Number; for the Multitude of the Acts of Righteouſneſs ſeem to be oppoſed to the one Diſobedience of *Adam*, therefore the alone Paſſive Righteouſneſs is not underſtood, therefore his Active is alſo imputed to us, and in reſpect of that too he is made Righteouſneſs to us. But when at laſt in *chap.* 7. he had complained of the inherent remainders of Sin, which he calls the Law of the Members of the Fleſh, and of Death: He comforts himſelf at the Firſt and Second Verſes of Chapter 8. in the Juſtification obtain'd for him by the Sanctification of Chriſts Humane Nature, which therefore in oppoſition to the other Law of Death, he calls a Law of the Spirit, and of Life; that is, a Spiritual and inward Law and Principle of Life, which he alſo affirms to be inherent in Chriſt, and this (ſaith he) hath freed me from the Law of Sin, and Death, and *ver.* 3. he affirms Chriſt ſent in the likeneſs of Fleſh obnoxious to Sin, and yet free from it to have condemned in his Fleſh Sin which was in ours. Which parts of Juſtification, when the Apoſtle had perfectly enumerated, he adds this as a Concluſion, in *ver.* 4. *That the righteouſneſs of the law might be fulfilled in us, i. e.* That that abſolute, complete, and univerſal Conformity, and Satisfaction to the Law in ſuffering the puniſhment and Death, or Obedience of Life, and Holyneſs of Nature required of Sinners, being found in Chriſt, and communicated unto us by imputation is ſaid to be fulfilled in us, as if we had accompliſhed it. The whole Righteouſneſs therefore of Chriſt, as it ought to be imputed, ſo *de facto* it is imputed unto us.

Let me to conclude all add an eighth and laſt Propoſition, with which I would not farther lengthen out the Diſcourſe, if it were not neceſſary to clear up the Truth aſſerted.

8. *Concluſ. Though theſe parts may be conſidered diviſively as compoſing the Merit of our imputed Righteouſneſs, yet in the imputation it ſelf they coaleſce into one entire, and undivided Righteouſneſs, nor is one part to be conſidered ſeparate from the other.* The Concluſion is thus to be underſtood, that though in the execution or performance of this Righteouſneſs the parts of Chriſts Obedience were accompliſhed one diſtinct from another, and ſucceſſively, and at length compleated by various Acts, his Paſſive Obedience after the Active, and the Active after the Sanctification of his Nature. And though ſecondly an afflicted Conſcience meditating on its whole Miſery, and conſidering by piecemeal the ſeveral parts both of the Sin, and of the Puniſhment, can therefore in that very Righteouſneſs of Chriſt apprehended by Faith, and therefore imputed run over all the ſeveral parts of it as a proportionate remedy, and applicable to every one of his Diſtempers: Yet ſuch a Diviſion is not to be thought of in the Imputation, as though that was ſucceſſive, or that one part of Chriſts Righteouſneſs was applyed to us after another. And the reaſon is this, The Law ſince it is an Hand-writing is not to be cancell'd, till it be ſatisfied to the laſt farthing. Therefore no part of the Debt can be ſaid to be paid, unleſs it be all conſider'd as paid, and the Bond cancell'd. Therefore the Active Righteouſneſs of Chriſt, cannot be ſaid to be imputed, unleſs alſo at the ſame time his Paſſive Righteouſneſs be ſuppoſed to be imputed, and on the contrary, not his Paſſive without the Active. For though the Merit of one part (ſuppoſe it the Paſſive Righteouſneſs) doth not depend on the other, *viz.* the Active, yet the Imputation of the Merit of each part depends upon the other. Hence the Apoſtle, 2 *Cor.* 5. 21, ſaies of Chriſt is made Sin, and hath taken away the Guilt and Puniſhment of it, that we might be made the Righteouſneſs of God in him. Not as if that Paſſive Righteouſneſs was that, by which we appear juſt before God, but this Active Righteouſneſs would not be imputed, but upon ſuppoſition of the other. Hence therefore it comes to paſs, that the whole work of Juſtification, is attributed to one part of this Righteouſneſs, and of Right may be ſo, as it is often attributed to the Death of Chriſt, which is often inculcated by the Aſſertors of Juſtification by Chriſts Paſſive Righteouſneſs alone. Thus we are ſaid to be reconciled by Chriſts Death, and the like; and thus alſo the Sanctification of Chriſts Nature is ſaid to condemn Sin in the Fleſh. Which Expreſſions are not to be taken in ſuch a Senſe, as if the whole Merit of imputed Righteouſneſs might be found in Chriſts Death, (and ſo

likewiſe as to the other) but becauſe the Imputation of his other Righteouſneſs depends upon this, as this alſo on the other. But it is attributed moſt often, and chiefly to Chriſts Death, for ſeveral reaſons; the principal of which is this. Becauſe it was the laſt part pay'd which cancelled the Laws whole Hand-writing, and was as it were the compleating of all the reſt.

But yet of this we are to be adviſed, that though the whole force of the Imputation flows from each part, and in the Imputation an one, entire, and undivided Righteouſneſs is to be conſidered as reſulting from all the parts together, yet this doth not hinder but that one part of your Juſtification may be more attributed to one part of the Righteouſneſs than to another, (as Remiſſion of Sins to the Death of Chriſt, and Juſtification of Life to his Active Obedience:) For the like is found in Sanctification, though the whole Sanctifying Vertue, and Energy flow together from his Death and Reſurrection, yet Mortification is rather aſcribed to the Vertue, and Power of Chriſts Death, as quickning, or vivification to his Reſurrection. Becauſe Mortification hath a greater ſimilitude with his Death, as the Effect uſeth to have with its cauſe. So likewiſe Remiſſion of Sins is rather attributed to Chriſts Death, Juſtification of Life to his Active Obedience, becauſe of the greater Congruity, and correſpondent proportion. As a whole Chriſt is made Mediator, and that he might be a fit one, it was requiſite, that he ſhould partake of the Natures of the Perſons between whom he was conſtituted Mediator, and yet both of them ſhould coaleſce into one Perſon, but without confounding them together: So that the whole Mediatorial Work ſhould proceed from both Natures, ſhould reſide in both, and ſhould be aſcribed to both, both of them concurring to every Work of the Mediator, and the whole Chriſt is Mediator. In like manner it is as to the Work of this Mediation, and ſo the Matter is, that both the Active and Paſſive Obedience in our one entire Juſtification bears ſome reſemblance to the two Natures of Chriſt in one Perſon. For ſince we owed both of them to the Law, he perform'd them both; and yet in the performance, they were not divided one from the other (that I may allude to that of *David* concerning *Saul*, and *Jonathan*) but were joyned with a moſt ſtrait and indiſſoluble Bond. For Chriſt in his Life had ſuffering Actions, and he ſuſtained in his Death Active Paſſions, as *Bernard* ſpeaks: But in the Imputation, and Application of them to us, they coaleſce with almoſt an Hypoſtatical Union into one entire Righteouſneſs, ſo that our whole Righteouſneſs proceeds from both, and reſides in both, and it may be attributed to both, that the whole Righteouſneſs is imputed to us.

CHAP. XX.

That the perfect Holineſs of Chriſts Nature is Imputed to a Believer to juſtifie him againſt the Condemnation of Original Sin.

Romans viii. 1, 2, 3, 4

THE Right Context of Scripture is half the Interpretation, and therefore I will ſhew the Coherence of this with the foregoing Chapter.

[*Now*] Theſe words refer to the former Chapter, and it is as if he had thus ſpoke, *It therefore follows from what I have ſaid*: What had he ſaid? He had made in his own Perſon the lamentable complaint of a poor Regenerate Soul in his conſtant Conflict; Often foyled, and ſomewhat prevailed upon, as in *ver.* 23. *The Law in my Members brings me into Captivity to the Law of Sin.* But it is but the Captivity of a Prince; One of a Prince-like Spirit, though put upon drudgery to do what he hates: *What I hate, that do I*: And for Holy Duties: I would do good ſaies he, but find no ſtrength for it.

He deſcribes here a Regenerate Man at his worſt. It is evident, he ſpeaks of a Godly Man, one in Chriſt, *O wretched man that I am, who ſhall deliver me? I thank God through Jeſus Chriſt our Lord* (ſaies this Man.) Therefore he is a Man in Chriſt. It is the greateſt Miſery in the World to ſuch a one to be thus beſet with Sin. There is no Croſs like it, and therefore ſaies he, *ver.* 24, 25. *O wretched man that I am, who ſhall deliver me from the body of this death.* ver. 25. *I thank God, through Jeſus Chriſt our Lord. So then, with the mind I my ſelf ſerve the law of God; but with the fleſh, the law of Sin.* He gives Thanks for that deliverance he had in his Eye; that he ſhould be delivered from the Power of Sin at laſt, and that he was freed from the guilt of it at preſent: And in the 25*th verſe* he makes it clear, he intends ſuch a one, (*viz.* a Godly Man;) ſo then (ſaies he) I my ſelf with the mind do ſerve the Law of God.

Mark then the Scope: There is therefore now, *&c.* As if he ſhould ſay, If it be the Caſe of a Man in Chriſt, to be as I have ſaid; If he that yet ſerves the Law of Sin in a great meaſure, is yet a Man in Chriſt, becauſe in his mind he ſerves the Law of God; Then plainly there is no Condemnation to ſuch a one; for here is the worſt caſe you can ſuppoſe him in. I will premiſe two or three things.

1. That what is ſaid between *verſe* 1. and *verſe* 5. is meant of Juſtification.

2. That there is yet a Conflict between Grace and Corrupt Nature; and yet no Condemnation: It is meant of Non-Condemnation for the Corruption of our Nature. It might have been ſaid, So far as a Regenerate Man is ſinful, ſo far he is lyable to Condemnation: No, ſaith he, There is [*no*] Condemnation to ſuch a Man; For he is in Chriſt, and ſhall be preſerved in him.

[*There is no condemnation to them who walk*, &c.] 1 They are in Chriſt Jeſus. 2. They walk not after the Fleſh, but after the Spirit: Theſe two reſtrain non-condemnation to ſuch. Their being in Chriſt is the true original ground why there is no condemnation to them. Though their conflict be great, and corruptions ſtrong; yet being in Chriſt, and flying to him for help, there is no condemnation to them; *who walk not after the fleſh, but after the Spirit*: This is a deſcription who theſe are.

But does he mean it of ſuch as are led captive by Sin? Is there no condemnation to them? He muſt intend it of ſuch, or he had ſaid nothing. He is led captive; but there is a Spirit of Regeneration in him that works againſt his luſts, even in the midſt of his Captivity. A poor Soul hath ſome weak reſiſtances againſt Sin, even whiles he commits it: There is a thread of the renewed Nature ſtill runs through him; he hath a pulſe ſtill though it be but weak, and Jeſus Chriſt knows it. There is a ſtream of Spirit runs out againſt Sin, and that's his walk: For otherwiſe, when a Man has but weak reſiſtances againſt Sin, and is overcome, he would be out of Chriſt, and be in a ſtate of condemnation.

Obſerv. 1. That our being in Chriſt and united to him, is the fundamental conſtitution of a Chriſtian. The ſtate of a Chriſtian is expreſt ſo. *Rom.* 16. 7. *He was in Chriſt afore me*; *i. e.* He was converted afore me.

Obſerv. 2. That Union with Chriſt is the firſt fundamental thing of Juſtification and Sanctification, and all. Chriſt firſt takes us, and then ſends his Spirit. He apprehends us firſt. It is not my being regenerate that puts me into a right of all thoſe priviledges, but it is Chriſt takes me, and then gives me his Spirit, Faith, Holineſs, *&c* It is through our Union with Chriſt, and the perfect Holineſs of his Nature, to whom we are united, that we partake of the priviledges of the Covenant of Grace.

For the Law of the Spirit of life in Chriſt Jeſus.] What is this Law of the Spirit of Life? It is known by its oppoſite, Sin and Death, that is, inherent corruption: So then the Law of the Spirit of Life in Chriſt Jeſus, is the Holineſs of his Nature: It is called, *The Spirit of life*, becauſe it is the ſame that is in Chriſt: It is born of him; and this quickens us

Why called a *Law*? For two Reaſons: 1. The inherent Holineſs of Chriſts Nature, is called a Law in *Pſal.* 40. 8. (which is of Chriſt) *Thy law is within my heart.* His delight to do Gods Will, flowed from the writing of the Law in his Heart. 2. Becauſe being in him it had a right and authority to free us. A Law has power to juſtifie or condemn, and this Law being in Chriſt, has power and authority to free us, by vertue of our Union with him. And if you would know what is the reaſon that there is no condemnation to thoſe in Chriſt, notwithſtanding all the remaining corruptions that are in them. It is becauſe there is ſuch a perfect Holineſs in Chriſt, which being mine by my Union with him, frees me from the Law and Power of Sin and Death.

Hath made me free, &c.] As if he ſhould ſay; It is the caſe of all the Saints: What belongs to me as a Chriſtian, belongs to every one that is ſuch, though never ſo weak and ſmall.

For what the Law could not do.] There was no remedy elſe: Had God made us new Creatures, yet ſo far as corruption goes, ſo far had we been lyable to condemnation. The Law was too weak for that work, to free us from the condemnation of indwelling Sin. I have a corrupt Nature, and I am but fleſh, and therefore can do no good upon it. A Man is dead, and you'l give him Phyſick; but though it be the ſtrongeſt in the World, it works not: Why? The Man is dead; that renders the ſtrongeſt Phyſick perfectly weak: And thus all the helps that are, if given to corrupt Nature, could do nothing, as to the freeing you from the power of Sin: But Chriſt is the only univerſal remedy. *Acts* 13. 39.

What did God therefore do? *He ſent his own Son in the likeneſs of ſinful fleſh*; *and for ſin condemned ſin in the fleſh.* The Holineſs that is in Chriſts Nature, takes away the condemning power of Original Corruption in us. [*In the likeneſs of ſinful fleſh*;] *i. e.* With all the frailties that for Sin were brought upon the fleſh of Man. Nay, he came into the World as one that was born in Sin; He took upon him the perſonage of one born in Sin: He was Circumciſed; which ſignified the cutting off of Original Corruption: And his Mother muſt be purified as being defiled by the bearing of a ſinful Child. He bore our likeneſs every way: And the end of this was, to condemn Sin in our Nature. His was but the likeneſs of ſinful fleſh, yet had power to condemn that Sin which is in us.

Condemned ſin in the fleſh.] That is, He put it out of commiſſion. If Sin had its full power and authority, as by *Moſes* Law it would have, it would condemn us; but being put out of office it is to be executed. It is condemned by the holineſs of Chriſts Nature; and being condemned it ſelf, it cannot condemn you. This is in reſpect of corruption yet remaining, than which nothing can be more comfortable to a poor Soul.

What is the ground of this Aſſertion? There are two Reaſons for it. One is, that whatever Jeſus Chriſt did or ſuffered in this World for us, it hath an efficacy to free us; it is as good Law as ever was. The Law ſayes, *Curſed is every one that continueth not in all things written in the Law, to do them*: And it ſpeaks it to all that are under the Law: *Gal.* 3. 10. How is this Curſe removed? By as good Law as that it came in by; *ver.* 13. *Chriſt hath redeemed us from the curſe of the Law, being made a curſe for us*: He took Sin upon himſelf, and ſo freed us. Every thing that Jeſus Chriſt did, it was for us. He was Circumciſed; and this, by a juſt Law, procures for us the Circumciſion of our corrupt Nature: *Col.* 2. 11. *In whom alſo you are circumciſed.* You were Circumciſed with him, becauſe you were in him, and ſo this his Circumciſion is yours, and made good upon you. This condemned Sin in your Fleſh. There is never a ſore we have, but Chriſt has a plaiſter for it.

The other Reaſon of it is, The Ordination of the Father. God ſent his own Son; and he ſent him for that very purpoſe, for Sin. What came Chriſt into the World for? For Sin; (not to Sin himſelf) he had not come into the World but for Sin; namely, to take it away. He took away Actual Sin by his ſuffering; and Original Sin, by his taking on him the likeneſs of ſinful fleſh, which in him was perfectly ſanctified.

And he was the Son of God. Had God created a Man holy, and only put him into the World in the likeneſs of ſinful fleſh; that would not have taken away our Sins: But for the Son of God to take on him our Nature, that only could do it: 1 *John* 1. 7. *The blood of Jeſus Chriſt his Son, cleanſeth us from all ſin.* The blood of Angels could not have done it, but from the Son of God in our Nature comes this vertue.

That the Righteouſneſs of the Law might be fulfilled in us.] The Law had a Righteouſneſs againſt us; and whatever the Law ſaith, it ſaith it to them that are under the Law; and what the Law ſaith, it ſaith it to Sinners. Well, let the Law ſay what it will, Chriſt anſwers it. It ſayes you are a Sinner: Well, but Jeſus Chriſt was made Sin for me. You are under the Curſe: True, but Jeſus Chriſt was made a Curſe for me, that I might be made the Righteouſneſs of God in him: The Law is anſwered here again. There be three parts of Juſtification: Firſt, The taking away of Actual Sin; this is handled in *chap.* 3. *ver.* 24. *All have ſinned,* &c. His Paſſive Obedience takes away the guilt of Actual Sin. But Secondly, We ought to have an Actual Righteouſneſs reckoned to us; this is handled in *Rom.* 5. 18. *As by the offence of one, judgment came upon all men to condemnation; even ſo by the righteouſneſs of one, the free gift came upon all unto juſtification of life.* The Active Obedience of Jeſus Chriſt made many Righteous. Juſtification lyes not only in Pardon of Sin, but in the Righteouſneſs of Chriſt imputed to us, and imputed to us as *Adams* Sin was.

But the Law is not fulfilled yet; for we have corruption of Nature in us? The Apoſtle therefore in this, *Rom.* 8. 4. he brings in the third part of Juſtification, *viz.* That Chriſt came into the World in our Nature, and fulfilled the Righteouſneſs of the Law, in having that Nature perfectly holy. And now the Righteouſneſs of the Law is fulfilled in all parts of it; here is a perfect Juſtification, and we deſire no more.

CHAP.

CHAP. XXI.

That not only our Legal but our Evangelical Righteouſneſs is excluded from bearing any part in our Juſtification. Phil. 3. 9. *explain'd and prov'd, that the Apoſtle there renounceth not only his Legal and Phariſaical, but his Evangelical Righteouſneſs.*

PHIL. iii. 9.

And be found in him, not having mine own righteouſneſs which is of the Law, but that which is through the faith of Chriſt; the righteouſneſs which is of God through faith.

THERE are two things to be conſidered and proved.

I. That by his own Righteouſneſs, the Righteouſneſs which is of the Law, is meant his inherent Righteouſneſs of Sanctification, wrought in him after his Converſion.

II. That by the Righteouſneſs which is by the Faith of Chriſt, and the Righteouſneſs which is of God upon Faith, is to be underſtood the Righteouſneſs of Chriſt which was out of himſelf (and not his own) imputed by God, and received by him, through Faith.

Theſe are two Righteouſneſſes ſo inconſiſtent one with the other; that if a Man will [*have*] (as the word is) the one, he cannot be partaker of the other. And accordingly we find in his own caſe and example, that he perfectly reſigns up, yea renounceth the one: *That I may be found, not having mine own righteouſneſs, which is of the law,* and wholly betakes himſelf unto the other; *But that which is through the faith of Chriſt; the righteouſneſs of God which is upon faith*: And both the renunciation of his own, and his eager contention after this other, do reſpect his Righteouſneſs of Juſtification; or ſerve to ſet out the true Righteouſneſs thereof, both negatively and affirmatively, wherein he would be found afore God, ſo as to be ſure to be juſtified. This is a matter of infinite moment for every Chriſtian rightly to underſtand, and to exerciſe his Faith about in like manner as our Apoſtle here doth, and that daily, both by way of renouncing what is a Mans own Righteouſneſs, and by way of deareſt acceptation and embracement of the other; which is done by Faith.

The terms of oppoſition ſtand thus.

1. Not mine own Righteouſneſs; but, *The Righteouſneſs which is of God.*
2. Not the Righteouſneſs which *is of the Law*; but, *The Righteouſneſs which is by the faith of Chriſt*: *Law* and *Faith* ſtanding in terms of utter incompatibility, as in reſpect to this Righteouſneſs.

Let the Reader take this along with him, That whatever this *his own righteouſneſs, &c.* renounced, will prove to be; as alſo the oppoſite Righteouſneſs which he betakes himſelf to, and which he calls, *The Righteouſneſs of God through faith; and the faith of Chriſt*; (whatever that alſo in the arguing may prove to be) that he yet ſpeaks of both as in reſpect to Juſtification, or his being accounted Righteous before God at the latter day.

There are none of any opinion, that I know of, that deny a Righteouſneſs for Juſtification here to be meant; only the quarrel is, about what it is ſhould be meant by that Righteouſneſs he calls *the righteouſneſs of the faith of Chriſt*, and the *righteouſneſs of God*, as which he would have for his Juſtification; and oppoſitely, what his *own Righteouſneſs*; and *which is of the Law*, ſhould be that he renounceth: But all agree, that both are ſpoken in relation to his Juſtification, both what Righteouſneſs he would at no hand have to be juſtified by; and alſo what he would be juſtified by.

And if you view the Controverſie about Juſtification, in *Pauls* other Epiſtles, you will find it ſtated under the ſame terms that here it is. See *Rom. 3. ver. 20. Therefore by the deeds of the law ſhall no fleſh be juſtified in his ſight; for by the law is the knowledge of ſin.* Ver. 21. *But now the righteouſneſs of God without the law is manifeſted, being witneſſed by the law and the prophets.* Ver. 22. *Even the righteouſneſs of God which is by faith of Jeſus Chriſt, unto all and upon all them that believe*: Which place exactly correſponds with this; and in both, that Righteouſneſs which is in oppoſition to that of the Law, is made our Righteouſneſs whereby we are juſtified. So as I need not trouble my ſelf any further, that this in the 9th verſe is ſpoken in reſpect to juſtification.

1. But the Queſtion is concerning his Negative; what he ſhould mean by the Righteouſneſs of the Law, which he would not have to be the matter of his Juſtification; whether he means that old Phariſaical Righteouſneſs which he had afore-hand mentioned: *ver. 6. Touching the righteouſneſs which is in the law, blameleſs*; or whether the *inherent righteouſneſs* he had acquired ſince his Converſion, namely, that of true Holineſs, and his acts of Faith in Chriſt, and Repentance for Sin, ſhould be that Righteouſneſs which he here renounceth as to his Juſtification, though otherwiſe never ſo excellent and deſirable, and uſeful, to other glorious ends and purpoſes.

2. Then again the Queſtion will be as touching the Affirmative; What that Righteouſneſs of God, and of Faith, ſhould be meant whereby he would be juſtified. The Queſtion is, whether the Righteouſneſs of the New Creature in us, as it contains all the actings and principles of Faith, Repentance, and New Obedience, thence flowing as complex together, and wrought by the Grace of Chriſt in us, be not the Righteouſneſs here intended; or whether it be not the Righteouſneſs of Chriſt alone, which was *extra* or out of *Paul* himſelf, but as imputed by God, and received only by Faith, and imputed to him upon Faith, was the matter of his juſtification in the Affirmative part; when he ſayes, *But that* (*Righteouſneſs* namely) *which is through the faith of Chriſt, the righteouſneſs which is of God upon faith.*

In ſpeaking to theſe two, I ſhall not ravel into the whole Doctrine of Juſtification; but keep ſtrictly unto what the Text leads me to in this 9th Verſe.

1. I begin with the Expoſition of the Negative Clauſe; *Not having mine own righteouſneſs which is of the law.* Herein are two things.

[1.] Some evidences that his own Righteouſneſs in himſelf, after his Converſion, and not only or chiefly that old Righteouſneſs under Phariſaiſm, is meant in this his renunciation.

[2.] That this interpretation comporteth well with the phraſes here uſed, to ſtile that after Converſion, both

(1.) His own Righteouſneſs; and
(2.) Which is of the Law.

And the neceſſity of ſpeaking to theſe things, lyes in that appearance which is on the adverſe ſide; That Sanctification and Obedience after Converſion, are not our own, becauſe wrought by Chriſt (ſay they) and the Grace of God. Nor is it to be ſtiled (ſay they) a Righteouſneſs *of the Law*, becauſe it is new Evangelical Goſpel Obedience, and wrought by the Faith of Chriſt, and is termed Gods Righteouſneſs, becauſe he is the Author of it anew.

I ſhall firſt give ſome General Arguments, that his Old Phariſaical Righteouſneſs afore Converſion, is not meant: But,

1. For a Firſt Evidence, I obſerve how he had diſpatched his renunciation of his Old Phariſaical Righteouſneſs, over and over afore; and that expreſly and particularly, and apart; enumerated *ver.* 5, 6. and he utters that part in the time paſt, as that which he had done when converted, at his firſt acquaintance with Chriſt; and how he did it *for Chriſt*, that is, for his firſt obtaining of him: And for his ſake then, which he expreſſeth *ver.* 7. *What things were gain to me* (that is, in his opinion to obtain Life by) *thoſe I accounted loſs for Chriſt*; he ſpeaks in the time paſt. But this here I ſay, he ſpeaks in the preſent time now long after his ſaid Converſion, and ſo in a ſeparate manner from that foregone: And now he ſpeaks after this manner, *And doubtleſs, I count all things but loſs.* And in this ſpeech are included not only (if at all) thoſe things paſt, but all things whatever he had, that were his own of any kind, but eſpecially what was his own Righteouſneſs inherent in him after his Converſion, which yet was his own in a true ſenſe, all which as to the point of juſtification he profeſſeth to undervalue in compariſon of Chriſt, and that Righteouſneſs which he had by the Faith of Chriſt, as even he had deſpiſed his Old Righteouſneſs before Converſion. For the evidence of this let us conſider, that ſo it was, that at that preſent time wherein he ſpake this there had been a new ſtock of inherent Righteouſneſs gained and acquired by him, which Chriſt had wrought in him upon and after his Converſion, and therefore it was in a true and proper ſenſe his own Righteouſneſs (as I ſhall anon ſhew) in diſtinction from that without himſelf, which is through the Faith of Chriſt. All which new wrought righteouſneſs ſucceeded in the room of that old righteouſneſs of Phariſaiſm, and which was now to him the beſt thing which he had, or could be ſuppoſed to have, which might properly be called his own, and wherein (if in any thing) he might have cauſe to glory anew. So then there is in this 8th Verſe, a ſecond or ſuperadded renunciation of new things acquired after Converſion, and increaſed in him unto that preſent time he wrote this, and it is expreſſed in this 8th Verſe, with a new comprehenſive addition of all things he had to that now, or preſent time he wrote this in, wrapt together with thoſe things that in time paſt were, or had been gain; *ver.* 7. And that he involves all both old and new, is plain both from the forepart of that, *ver.* 8. *Yea doubtleſs, and I count all things but loſs.* Of the old he had ſpoken *ver.* 7. This *all things* therefore here, extends it ſelf further than to thoſe things which he had renounced in the Verſe before, even to all things elſe whatever beſide thoſe. And then he again redoubleth his ſpeech out of the vehemency of his Spirit in this point, *I have ſuffered the loſs of all things*: As if he had ſaid, I then broke (as we uſe to ſay) once for all, and for altogether. I ſuffered a ſhipwrack of all paſt, preſent, and to come, either which then I had in lading of old ſtock, yea and for time to come, of all future expectations from what righteouſneſs ſhould be again laden in me. Remember that he ſpeaks it eſpecially in relation to Juſtification, ſo that he reckoned all the ſtock of righteouſneſs which he had to trade with, as not in the leaſt valuable to come in payment of that ſtrict and compleat righteouſneſs required by the Law: The light of which did then come upon him (as in *Rom.* 7. 9, 10. in his own Perſon, and of his own Converſion he ſpeaks) and diſcovered to him, that an univerſal perfect righteouſneſs was it which was ordained for Life: *Gal.* 3. 10. I thereupon (ſayes he) ſuffered the loſs of all paſt, or to come, as to the obtaining of Eternal Life by any righteouſneſs of my own for ever. His timing it; *I have counted all things loſs, and I do at preſent count them but loſs*;

loſs; hath this plain meaning, that thoſe *all things* he had then, and theſe *all things* he hath now, as well as then, he doth alike as to his Juſtification, count dung. He had once for all at his Converſion renounced his old righteouſneſs, to the end to win Chriſt then, whom he thereupon did actually win. He came not then to him with any righteouſneſs of his own to be juſtified thereby. And thus in the ſame way and manner he came to him ſtill, and ſtill he repeats the ſame language, *I do count them all dung, that I may win Chriſt*; in the ſame way of treaty as at the firſt, and ſtill he ſpeaks of Juſtification. As thus therefore he at Converſion had long before caſhiered his old Phariſaical blameleſneſs as for Juſtification, ſo he did at preſent in the like manner alſo, undervalue and count dung all that was of his own righteouſneſs, ſince to the end he might win Chriſt, and together with him, that righteouſneſs which was Chriſts properly, inſtead of any of his own of what kind ſoever, or had ever been wrought, whether by Grace after, or without Grace before. He came not to Chriſt with a new righteouſneſs to be juſtified thereby now after his Converſion, which he had not at firſt. And 'tis one and the ſame Chriſt alſo whom he would win, perfectly, entirely, and wholly the ſame in both, and for ever. There is not a new Juſtification by Chriſt after, that was not from the firſt, but from firſt to laſt he is one and the ſame Chriſt, as he is ſaid to be yeſterday, and to day, and for ever.

If any therefore ſhould Query, whether under theſe his preſent *new things* (as I may call them) he ſhould involve his own righteouſneſs acquired at and by, and ſince his Converſion unto Chriſt; I would reply, That his *all things*, what was before, and is at preſent (as thus ſet in oppoſition unto Chriſt, and what was Chriſts, as here they are) muſt ſurely be included in this particular of his own new righteouſneſs; for it is plain, he means all things beſides Chriſt, and what is purely Chriſts, whom he would win; for which he thus accounteth all loſs; and otherwiſe he would have excepted it: But he is ſo far from excepting it, that in the 9th Verſe he begins to ſpecifie that of all other as intended: And ſo deſcends from that general of all things, to make ſpecial and particular inſtances of that new righteouſneſs of his own; and therein to ſhew, That as he had accounted all things in general but loſs to win Chriſt, and to have an intereſt in his Perſon, as in *ver.* 8. ſo that he accounts particularly all his own righteouſneſs but dung, that he might have Chriſts righteouſneſs, the righteouſneſs which is through the Faith of Chriſt, the righteouſneſs of God by Faith; then which coherence of 7th, 8th and 9th Verſes, nothing can be alledged more conſonant of one thing with and to another.

And I would demand of the oppoſites hereto, in what reſpect it can be underſtood, that he ſhould account all (even what was his new acquired righteouſneſs) to be but dung; but in reſpect unto Chriſts righteouſneſs, which was out of himſelf? For in all other reſpects, as namely, that it was the Image of Chriſt, purchaſed by Chriſt, and wrought by Chriſt, ſo he ſet an high value upon it; and therefore it could be for no other reſpect, he would trample on it as dung, but as in compariſon to that righteouſneſs which was Chriſts, and derived by Faith. Neither needed he to have thrown that away (as he doth) to win Chriſts Perſon; for the having it, was not only conſiſtent with Chriſt, but flowed from being *found in him*.

2. Let us attentively mark the poſture, or his placing of thoſe following words about this *his own Righteouſneſs*, and *his being found in Chriſt*. He ſays not firſt in order, That not having mine own righteouſneſs, I may be found in Chriſt, and ſo thereby have that righteouſneſs which is by the Faith of Chriſt; which in all reaſon ſhould have been the ranging of the words, if he had intended in this place, that old righteouſneſs which he had had out of Chriſt; for look as in the former Verſe he had firſt ſaid, *I have ſuffered the loſs of all things that I may win Chriſt*; ſo here, if his old righteouſneſs had been meant, he would have firſt ſaid, *That not having mine own righteouſneſs, I may be found in Chriſt*: For it is abſolutely neceſſary unto our having Chriſt at firſt Converſion; to renounce and throw away in the firſt place, whatever is our own, that we may obtain him; this, in the order and

courſe of things, is abſolutely neceſſary to be done) as a Mans hand that is full of dirt, muſt firſt empty it ſelf by throwing that away, ere it can receive and take into it ſelf a new handful that is offered to it; and therefore in that order it would have been here expreſt; whereas he placeth it in a different poſture; and in the firſt place ſaith, *That I may be found in Chriſt*; and then, *not having mine own righteouſneſs, but that which is of the faith of Chriſt, &c.* What doth this broadly inſinuate other than this, That upon his being found in Chriſt (which above all, he in the firſt place here deſires) that that Righteouſneſs of his own which he hath had, or deſires to have wrought and continued upon his being found in him, might not be that Righteouſneſs which he would be juſtified by; (for a Righteouſneſs to be juſtified by, is his ſcope) neither that what thereof he hath hitherto had, or ſhall ever have from him upon his being found in him, as being a Righteouſneſs of his own: The having which Righteouſneſs is not oppoſite to his being found in Chriſt; for he firſt ſuppoſeth his being in Chriſt, and ſuppoſeth it to have been wrought through his being in Chriſt, and to accompany and go along with his ſo being; (whereas his old Phariſaical was perfectly oppoſite to his being in Chriſt, and had been firſt abſolutely renounced by him) but this new Righteouſneſs flowing from Chriſt in him, though it were not oppoſite to his being in Chriſt, yet it being (as to the point of Juſtification) oppoſite to that other Righteouſneſs which is Chriſts own Righteouſneſs, wherein Juſtification doth alone conſiſt; he therefore renounceth this of his own after he is found in Chriſt, as to ſuch a purpoſe; and had good reaſon ſo to do, becauſe God had provided a much better, infinitely better righteouſneſs of his own as the Donour, and of Chriſt himſelf as the Worker, to be imputed to him and received by Faith.

And this conſidered, the plain ſcope of the Apoſtle in this Verſe is, That whereas there was a twofold righteouſneſs, and both flowing from union with Chriſt and a Mans being one with him, or being found in him.

1. One being a righteouſneſs of Sanctification, which is from Chriſt as the Author of it, which yet he calls his own, becauſe wrought in himſelf as the ſubject of it, though by Chriſt as the Author.

2. Another, which is the righteouſneſs of Juſtification, which is the righteouſneſs even of Chriſt himſelf, and Gods righteouſneſs, as he calls it, imputed to him upon believing, and received by Faith.

And he is to have one of theſe for his Juſtification, to plead afore the Judgment-ſeat of God: In this choice I would not have that of mine own I have had from him efficiently (ſayes he) ſince I was found in him; but I would be found in him to have that righteouſneſs of his own, which is conveyed by a Faith going out of my ſelf unto him for it. For if I betake my ſelf to mine own new righteouſneſs, though I have it from him, yet becauſe it is mine, it comes under the power and juriſdiction of the Law, and will be judged of by the tenour of it, and ſo I muſt abide by a ſentence according to the Law, in caſe I ſeek to be juſtified by it; and thereby, if I plead it, I ſhall be caſt.

Add unto this (not to make a new Argument of it) that he having firſt ſaid, *And be found in Chriſt*, it had been utterly prepoſterous to have added after it, *not having mine old Phariſaical Righteouſneſs*: For his not having or renouncing that old righteouſneſs, muſt neceſſarily be ſuppoſed firſt done, ere he could be found in Chriſt. This were as abſurd as for a Wife new married to a ſecond Husband, her former Husband being dead, for her to ſay, I would be found married to my ſecond Husband, and not found married to my former Husband, when as he is ſuppoſed firſt dead; and ſo that Marriage and Obligation utterly diſſolved, ere ſhe could be married to the new. To what purpoſe ſhould ſhe ſay, ſhe would be found married to her new Husband, and not to her old, when as he is dead, or ſhe could not ſeek to be found in the other? This is the Apoſtles own compariſon, *Rom.* 7. ſpeaking of the very caſe afore us; namely, how the Law being firſt dead, and we unto it, then it is we became married to Chriſt. I will for more plain evidence ſake ſet down the words, from *ver.* 1. to *ver.* 5. *Know ye not brethren (for I ſpeak to them that know the law) how that the law hath dominion over a man as long as he liveth? For the woman that hath an husband, is bound by the law to her husband, ſo long as he liveth: But if the husband be dead, ſhe is looſed from the law of her husband. So then, if while her husband liveth, ſhe is married to another man, ſhe ſhall be called an adultereſs; but if her husband be dead, ſhe is free from that law; ſo that ſhe is no adultereſs though ſhe be married to another man. Wherefore, my brethren, ye alſo are become dead to the law by the body of Chriſt, that ye ſhould be married to another, even to him who is raiſed from the dead, that we ſhould bring forth fruit unto God.*

3. A Third Evidence is from the mind, meaning, and drift of his Spirit, or the pulſe thereof, as it beats in uttering thoſe words, *Not having mine own Righteouſneſs.* We muſt conſider that he is not here upon a ſet delivering Doctrinal Aſſentions (though they are to be inferred thence) but upon a declaration of what was now, and had been ſince his Converſion, the continual exerciſe of his Spirit towards Chriſt, as to the point of his living on him for Juſtification through Faith in this Verſe, as in reſpect unto living on him for Sanctification, and other things in the other following Verſes. This to be his general ſcope is apparent by the particulars he purſues, and the manner of his declaring it, namely, in his own example, which he preſſeth on them after, *ver.* 15. and 17. *Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwiſe minded God ſhall reveal even this unto you. Brethren, be followers together of me, and mark them which walk ſo as ye have us for an example.* Now this being a daily exerciſe of his faith in living upon Chriſt for a Righteouſneſs to be Juſtified by, he doth expreſs his vehement Solicitude, and moſt earneſt heedfulneſs and warrineſs, that his Spirit ſhould be carried right, and be ſure, that he pitcht upon what was the true Righteouſneſs that God had appointed to juſtifie Men by; as being a matter of infinite moment, as his Diſcourſes in his Epiſtles to the *Romans* and *Galatians*, do ſhew, it being ſaid therein, That it is the Glory of the Goſpel to reveal that Righteouſneſs, *&c.* His inſerting ſo careful a renunciation Negative, [*Not having*] as entering a Caution about it over and above, ſhews this. And indeed to be guided unto the right truth in this point, is a matter of wonderful difficulty, and Spiritual nicety (if I may in that word expreſs it; for the thing in it ſelf is truly ſuch) Souls being apt to ſtumble at this ſtumbling ſtone, as *Rom.* 10. 3. And hence it is, we find him here in the practice of his Soul concerning this thing, to have been moſt wary, as to the management of his Soul about it. He had been deceived once in this point, and thought that Righteouſneſs to have been unto Life and Juſtification, which proved to be to Condemnatiou and Death, as *Rom.* 7. and he would not be now deceived a ſecond time. Whilſt therefore he ſayes, 1. Negatively, *Not having mine own Righteouſneſs*; he utters at once a great and real danger if he ſhould pitch upon what is not his true Righteouſneſs for Juſtification, and withal, a moſt perfect jealouſie and fear he had of this Righteouſneſs, leſt he ſhould be left unto it after all, as his only Righteouſneſs: But eſpecially, leſt his own Spirit ſhould in the daily exerciſes of it, be tempted unto that righteouſneſs he intends ſo, as to mind and regard it as that which looked like unto that righteouſneſs, which he deſires, now he is found in Chriſt, to be juſtified by; he ſpeaks as a Man that avoided a Serpent. Now let us but conſider, whether ſuch an exerciſe, and frame, and apprehenſion of Spirit as this, doth or might at all ſuit with the ſuppoſition of his old Phariſaical righteouſneſs, to be the object of this exerciſe of thoughts and jealouſies, *&c.* Or at leaſt, whether of the two, this other of his new acquired righteouſneſs of Holineſs, ſince he was found in Chriſt, doth not find more compliance and agreeableneſs to this exerciſe of his ſpecified, and ſo to be intended far rather as the ſubject thereof.

1. For us to imagine that he meant to expreſs any apprehenſion he had leſt he might be found in his own Phariſaical righteouſneſs at the latter day, and ſo in reſpect of the danger of the thing it ſelf to befal him; this were irrational: For from whence ſhould that ariſe? Not from any ſuſpicion he ſhould ere he dyed return unto it again, either to truſt in it for his righteouſneſs; or that he ſhould act according to the Principles thereof again, this were to ſuppoſe he thought he might one day be tempted from Chriſt whom his Soul ſo dearly purſued after, and betake himſelf to his old courſe, and turn *Phariſee* again, according unto thoſe Principles he had then walk'd in: Nor was it that he falling from Chriſt, and from what righteouſneſs he now had, ſhould have no other left for him at the latter day, but that old righteouſneſs to ſtand upon afore God at that day, for he was ſufficiently convinced that that was no righteouſneſs. It cannot then be the apprehenſion of that fate to befal him, that made him ſo ſollicitous. This is as to what may be ſuppoſed in reality.

2. Nor was it a fear and jealouſie he had leſt his own Heart ſhould betray him unto a recourſe unto it for his Juſtification; as once when he was without Chriſt he had, and lived on it. But the righteouſneſs he here ſpeaks of, was a righteouſneſs concerning which he expreſſeth a jealouſie of, leſt by having it in his eye in his daily exerciſe of Faith for Juſtification, he might derogate from that other righteouſneſs he had in his aim.

The words import an avoidance of being found to have it, ſo much as in our thoughts, to any ſuch purpoſe; not ſo much as to caſt an eye, or look at any time upon it, as any way a righteouſneſs to be regarded, as for his Juſtification. He would not be found having it in his eye, nor the leaſt glance towards it, for any ſuch purpoſe. Much more not having any ſuch relyance in the leaſt degree upon it, not for the whole World. And he ſpeaks it not only for the preſent, but for the future all along, during the whole courſe of his following Life, and not in relation only to his being found in it at the day of Judgment. For the whole current of his ſpeech whereby he utters both this and what follows, ſhews what was the exerciſe of his Spirit, the vehement contention of his Soul which he daily acted touching his Juſtification, he therein ſpeaking it of himſelf as a practical example unto others, as was ſaid *ver.* 10. Alſo he utters his care, that if poſſible, God might never take him tardy in this manner in his own Righteouſneſs, not for a moment in his Life.

Now, if his *not having mine own righteouſneſs*, hath this reſpect in it, then for us to think and imagine, that this care and ſolicitude, and daily practice of his ſhould be ever uſed, and taken up about his old Phariſaical righteouſneſs, fearing leſt his heart ſhould ever be intangled with that any more; this would be yet far more abſurd. What? that *Paul* who had been ſo long and ſo highly acquainted with Chriſt, ſhould be afraid of his own Spirit, leſt it ſhould in the exerciſe of it be found looking any more unto that old, caſt, unrighteous (wholly unrighteous) righteouſneſs; or to have the leaſt regard thereto; much leſs to have a thought of any expectancy of a righteouſneſs of it, or from it, who can imagine it? Nay, I may ſay, it were an high folly to conceive that this old righteouſneſs could have the face, or front, or appearance, to tempt his Heart in the leaſt thereunto. Certainly not; for he had been ſo thorowly and unrecoverably convinced of the utter wickedneſs (inſtead of its being a righteouſneſs) of all thoſe who are in that condition, as he had taken a final and eternal farewel of that, whatever ſhould become of him, or whatever other righteouſneſs he might betake himſelf unto; and that ſo fully and finally, as that never any ſuch thought ſhould ſo much as look into his Heart again; much leſs be entertained any more.

There is no ordinary Convert, that hath been thorowly convinced of the unrighteouſneſs of his eſtate in Nature, that ever returns unto a good opinion thereof any more. The Law came, and I dyed, (ſayes our *Paul* of himſelf, *Rom.* 7.) and all his thoughts of Life by the Law, did periſh therewith; as when a Man dyes, it is ſaid, that his thoughts periſh.

But oppoſitely, if we take into conſideration that other inherent new-wrought Righteouſneſs of Sanctification within him and us, tho' wrought by Chriſt and by Grace, there is a real and continual likelyhood, leſt that ſhould be ever and anon offering it ſelf to our thoughts to be look'd at for our juſtifying Righteouſneſs, and ſo that interpretation thereof will well bear all this jealouſie and exerciſe of Spirit about it, as to this matter. The root of the old corruption of *ſelf-confidence* doth ſtill remain, when the old Righteouſneſs that formerly was the matter of that confidence, is wholly cut off, withered and dead; and ever and anon that old root will be ſprouting forth of new branches of confidence from that new Righteouſneſs; and daily temptations and puttings forth there are thereto. That ſpick and ſpan New-Creature, the Image of *Adams* Holineſs in his Creation, and of Chriſt the Second *Adam*, is alluring the eyes of the Soul unto it ſelf, to truſt in it; and becauſe it is a true Righteouſneſs before God, and accepted by him, as *Acts* 10. 35. *But in every nation, he that feareth God and worketh righteouſneſs is accepted of him*, though not for Juſtification; yet we are apt hereupon to be diverted from Chriſt and his Righteouſneſs for Juſtification, by glances at, yea, porings upon it, as our Righteouſneſs for Juſtification alſo. He that diſcerns not ſuch workings of Spirit in him, knows not his own heart; yea, and there is a prevailing of this in ſome Mens hearts who are Godly, that hath occaſioned the pleading for this new Righteouſneſs, and arguing for Juſtification by it.

There is nothing ſo Natural to us in all eſtates as this, both before we have Grace and after. Before we have Grace we truſt to Moral Righteouſneſs; ſee *Rom.* 10. 3 *For they being ignorant of Gods righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves unto the righteouſneſs of God.* Men do *ſibi fidere*, (as the *Stoicks* Maxime was) truſt to themſelves; and after Grace, upon the ſame Principle we are apt to truſt to our own Holineſs, even becauſe it is our own; upon which ground he here renounceth it. Men are wonderfully prone to value, or at leaſt regard it too much as a Righteouſneſs of their own. It is a ſaying which the Papiſts quarrel at *Luther* for, yet ſpoken by him for this reſpect now mentioned and now inſiſted on, and fetch'd out of deep experience of the haunts of his own heart, in having recourſe unto what was in himſelf; *Cavendum eſt a peccatis, ſed multo magis ab operibus bonis*; A Man muſt take heed of his Sins, but much more of his good Works: And the danger of the hearts ſo truſting to them (which our Apoſtle was infinitely ſenſible of) is, that in ſo doing, a Man doth derogate from what God and Chriſt are (as was ſaid) moſt tender of, and moſt jealous in. At ſo great a height do they hold up the value and the eſteem of their own juſtifying Righteouſneſs above all other things, wherein their Glory is concerned.

There was then a juſt reaſon for the Apoſtles entering his proteſtation ſo vehemently againſt this Righteouſneſs, and uttering his fear and jealouſie of his own heart about it; and lopping off continually theſe ſproutings of it, as they did ariſe. And when ever he came to exerciſe Faith about Juſtification, he had reaſon to ſpeak reſolutely, what Righteouſneſs he would have, and what not.

Only let me put in this Caution ere I conclude this: Far be it from us to underſtand his vote and deſire here, *not to have a Righteouſneſs of his own of Sanctification*, ſimply, or not at all; his deſire is ſufficiently ſhewn to be after that, even to a perfection of it, in *ver.* 12. ſuch a perfection, as if it had been poſſible, he would have attain'd that which thoſe ſhall have that are riſen from the dead; yea, and to have had his whole portion and allotment of Holineſs, which was in Chriſts hands to beſtow, preſently beſtowed upon him; *ver.* 11, 12, 13. And yet whilſt he would thus have it to glorifie God and Chriſt, he would not have it as his Righteouſneſs to ſtand by for his Juſtification afore God; nor would he have his heart regard it to any ſuch purpoſe. But as ſo conſidered, he diveſts himſelf of it, and undervalues it, for that ſuperexcelling Righteouſneſs of Chriſt.

My Fourth and laſt Argument is, That this his old Phariſaical Righteouſneſs was not a *Righteouſneſs, nedum Juſtitia,* as *Chamier* and others have urged. I add this to what they urge this way, That after his being ſo enlightned and poſſeſſed againſt his old Righteouſneſs, and ſeeking to be found in Chriſt, he would not, at any hand have ſtyled that as a Righteouſneſs, nor give it the Honour to Name it ſuch, but the perfect contrary, even utter Wickedneſs and Sinfulneſs. Would he call (think we) his perſecuting the Church, though out of Zeal to the Law,) whereof at *ver.* 6. he had ſpoken) and which in his Phariſaiſme he eſteemed as a part, yea, the eminent Top and Crown of his Legal Righteouſneſs when he did it out of Zeal for the Law; Would he now call this a Righteouſneſs of the Law upon any account whatſoever? The Iſſue and upſhot of which Zeal was to leave upon him, the ſtyle of his having been the chiefeſt of Sinners, 1 *Tim.* 1. 15. And would he honour this with the Denomination of a Righteouſneſs? 'Tis true indeed, that of that other part, (the beſt part) of his Deportment in Conformity to the outward Letter of the Commands (the oldneſs of the Letter, as elſewhere he ſleights it) He thus ſpeaks in the ſame *ver.* 6. *That touching the Righteouſneſs which is in the Law he was blameleſs,* yet he minceth it you ſee. He durſt not now ſay, he was Righteous according unto it, in the leaſt degree, but only *blameleſs*; that is, he had an outward Converſation as might obtain the Name of blameleſs as afore Men, that were not able to charge him with the breach of it in an outward groſs Act: But this was far from that Righteouſneſs which the Law commands, by the Righteouſneſs of which, he aimed to be Righteous; but himſelf confeſſeth, he was but blameleſs afore Men, at beſt. But now, the Righteouſneſs he had of Sanctification ſince he was Converted, had a true, real, inward Conformity to the Spirit of the Law in the inward Man; and ſo a Righteouſneſs (though imperfect) anſwering to the Spiritual part of the Law, (the newneſs of the Spirit, as *Rom.* 7. 6.) as well as the outward, He was now a *Jew inwardly,* and not in the Letter, *whoſe praiſe is not of men, but of God*; *Rom.* 2. 29. and ſo had now, and never till now a true Righteouſneſs of the Law inherent to renounce for Chriſt, but now he had: For in this reſpect, *he that doth righteouſneſs is righteous*; 1 *John* 3. 7. In that former ſtate, he was in a true ſenſe, *without the law, Rom.* 7. 9. that is without the true Spiritual Light of the Law; and therefore much more was he then without any true Righteouſneſs of the Laws in the leaſt degree. It was then neither a Righteouſneſs, nor of the Law; and therefore, if we conſider but the *thing* it ſelf, that which he calls his own Righteouſneſs, muſt be *that* ſince his Converſion.

Thus Biſhop Downham *urgeth it.*

But you will ſay, He ſpeaks thus of it, according to the Opinion himſelf had of it whilſt a *Phariſee*; then he did within himſelf verily think it to be a true Righteouſneſs, and it was eſteemed ſuch by others, and therefore he ſpeaks of it at that rate here, as often in Scripture we find things ſpoken of according to the opinion Men have of a thing; and ſo, that on this account it ſhould be, that he ſtyles the Righteouſneſs of the Carnal *Jews,* their own Righteouſneſs, *Rom.* 10. 3.

The Reply is (and it ſtrengthens the Argument) that you muſt conſider the Time and Seaſon wherein he ſpake it, and ſo ſpake it according to his own opinion of himſelf at that Seaſon: 'Tis at the preſent time; Now, many years after his Converſion, he ſaies it, as in *ver.* 8. he had indigitated: [*I do,* and *I do* at preſent] and the ſeaſon was, when *the darkneſs was now paſt,* 1 *John* 2. 8. and the true light had now ſhined. And therefore he now ſpeaks of things as they were in reality; the Commandment came, and ſo I having the true light of it, I dyed, ſaith he, *Rom.* 7. 9. to all that which I eſteemed to be Righteouſneſs, and for Life afore: And I am in ſo deep a Conviction of it, as never after will I call it Righteouſneſs any more. And therefore looking now upon it with the ſame eyes, now when he uttered this, that he did then at his Converſion, he would not deign it the Name of Righteouſneſs, not now at laſt, who at beſt had entitled it but blameleſsneſs,

neſs, even juſt now afore, but would rather affirm no Righteouſneſs to be at all in it.

And though ſpeaking according to the Opinion that others had or might have of themſelves, he terms theirs their own Righteouſneſs, when yet they never had any; yet here ſpeaking of *himſelf*, in his own preſent Caſe, and of his Righteouſneſs at a Seaſon when indeed he had both a new Righteouſneſs of his own, truely ſuch, and having had it long, and alſo new Eyes to behold things with, and was able to Judge Righteous Judgment of things as they were; ſhould he now be thought to ſpeak at ſuch a rate, and call that a Righteouſneſs which he afore never truely had, but in a falſe Opinion of it? What ſhould he now expreſs his old Opinion of it, and mean that, rather than that which is in it ſelf a true Righteouſneſs, and which to be ſure, he had now in truth; This namely of Sanctification, conformable unto the Law, as it is a Rule of Holyneſs? Who can think thus of the Apoſtle?

When thoſe that were Saints already converted ſpeak of themſelves, and of their Righteouſneſs, renouncing it as to their Juſtification, as the Apoſtle doth here, *Iſa.* 64. 6. they ſpeak there of it in this manner, *But we are all as an unclean thing, and all our righteouſneſſes are as filthy rags*: And *Dan.* 9. 18 *We do not preſent our ſupplications afore thee for our righteouſneſſes, but for thy great mercies.* Can we think that theſe meant other than the Righteouſneſs of true Sanctification they had (though defiled with Sin! yes certainly, of their new Nature as the beſt thing they had ſince their Regeneration; and ſo is this Speech of our Apoſtle here to be parallel'd and underſtood.

The next Inquiſition is, *Whether the new inherent Righteouſneſs of a Believer may be tearmed a Mans own Righteouſneſs?*

The ground of the Objection made by thoſe that would have the Old Phariſaical Righteouſneſs only to be ſo underſtood, is this, that they do diſtinguiſh and ſay, That that only is properly a Mans own Righteouſneſs, and of the Law, which is done by the ſtrength of thoſe Principles a Man had in Nature, and the force of that Light and Motives or Provocations of the Law, either that of Nature, or the Moral Law; and ſo may truely and properly be termed our own: But that which is after Converſion, that is not to be call'd ours, becauſe wrought by the help of Grace, and is called Gods Righteouſneſs, in that reſpect. And this Objection may be edged with this, That when the Legal Righteouſneſs of Unregenerate Men is ſpoken of, there indeed it is called a Mans own Righteouſneſs; as of the *Jews*, *Rom.* 10. 3. *For, they being ignorant of Gods righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves unto the Righteouſneſs of God.*

The Anſwer or Reply is, That Inherent Righteouſneſs after Converſion is ſtyled frequently in Scripture ours, or *our own*; and the very Principles and Habits of Graces, though infuſed by God; yet becauſe we are the Subjects *in whom* they are wrought, and *into whom* they are infuſed; they are therefore truely ſtyled ours. Nay, nothing is more ours, ſaies *Zanchy* on the place, inſomuch as it is ſaid, not only that they are wrought in us, but that we our ſelves are the workmanſhip that is new created, when theſe Inherent Graces are wrought, *Eph.* 2. 10. When *Adam* was created of God, and all his Graces with him: I hope it may be ſaid, his Vertues were his own. And thus, the Principles or Habits, wherein we are Paſſive are yet ſtyled *ours*. Then the Actions, Works and Operations which flow from thence, are much more ours; for therein we actively concur with God, and they are our Actions and Works, flowing from the Vital Principles of Habitual Graces and Mans Will, *&c.* which are in our ſelves, and indeed *our ſelves*: God gives indeed, that we may will, and gives us to will, but ſtill it is we that will. There is nothing more the gift of God than Faith, *Eph.* 2. 8. yet that faith given us is reckoned (I trowe) *Our Faith*: Chriſt terms it *their Faith*,

Nihil magis noſtrum quàm quod eſt infuſum a Deo Zanch. *in verba*

Faith, Matth. 9. 2. and *thy Faith, ver.* 22: and *your Faith* is ſpoken of in all the World, *Rom.* 1. 8.

Thus all other Graces and the Workings of them are called ours: From Me is *thy fruit found, Hoſ.* 14. 8. *From God* as the Efficient, and yet thine as the Subject. The Prayers we make, although one exerciſe, we perform, is more the work of the Holy Ghoſt in us, *Rom.* 8. 26, 27. yet it is ſaid, They are *our Prayers*, and not the Holy Ghoſts Prayers, or that they are his Prayers.

3. We may conſider, That it is ſo called in oppoſition to that Righteouſneſs that is anothers, which is ours no otherwiſe, then as imputed to us; It is not inherent in us.

The ſincerity of [*your*] *Love ſayes the Apoſtle*, 2 Cor. 8. 8. *which is called* theirs; *becauſe though wrought by God*, chap. 9. laſt, *which he thanks God for, as an* unſpeakable gift, *yet was wrought and ſubjected in their Wills, as* Verſe 10. *of the* 8. Chap.: *You have begun* not onely to do, but to be willing; *and yet was from God who works in us to Will and to do, of His own good Pleaſure*, Phil. 2. 13. *Why ſhould I Inſtance more? Both your Faith in Chriſt and love to all Saints*, Eph. 1, 15. *The like* Phil. 1. 5. *So, good works, Ours*: Thy *good works*, Rev. 2. 2. *and* thy *Patience*: chap. 3. 10. *In* your *Patience poſſeſs your ſouls*, Luke 21. 19. Pſal. 18. 20, 26, 35. *According to* my *Righteouſneſs God recompenſed me.*

Now if you will further ſee the ground the Scripture gives, Why the Righteouſneſs that is thus ours, though by Grace, is excluded from juſtifying of us, it is even *becauſe it is ours*; *Subjective*, or Subjectively, although wrought by the Grace of God efficiently. And by the way it is ſtrange, that thoſe Men that make good Works to depend more, (or as much at leaſt) on the Will of Man, than on the Grace of God, in Gods co-working with Man, and whilſt they are diſcourſing upon that head, do derogate from that Grace ſo much, that yet they ſhould, when they treat of the point of Juſtification, then magnifie theſe Works by this, That they are the Effects of the Grace of God, and not our own, ſo to prefer them to the dignity of Juſtifying of us, Detracting from the Grace of God in both; whilſt we that aſcribe ſo much to the Grace of God in the working of Grace in us, further than they, even to his working the Will and the Deed, ſhould yet contend that theſe Works of Grace are excluded notwithſtanding from all, or any ingrediency into our Juſtification, becauſe they yet may be truly termed *our Works*, and *our Righteouſneſs*, comparatively, unto a more Divine, Glorious Righteouſneſs, which is anothers, which is ſtyled here, The *Righteouſneſs of God*, as wholly his, abſtracted from any thing that is of his Work that is in us, and in full oppoſition to this other of ours. *Rom.* 4. 2. *For if Abraham was juſtified by works, he hath whereof to glory, but not before God.* And the inſtance from his Example is ſuch as is invincible; for he ſpeaks not of *Abrahams* Works afore his Converſion, when in *Chaldea*, and an *Idolater*, and ſo to exclude boaſting therein, but (when *in medio pietatis curſu*,) when he was in the midſt, and in an high courſe and progreſs of Holyneſs, many years after his Converſion, and to that time that Speech of his being juſtified, (which follows) doth evidently refer, *ver.* 3. *But what ſaith the Scripture? Abraham believed God, and it was counted to him for Righteouſneſs.* For if any one in reaſoning will fetch a Maxim or Rule, out of an inſtance, that inſtance or example, muſt extend and be proportioned to that Rule; and that Rule or Maxime alſo muſt ſuit and agree with what the inſtance alleadged, moſt properly concerns, and is extended unto. Now, the Apoſtles Maxime afore had been, *Rom.* 3. That God is ſo, or in ſuch a manner a Juſtifier, *ver.* 26. as to exclude boaſting by Works, *ver.* 27, 28. *Where is boaſting then? It is excluded, by what law? Of works? Nay; but by the law of faith. Therefore we conclude, That a man is juſtified by faith, without the deeds of the law.* And for the proof of what Works that Maxime reacheth or is extended unto, he brings *Abraham* his being juſtified Faith without Works, even then when he had done and wrought ſo many Holy works after Converſion: Thus in this ſucceeding *Chap.* 4. at the beginning. Therefore neceſſarily muſt this Maxime extend to thoſe and ſuch Works of *Abraham*, as were after Converſion in a ſpecial manner; and from that inſtance of *Abraham*, it muſt be intended as a general Rule to all Believers, and to exclude all Mens Works, though never ſo Holy, as well as his: Yea, if we examine it, that is the very Ground and Reaſon why thoſe Works are alſo excluded, as well as thoſe afore; and it will prove to be even this in my Text, that they are our own, though wrought by the Grace of God: Then which, nothing is more point blank againſt their Aſſertion and Evaſion: The Ground or Reaſon whereupon, his and all the Saints Works after Converſion, are excluded from any influence into juſtifying us, is, That *boaſting* be excluded.

And if it be further demanded, wherein ſhould the danger of boaſting lye, if we were juſtified by ſuch good and holy Works after Converſion: This is reduced to no other but the very ſame in my Text, that a Man might ſay, They were his *ſubjective*, and that they are Acts of his Will, and a Righteouſneſs of a Mans own, although efficiently wrought by God.

The other inſtance for this is *Eph.* 2. 8, 9, 10. *For by grace ye are ſaved through faith, and that not of your ſelves: it is the gift of God: Not of works, leſt any man ſhould boaſt. For we are his workmanſhip created in Chriſt Jeſus unto good works, which God hath before ordained, that we ſhould walk in them.* Where, Obſerve,

1. That therefore VVorks are excluded, and Faith only admitted, upon this account, To exclude boaſting, conſonant unto *Rom.* 3. 27, and 28. *Where is boaſting then? It is excluded. By what Law? Of Works? Nay; but by the Law of Faith. Therefore we conclude, That a Man is juſtified by Faith, without the Works of the Law.*

2. That yet, theſe that are excluded are ſuch good VVorks, and Holy Principles of Grace, together with their VVorks, as are wrought in Chriſt, and by the Grace of God, (which is full to the point now in hand) for *ver.* 10. he ſaies, *For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them.* Here, both the Principles are ſaid to be of God, *we are a new workmanſhip created in Chriſt to good works*, and alſo the works themſelves are ſaid to be from God in thoſe words, *which God hath prepared, that we ſhould walk in them.* He hath prepared them, and prepared us in that he formed and faſhion'd us anew, and hath ordained thoſe VVorks alſo, but ſtill not to give us the right of Salvation by them; but, for that he hath ordained Faith (that wholly aſcribes all to his Grace and to Chriſt) to do that; ſo as 'tis all one with him to ſay (as here he doth) Yee are ſaved by Grace, and ſaved by Faith, but Holyneſs and VVorks, and the New Creature he hath ordained only to be the way to the poſſeſſion of that Salvation, which Grace through Faith doth Intereſt us into; ſo there 'tis ſaid, *That we ſhould walk in them.* And theſe good VVorks and Holy Principles, are alſo but a part of that Salvation given us.

3. And chiefly, Obſerve, How he gives this as the very reaſon, VVhy their VVorks are excluded; becauſe, although wrought every way, by this Grace, (yet, becauſe, (as is manifeſted) we are the Subject of them. *We are his workmanſhip*, and that we ſhould walk in them: This [*we*] ſpoils all as to Juſtification and Salvation; for there would ariſe ſuch a boaſting as God could not bear, if we were ſaved by them: That is, ſo as to obtain right of Salvation thereby.

Yea, (which I moſt of all obſerve, this is the contrary unto what our bold Aſſertors do argue) whereas they ſay, that becauſe they are of Grace, therefore they may juſtifie without prejudice to Grace.

4. The Apoſtle carries that very thing as the reaſon to the contrary, and to exclude all inherent Holyneſs after Converſion, *ver.* 10. as well as afore, even for this reaſon, becauſe they are the effects of a New Creation, and ſo given upon a ſupernatural Account of meer Grace, and anew beſtowed by Grace, after the great forfeiture of the firſt Creation Holyneſs, and due to Mans Nature then, if God meant to have Created Man at all. VVhich Holyneſs ſo beſtowed, and upon that account did then juſtifie Man, and was

ſo appointed to do, as the Phraſe *Rom.* 4. 4. ſpoken of the Covenant of Works; is; which yet I would rather tranſlate Dueneſs than Debt. But that Priviledge works had by the Law of Creation was utterly forfeited by Sin, and God layd his hand upon the forſeiture and took it, and took Juſtification into his own hands, as that it ſhould never be ſo more. But, if he juſtified a ſecond time, it ſhould be every way by Grace, ſo and in ſuch a manner, as not at all by works of what kind ſoever. VVhich account is given in the inſtance of *Abraham* in that *Rom.* 4. and more fully, *Rom.* 11. 5. and is therefore call'd Gods righteouſneſs ſu per-Creation, ſupernatural righteouſneſs, ſo that this Maxime ariſeth invincibly out of this place, *Epheſ.* 2. That the borrowed and reſtored Grace of Holyneſs ſince the fall ſhall never juſtifie; but theſe works upon Converſion are ſuch; read *ver.* 10. *For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them.*

God was infinitely tender of his Glory in point of Juſtification above all other of the parts and pieces of the application of Salvation unto us, and ſo to preſerve the Glory of it to himſelf, and as that it ſhould be his righteouſneſs alone, and his Son Chriſts; for in other reſpects and to other ends, he admits VVorks to have ſome ſhare, notwithſtanding they be ours. Thus when we ſhall come to poſſeſs Heaven and that Degree and Meaſure of Glory allotted us, it will be ſaid, that God rewards us *ſecundum opera, according to works*, though not *propter*, or for Works. So far good Works are admitted, and yet the Saints are therein kept from boaſting, becauſe the Fundamental Original Right, and great Charter unto Salvation, is paſt afore, and given upon another Accompt, and in point of Juſtification, and our Right to Heaven, God is ſo tender and Jealous, as he utterly and altogether excludes Works, for giving a Right thereunto in the leaſt: 'Tis the Apoſtles words, *Rom.* 3. 27. He will have nothing to do with them, when it comes to that Action of his, he hath not, nor will ever have any regard to them therein: Nor ſhould he, and therefore the Apoſtle had no eye to them here: But it is *Gods Righteouſneſs*; wholly Gods, and no way, or in no reſpect ours, but meerly receiving it; which is here ſet as the oppoſite to *Paul's My Righteouſneſs* in the Text.

CHAP. XXII.

That God Appointed Chriſt to be the Great Shepherd, to take care of the Elect Souls given to him. The mighty care and diligence which Chriſt exerciſes in diſcharge of this Office.

HEBREWS xiii. 20, 21.

Now the God of Peace that brought again from the dead our Lord *Jeſus, that great Shepherd of the Sheep, through the blood of the everlaſting Covenant,*

Make you perfect in every good work to do his Will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt; to whom be Glory for ever and ever. Amen.

THE Reaſon of the pertinent coherence of one thing with another in a parcel of Scripture is often at firſt view not obvious, as here why Chriſt as *Shepherd*, and then his *Reſurrection*, are expreſſed under theſe Phraſes *of being brought again from the dead*, and that *by the Blood of the Everlaſting Covenant:* How theſe ſhould ſuit at firſt view is ſtrange: And yet there is a great *Harmony* in the joynting every one of theſe one with another. Therefore for the opening the words, I ſhall do three things.

1. Shew their Aſpect or Reference to what went afore.
2. Shew why he brings in this Title of *Shepherd* in this Epiſtle.
3. Shew their Correſpondency among themſelves and pertinency of each to each; Together with each particular.
4. Shew their Reference to the Prophecies of the Old Teſtament.

1. As to their Reference to what went afore, we may conſider them
1. In their immediate Reference to what went juſt afore.
2. Remotely to ſome Principal Matters in this Epiſtle.

1. As they refer immediately to *ver.* 17, 18.

1. Where he had made mention of himſelf a Paſtor over Paſtors and Churches, an Apoſtle and other their ordinary Paſtors, and from thence ſuitably upon this next occaſion of mentioning Chriſt, he ſpeaks of him as the *Great Shepherd* over Apoſtles and all, and as one that could do *that* for them which no Apoſtle or Paſtor could do, *viz. To perfect them in every good work*; None of them were ſufficient for one *good thought* of themſelves, 2 *Cor.* 4. much leſs for *any good work*, or for *every good work*, eſpecially to perfect others whom they were ſet over in the Lord, which Chriſt their Shepherd could through their Miniſtry, and therefore addreſſeth his Prayer for this to God through him.

2. Himſelf (who was a great Inſtrument through Chriſt of good unto their Souls) was now abſent and far off from them. The laſt foregoing words were that they would pray *he might be reſtored to them the ſooner*; and

here he chooſeth forth ſuch expreſſions about Chriſt, *&c.* as might prompt them with fit matter, or the moſt effectual Arguments for that requeſt, and an help unto their Faith in that particular: Though this is done obliquely, the matter here more directly ſerving unto that other Petition that follows. But this Argument lies in this, That *that God* who had brought back *the Great Shepherd* by his Blood, *&c.* That the ſame God (who only could) would reſtore him to them out of all Dangers, *&c.* through the ſame Blood.

Obſerv. 1. *Jeſus Chriſt bears and bore the ſame Offices wherein after he places his Officers under him in the Church; thereby ſanctifying of all Offices and Officers,* which is a great Comfort to Church-Officers, and to the People of God and Churches. He hath the Title of Διάκονος, Miniſter and Deacon of the Circumciſion, *Rom.* 15. 8. and *Matth.* 20. 28. and *Mark* 10. 45. *Luke* 22. 27. *Biſhop* or *Elder*, 1 *Pet.* 2. 25. A Shepherd or Paſtor, 1 *Pet.* 5. 1, 4, 5. An Apoſtle, *Heb.* 3. 1. Only with this difference he the *great Shepherd*, he the *Chief Biſhop, &c.*

Obſerv. 2. *The Blood and Reſurrection of Chriſt as of the Great Shepherd, do in their Vertue bring Miniſters that have a good Conſcience, and their People together again*: God reſtores them when driven away and ſcattered; fetcheth them out of Priſon, from ſilence, *&c.* Yea, out of *Deaths* and *Dangers*, and brings them and their People together through the Efficacy of theſe, 2 *Cor.* 4. 11, 14. There is not a Church-Meeting we have, but it is in the Vertue of Chriſts Blood and Reſurrection.

2. The words are a Prayer in the Concluſion of this Epiſtle, and the Materials of it do refer to ſome Principal Matters treated of in this Epiſtle, whereof the ſumm is gathered up into a Prayer as the Concluſion.

1. In this Epiſtle the Apoſtle affects to ſet forth Chriſt under ſeveral Titles, which the Old Teſtament had given him, and which had been taken for granted to be intended of the Meſſiah by the *Jews* themſelves he wrote to. As,

1. A *Captain* of Salvation, *chap.* 2. *As the Angel* that appeared to *Joſhua*, ſtyles himſelf, *Joſh.* 5. 14, 15.

2. The *Apoſtle*, *chap.* 3. or him whom God would ſend as the *Prophet like to* Moſes. *chap.* 3. 1, 2, and ſo on.

3. The Great *High Prieſt*, *chap.* 4. and ſo throughout this Epiſtle.

4. And accordingly here at laſt in this Prayer he attributes to him another Title of Shepherd, as famous in the Prophecies as any which includes all of his Offices, as I ſhall ſhew.

5. Under whom theſe *Jews* were become as Sheep: One Shepherd and one Sheep-fold. And all both *Jews* and *Gentiles* who are under him called unto *Peace* and Unity by the *God of Peace*.

6. He had treated alſo of that New Covenant, *chap.* 7, 8, 9, *&c.* Whereof Chriſt was the Founder.

7. Of that Blood of his which had confirmed that Covenant, *chap.* 9. throughout.

8. Of the Vertue of that one Offering, Potent and Effectual to perfect *for ever* them that his Blood ſanctifies, *Heb.* 10. even to a Non-Remembrance of Sins for ever, and procuring God to be at peace for ever, *I will remember them no more.*

9. of Gods *raiſing* him up *to ſit down at Gods right hand,* having *purged away our Sins*, ſo *chap.* 1. and *chap.* 8.

10. He had treated of the *Everlaſtingneſs* of this *Salvation* and *Covenant* and *Redemption.*

11. And as all along and ſpecially towards the Concluſion of the Epiſtle, having Exhorted to many good Works and Duties thereupon he ſhuts up all with this Prayer, the Summ of all theſe, containing a Motive and Perſwaſive in them with God a moſt Efficacious one to move him to grant Power to enable them to do all thoſe things which he had exhorted unto, and ſuch as had themſelves withal in them the moſt Operative Vertue perfectly to work the ſame in us, Namely, his Blood and Reſurrection. And, *That God* (prays he)

he) *through theſe make you perfect in every good work to do his will*, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt, to whom be Glory for ever and ever, *Amen*.

Obſerve a great Ground for Miniſters to gather up in their after-Prayers the ſtrength of what hath been ſaid in the Sermon; which the Antients ſtyled *a Collect*, as in the Common-Prayer appears to this day in making a brief *Collect* of what had been juſt afore read out of the Scriptures, and forming them up into a ſhort Prayer.

Why is it the Apoſtle ſhould inſert this Title of *Shepherd* and *Great Shepherd* in this Epiſtle?

Anſw. The pertinency of his doing ſo in writing to the *Hebrews* doth many wayes appear. The *Jews* expected the Meſſiah to be as a *Shepherd* to them, as *David* their King, and *Moſes* had been, who were Types of him. *Moſes* and *Aaron*, *Pſal.* 77. 20. led the People as Sheep. *David*, *Pſal.* 78. 22. and under the Name of *David* as a Shepherd God had promiſed the Meſſiah to them, *Ezek.* 34. 23. *And I will ſet up one Shepherd over them, and he ſhall feed them, even my ſervant David, he ſhall feed them, and he ſhall be their Shepherd:* And Chriſt himſelf when he came, had repreſented himſelf to them under that notion, *John* 10. throughout that Chapter.

Now thoſe Prophecies giving Him that Title, it was meet the Apoſtle ſhould ſomewhere in this Epiſtle refer unto this being as great, and the Prophecy thereof as eminent as of any other: He in this Epiſtle citeth, and it is his apparent deſign throughout the Epiſtle to refer unto and quote out of the Old Teſtament what was moſt eminent in Chriſt either about his Titles or Offices, onely he choſe to do this of his being a Shepherd here laſt in a breviary by way of prayer.

That he hath ſuch an eye and ſcope in this is evident by comparing the paſſages here and thoſe Propheſies together.

I ſhall but ſingle forth that one Place, *Ezek.* 34. and compare it with what is ſpoken here.

1. *There*, God promiſeth to make a *Covenant of Peace* with his People by Chriſt as a *Shepherd*; ſo *ver.* 25, And *here*, you have 1. *God* in relation to this performance ſtyled *The God of Peace*. 2. The *Covenant* alſo mentioned.

2. *There*, he promiſeth to *ſet up over them* this Shepherd, *ver.* 23. Here, *The God of Peace brings back* this Shepherd, or as *Capellus* reads it, *brings up* ἀναγαγὼν from ἀνάγω *rurſum revocare*, For it may be ἀνα and ἄνω both, and ſo *to bring back, up*, or *to ſet up*, as the word in *Ezekiel* is.

3. There he ſtyles him that [*one Shepherd,*] *ver.* 23. which is in the import of it all one, as to ſay, *The great Shepherd*; τὸν μέγαν, ſaies the Apoſtle here, as pointing to *that one only* Shepherd; in the Prophet *Unicus* or the *Onely*; as of the Church, *Cant.* 6. 9. *My Dove, my Undefiled, is but One, ſhe is the only one of her Mother, ſhe is the choice one of her that bore her*: As Chriſt alſo ſaies of himſelf, *I am that good Shepherd*, and I alone: For he adds all Shepherds elſe are but *Hirelings*, *John* 10.

4. *There*, in *Ezekiel* he is called *a Prince*, *here the Lord*.

But the Jews little imagined *what manner a ſhepherd* he ſhould be, and in what ſtrange manner ſet up to be ſo. They indeed dreamed chiefly and moſt of them, him only to have been ſo entitled in relation unto ſuch Deliverances outward as *Moſes* had given them, and a proſperous State, ſuch as *David* had ſet up and *Solomon* taking the Covenant of *Peace* for that of outward *proſperity*: They little thought this Shepherd muſt be conſecrated, and made ſuch by his *own blood*. Hence therefore,

3. The Apoſtle points them here, unto thoſe other Prophecies of him, which punctually had deſcribed him to be ſuch a Shepherd as he here ſpeaks of him, and how that that *Covenant* of Peace propheſied of by *Ezekiel*, of him was to be made by his Blood, and that it was a peace for their *Souls*, and he a Shepherd thereof, and for the doing away of their Sins, and ruling and ſtrengthning them to every good work, wherein principally this his Office of Shepherd was ſeen.

The firſt of the Propheſies which under this Relation he refers unto, is, that in *Iſa.* 53. 6. *All we like ſheep have gone aſtray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.* And therefore withal he there propheſies that he that was to be theirs, and our Shepherd was himſelf to *be brought* firſt *as a Lamb to the ſlaughter, &c. ver.* 7. And here *his being brought again back* imports his having been firſt led away to Death; hence from that of *Iſay* it appears, That he who was their Shepherd, was firſt to be as a *Lamb offered up*; and to give his Life for his Sheep, as *John* 10. 11. himſelf ſaies, *I am the good Shepherd The good Shepherd giveth his Life for his Sheep*: Even *that Lamb of God*; *John* pointed to, and *Peter*, 1 *Epiſt. chap.* 1. 19. *But* ye are redeemed *with the pretious Blood of Chriſt as of a Lamb without blemiſh, and without ſpot*; and the *Lambs Blood* in the *Revelations* often; of whom, and of which Sacrifice all their Sacrifices were Types. It is highly obſervable, that the Gate through which he was led to be Crucified was tearmed *the Sheep-gate*; for the Sheep that were to be ſacrificed were kept in Meadows *without that Gate*, and ſo were led as he was to be Sacrificed, but they in the Temple; all which Sheep and Sacrifices and Temple were Types of him and his Sacrifice; as in the ſame *Iſa.* 53. 10. The Apoſtle had even now ſaid, Chriſt *ſuffered without the Gate* in *Mount-Golgotha* into which he was led, as the other Sheep were through that Gate to the Slaughter, as it is alſo expounded and applyed by *Philip*, *Acts* 8. 32. *He was led as a ſheep to the ſlaughter, and like a lamb dumb before the Shearer, ſo opened he not his mouth.* It is alſo as evidently by *Peter* applyed to him; for having in his 1. *chap. ver.* 22. tearmed him *the Lamb without ſpot*, by whoſe Blood we are redeemed, in the 2. *chap. ver.* 24, 25. he cites ſome of thoſe paſſages out of *Iſaiah* of him, *by whoſe ſtripes we are healed*, and what we were referring us unto the reſt, *We like ſheep had gone aſtray, and God laid on him the iniquities of us all*; which he interprets in *ver.* 24. *Who his own ſelf bare our ſins in his own body on the tree, that we being dead to ſin, ſhould live unto righteouſneſs, by whoſe ſtripes ye were healed*; And that this he did for us as our Shepherd that was to lay down his Life; as ſo as a Sheep be led unto the ſlaughter for us his Sheep who had gone aſtray: This *ver.* 25. of that 2. *chap.* explains to us; *For ye were as Sheep going aſtray, but are now returned unto the Shepherd and Biſhop of your ſouls*: And again look as *Iſaiah* ſaies, *That as a Sheep afore the ſhearer he opened not his mouth*, *Iſa.* 53. 7. So *Peter hath it*, ver. 22, 23. *Who did no ſin, neither was guile found in his mouth; who when he was reviled, reviled not again; when he ſuffered, he threatned not, but committed himſelf to him that judgeth righteouſly*; thus manifeſtly expounding and applying that 53. of *Iſaiah* unto him, both as a Lamb in his Death as he was a Shepherd in his Reſurrection.

And conſidered either as Lamb or Shepherd, we find that God being angry with him whilſt thus he bore our Sins, inſomuch as he is ſaid in his Wrath to have ſmitten this Shepherd with *his Sword*, and ſmitten him unto Death, *Zach.* 13. 7. *Awake, O Sword, againſt my Shepherd, and againſt the Man that is my fellow, ſaith the Lord of Hoſts: Smite the Shepherd, and the Sheep ſhall be ſcattered*: And that is another Propheſie the Apoſtle here looks in, and refers unto: And thus God was firſt a God of Wrath againſt him for our ſakes, God having laid upon him the Iniquities of us all, and remained ſuch againſt him until Juſtice had ſatisfied it ſelf thereby, *The chaſtiſement of our Peace* lay *upon him*, or Chaſtiſement for our Peace, *Iſa.* 53. 5. and dye he did for theſe Sheep.

3. Becauſe he *was led* thus as a Sheep unto Death, by which his Dying is expreſſed by the Prophet, therefore moſt pertinently of all other Expreſſions he ſingles forth this, *That he was brought back again from the dead* here, ſo ſetting forth his Reſurrection, and his being ſet up a Shepherd over us: He was ſlain without the Gate, and his Dead Body was laid without the Gate, buried in a Tomb there without the Gate, but God *brought him back again* from the Dead, and he came into *Jeruſalem* among his Diſciples, and elſewhere, and then was alſo carryed *ἄνω* up to Heaven, as the word alſo ſignifies.

And that this Phraſe here of being *brought back from the dead,* thereby expreſſing his Reſurrection ſhould yet couch under it, and implyedly point unto that manner of his dying, of being *led unto ſlaughter* may elegantly be exemplifyed by the like parallel in the like oppoſite way, and *ordine inverſo,* in that of our Converſion to Chriſt (in which we are conformed to his Death and Reſurrection.) Now this our Converſion to Chriſt *Peter* tearmeth, *A returning to the Shepherd* of our Souls: From whom was it that *Peter* fetcht this Expreſſion? Even out of that contrary Phraſe which I ſay had uſed to expreſs our State afore Converſion, and much as we like Sheep had gone aſtray, and *turned every one to his own way*: This is *Iſaiahs* Expreſſion only, but the Apoſtle on the contrary, and in alluſion to this as fitly ſets out our Repentance, *But are now returned to the Shepherd of our ſouls*: *ver.* 25. which had imported our having turned away from him, and ſo Converſion is a returning to him. And,

4. Becauſe by his Death he made our Peace, *Iſa.* 53. 5. *The chaſtiſement of our Peace was upon him*; and by his Blood made that peace for us, as *Col.* 1. 20. Hence God that was wroth with him then, when he was led to Death, and *himſelf ſmote him*, (which Phraſe is uſed in *Iſa.* 53. 4. as well as by *Zachary*, and interpreted to be Gods bruiſing him himſelf, *ver.* 10.) is now upon a new Style (when he brings him back) enſtyled *The God of Peace*, and that both towards him and us, *Eph.* 2. 14. *He is our Peace* by dying, *That he might reconcile both unto* God in one Body by the Croſs, having ſlain the Enmity thereby, *ver.* 16. God's Juſtice being ſatisfied, his Anger aſſwaged, and now he raiſeth up Chriſt as a God of Peace, and thereupon both juſtifieth us and him; and in token he was at Peace, he let our Surety thus out of Priſon: 'Tis in the ſame 53. of *Iſa.* 8. *He was taken from Priſon and from Judgment*; the Suit was ended. I quote ſtill ſuch places, wherein his dying as a Lamb, *&c.* are mentioned, and for us as Sheep. And,

5. Becauſe this was done by a *Covenant* betwixt God and him; therefore here that *Covenant* is alſo mentioned, as it is alſo in the Propheſie wherein firſt his being ſet up as a Shepherd is ſpoken of, *Ezek.* 34. 23, 24, 25. it is ſaid to be by and with a *Covenant of peace*, ver. 25.

6. Yea and in *Ezek.* 37. having at *ver.* 24. promiſed to give them this *one Shepherd*; he adds *ver.* 26. *I will make a Covenant of peace, and it ſhall be an everlaſting Covenant*; even as in expreſs words here it is ſtyled, *The Everlaſting Covenant*, when he ſpeaks of him as of our Shepherd; and this theſe other Propheſies alluded unto alſo.

7. Here it is ſaid, *The blood of the Everlaſting Covenant*; even as that by which Chriſt himſelf was raiſed up, *&c.* For by his Blood, and the Merit of it, it was that himſelf was raiſed up after that our peace had been fully made up by him, *John* 10. 16, 17 *Other ſheep I have which are not of this fold; them alſo I muſt bring, and they ſhall heat my voice, and there ſhall be one fold and one Shepherd.* ver. 17. *Therefore doth my Father love me, becauſe I lay down my life that I might take it again.* Yea, his Mediatory Glory he did purchaſe over all anew, and ſo his Reſurrection by his Death; though not his Perſonal. *Rom.* 14. 9. *To this end Chriſt both died and roſe and revived that he might be Lord both of the Dead and Living. Phil.* 2. 8, 9. *And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, the death of the Croſs.* ver. 9. *Wherefore God alſo hath highly exalted him, and given him a Name which is above every Name*: All which was by Covenant between God and him; as in that 53. *Iſa. Becauſe he made his Soul an offering for Sin*, God promiſeth *to raiſe him up*, and *he ſhould ſee the travel of his ſoul*, &c. And,

8. In uſing this Phraſe, *By the Blood, &c.* The Apoſtle refers us to another paſſage in the Propheſie of the ſame *Zachary* 9. 11. And God makes Chriſt this promiſe, *By the Blood of thy Covenant*: (He ſpeaks to Chriſt) *I have ſent forth thy Priſoners out of the pitt. Zachary* ſpeaks much of this Shepherd, and thoſe falſe Shepherds that ſhould then be when he ſhould come amongſt them, in ſeveral places of the ſame Prophet; and in this 9. *Chap.* he ſpeaks of *the Flock of his People ver.* 16. and the meaning of that Speech,

that by and for the merit of his Blood it is that he gives forth all deliverances to his People from all evils, as from the Grave and Hell, and by merit of the Blood of the ſame Covenant which they were delivered by, it was that Chriſt himſelf was; and whereby God brought Chriſt back again from the Grave and Hell; and becauſe it was not done ſimply by meer Contract and Covenant, but alſo by Merit; therefore 'tis not ſaid only here that by his *Covenant* he was brought back, but *by the Blood of his Covenant* he was brought back.

And ſtill you ſee (and it is to be obſerved) that all theſe Propheſies of him were uttered when either he is propheſied of: As, 1. A Lamb ſlain: Or, 2. As a Shepherd for his Sheep: Or, 3. As a Shepherd ſet over his Sheep; all which doth the Apoſtle contract and gather together into one ſum in theſe few words.

9. Becauſe *God as the God of peace ſanctifies us throughout*; 1 *Theſſ.* 5. 23. *And the very God of peace ſanctifie you wholly*, &c. and ſanctifies us by Covenant through Chriſt his Blood, and the vertue thereof, as alſo through his being raiſed from the dead. Hence in the force and influence of all theſe he here prays; *ver.* 21. *Make you perfect in every good work to do his will, working in you that which is well pleaſing in his ſight, through Jeſus Chriſt*, &c. Becauſe Chriſt had by his Blood, and once offering of himſelf, *perfected for ever them that are ſanctified*, as *Heb* 10. it is ſaid.

10. And Laſtly, That Chriſt was propoſed to be ſuch a Shepherd as ſhould perfect his Sheep in Holineſs, and good Works, and that Gods Covenant was with him is as expreſs in that *Ezek.* 37. 24. *And David my ſervant ſhall be King over them; and they all ſhall have one ſhepherd, they ſhall alſo walk in my judgments*, &c.

Thus you have ſeen that the words are a contract or ſumme both of this Epiſtle and the Propheſies; and having been thus opened in their Correſpondencies one with another, as alſo with the Propheſies; I ſingle out but one Obſervation.

Obſerv. *Chriſt is a Shepherd, a great Shepherd; that great Shepherd mentioned by the Prophets.* All thoſe Patriarchs that were Shepherds were Types of him: *Abel* (whoſe Blood in crying is made a Type of his, *Chap.* 12. 24.) was a Shepherd, and a Type of him: And as in *Abel*, *Blood* and *Shepherd* met, ſo in Chriſt here, a *great Shepherd* and his *Blood* are joyned. *Moſes* a Shepherd and a Type of Chriſt; *A Prophet like to him*; who with *Aaron*, *led the people as ſheep*, *Pſal.* 77. 20. *David* a Shepherd, who as a King, *guided the people by the skilfulneſs of his hands*, *Pſal.* 78. 72. and therefore their Shepherd is named by his name, *Ezek.* 34. 23. A teſtimony we have recorded of the Devils themſelves (as in the Scripture, *That he was the Son of God, The Holy One of God*; ſo in Heathen Story) that he was *that Great Shepherd.* *Plutarch* endeavouring to give a Reaſon why their Oracles ceaſed, ſayes, "That one *Thamus* a Shipmaſter, who Sailing, was warned by a voice "that when he came right over againſt *Palodes*, (in his Voyage to *Italy*) "he ſhould cry aloud, *Magnus* Pan *mortuus eſt*; which having done, there "was heard by all the Mariners, a lamentable groaning and yelling of Spirits. And indeed it was ſo that the Croſs of Chriſt (who was Crucified in the dayes of *Tiberius*) was the cauſe of the Oracles ſilence and defect, which from that time never gave anſwer to any.

The great Shepherd is dead, Pan the god of Shepherds.

I. This Title of *Shepherd* implyes both his Natures.

1. His *Godhead*: A Shepherd is of a ſuperiour kind to the Sheep, they being *Beaſts*, and the Shepherd *Man*: *Ezekiel* in *chap.* 34. 31. interpreting that his Parable of the Shepherd and Sheep; *And ye my flock of my paſture are men, and I am your God, ſaith the Lord.*

2. His *Manhood*: *Zach.* 13. 7. *My ſhepherd, and the man that is my fellow*: ſayes God in *Ezek.* 34. 24. he their Shepherd is ſaid to be *one among them*, or in *medio eorum*; that is (as that phraſe elſewhere) he is *of their Nature*:

As he is *Man*, he is called the Lamb, and this *Lamb is ſhepherd* alſo, as thoſe words import, *Rev.* 7. 17. *The Lamb ſhall feed them.*

II. This Title implyes all Chriſts Offices.

1. Of *King.* Kings were called Shepherds, Ποιμένα λαῶν, *&c.* thus *Ezek.* 34. 24. where, as Chriſt is called their *Shepherd*, ſo their *Prince*, as he, who guides and leads his Sheep, *Pſal.* 23. 2. *John* 10. 27. as *David* and *Moſes* did the People; and *judgeth between ſheep and ſheep*; *Ezek.* 34. 20, 21. he will judge thoſe that puſh them; and at the latter day 'tis ſaid, *The Son of Man, The King ſitting on his throne of Glory ſhall as a ſhepherd ſeparate the ſheep from the goats, Mat.* 25. 31, 32. and in that reſpect in the next Verſes is ſtiled, *The King, ver.* 34, 40.

2. Of *Prieſt.* *John* 10. 11. *I am that good ſhepherd that give my life for the ſheep.*

3. Of *Prophet*: *Paſtor a Paſcendo*; He feeds them; *John* 10. *Pſal.* 23. 2, 5. and in *Ezek.* 34. 23. it is ingeminated, *He ſhall feed them, he ſhall feed them*; that is, eminently and immediately, as doubling the ſpeech doth indigitate; (as *Ezek.* 21. 27. it doth). Thus much what this Title of Shepherd in the general doth import.

III. Chriſt is called, *that great Shepherd.*

1. In reſpect of other *under Shepherds*; ſo 1 *Pet.* 5. 4. *And when the chief ſhepherd ſhall appear, ye ſhall receive a crown,* &c. And here the Apoſtle having made mention of other inferiour Shepherds, *ver.* 2. 3. in this Verſe he calls him the *chief Shepherd*; yea Kings are ſtiled Shepherds; but Chriſt is the Shepherd even of thoſe Shepherds, as being the *King of Kings.*

2. He is *a Shepherd of Souls*: The Souls of Men are his flock; 1 *Pet.* 2. *ult.* One Soul is more worth than all the World, which is the rate this Shepherd himſelf that went to the price of them, valued them at.

3. In reſpect of the extent of his Flock; He is Shepherd over all, both *Jewes* and *Gentiles*: *John* 10. 16. *There ſhall be one fold, and one ſhepherd*: Chriſt having in the former part of that Verſe ſpoken of other Sheep which were not of that *Jewiſh* fold; he had another great Flock among the *Gentiles*: He therefore adds, *And them alſo I muſt bring, and there ſhall be one fold,* &c. *Paul* was the Apoſtle but of the *Uncircumciſion*, and *Peter* of the *Circumciſion, Gal.* 2. 7. and both the one and the other but for their Age; but Chriſt is the Shepherd of all, yea and both in the Old Teſtament and the New: In the Old, *Eccleſ.* 12. 11. he was then called that one Shepherd, from whom the Maſters of Aſſemblies, the Miniſters, Rulers and Elders of the Synagogues had all their words given them, and their aſſiſtance to ſpeak them: Of the New I need not inſtance.

4. In reſpect of *propriety*: The Sheep that Chriſt feeds are his *own*; *John* 10. 14. It is not ſo with other Shepherds that are Miniſters under him; they are but as Hirelings in reſpect of any propriety of *feeding ſheep*, ſayes Chriſt to *Peter*: They are my Sheep, ſayes he, not yours; and they are his becauſe he bought them: The Flock of God, *which he purchaſed with his own blood*; *Acts* 20. 28. He bought us, and is therefore called there in the Text both *Shepherd* and *Lord*, having bought them by laying down his Life for them. *John* 10. 11.

5. In reſpect of his *Abilities.*

[1.] In a particular Knowledge of all the Perſons who are his Sheep; tho' they be of that vaſt extent and variety, yet *he knows every ſheep by name. John* 10.

[2.] In Skill; To heal and apply him to all their ſickneſſes, weakneſſes, wants; *Ezek.* 34. 16. *I will ſeek that which was loſt, and bring again that which was driven away; and will bind up that which was broken, and will ſtrengthen that which was ſick; I will feed them with judgment*: [*With Judgment*] that is, with convenient Food and Phyſick for every one as their condition of Sickneſs or Strength requires.

[3.] In reſpect of Power.

(1.) *To make them his ſheep*, by a new Creation : He firſt bought them, then makes them his Sheep ; *We are his ſheep, and he made us*, Pſal. 100. 3. that is, he made us to be his Sheep, and *not we our ſelves*, as ſome do read the words.

2. *To ſtrengthen them*, with ſtrength in the inward Man ; which no other Shepherd can do for his Sheep : He is able to make them perfect in every good work, as in the Text.

(3.) He protects them all againſt all them that that *puſh them*, and would drive them out of their paſture, or otherwiſe any way injure them, *and judgeth likewiſe between cattle and cattle.* Ezek. 34. 20, 21, 22. *Thus ſaith the Lord God unto them, Behold I even I will judge between the fat cattle and between the lean cattle, becauſe ye have thruſt with ſide and with ſhoulder, and puſht all the diſeaſed with your horns, till ye have ſcattered them abroad : Therefore will I ſave my flock, and they ſhall no more be a prey, and I will judge between cattle and cattle.*

(4.) He hath all power effectually to keep them, and to bring them invincibly to Salvation : *John* 10. 27, 28. *My ſheep hear my voice, and I know them, and they follow me : And I give unto them eternal life, and they ſhall never periſh, neither ſhall any man pluck them out of my hand*

The Uſe is of *Comfort* to all that are Chriſts Sheep : In the Application of which there will ſtill more of the greatneſs of our Shepherd be further ſet out though in a *Conſolatory* way ; which I rather choſe to do than in a meer *Doctrinal*.

1. In General ; If Chriſt be our Shepherd, and ſuch a Shepherd ; *What can we then lack* ? It is the Comfort that *David* draws from it ; *Pſal.* 23. 1. *I ſend you as ſheep among wolves*, ſaith Chriſt, *Matth.* 10. 15. 'twas ſpoken when he ſent them out to the Cities of *Judah*, and when they returned he asks them, *Did you lack any thing* ? *Luke* 22. 35. and how came this to paſs, but becauſe he was the *great Shepherd*, who went with them all the while ? And though you now in this Age are as Sheep in the midſt of Wolves, yet you ſee he ſpreads your Tables, gives your Ordinances in the midſt of your Enemies : And what do you lack ?

But more particularly conſider his Promiſes as a Shepherd.

1. To give you *Paſture* : *John* 10. 9. *They ſhall find paſture* ; ſayes he, I will ſee to that ; yea *Pſal.* 23. 2. *Green paſtures, the paths of righteouſneſs.*

2. *Freſh Springs* alſo, as well as *green Paſtures* : So it follows there, that is *freſh Comforts* ſpringing from the Fountain of Comforts. Thy Heart is dry and barren to day ; the next Prayer thou makeſt or Sermon thou heareſt, thou findeſt a new Spring ; as they in their travel to *Sion*, *Pſal.* 84. *They dig up fountains ſtill*, ever and anon when they are athirſt : And this Spring is by Chriſt himſelf interpreted to be his *Spirit*, *which he gives to them that believe.* *John* 4. 14. *Even rivers ſpringing up to eternal life*, and ſo never ceaſing until you come to Heaven.

3. Particularly, Thoſe green Paſtures are Ordinances. As,

(1.) A *good Fold* ; as *Ezek.* 34. 15. that is, a good Church, which is the ſeat of Ordinances, a good Church and holy Saints to be in and with : Thus *Cant.* 1. 7, 8. *Tell me (O thou whom my ſoul loveth) where thou feedeſt, where thou makeſt thy flock to reſt at noon, for why ſhould I be as one that turneth aſide by the flocks of thy companions* ? And again, *I will bring them into the fold*, as Chriſts ſpeech evidently implyes, *John* 10. 16. and 'tis he that gives thee an heart to joyn with ſuch where thou mayſt be moſt edified : As in that *Cant.* 1. 8. you ſee how in anſwer to her deſire he directs and guides them whither to go : *ver.* 8. *If thou know not, (O thou faireſt among women) go thy way forth by the footſteps of the flock, and feed thy kids beſide the ſhepherds tents.*

(2.) Over that he ſets and finds out Paſtors and Elders for thee, both according to his own heart, yea and according to thine ; that is, who do and ſhall ſuit the ſtate and condition of thy Soul the beſt of any other in the

World *Jer.* 3. 14, 15. *I will take you one of a City, and two of a family, and I will bring you to Zion: And I will give you Paſtors according to my heart, which ſhall feed you with knowledge and underſtanding.* 'Tis a Promiſe made to Goſpel times, agreeing with *Matth.* 18. as the phraſe of taking *two or three* of a City and Tribe ſhews. He will either bring thee to the beſt means, or make thoſe means thou haſt the beſt to thee.

(3.) He provides and prepares all the good Sermons thou heareſt, and puts thoſe Words and Prayers too into his Miniſters Hearts and Mouths. Theſe are all *from him, as from that one ſhepherd: Eccl.* 12. 11. *The words of the wiſe are as goads, and as nails faſtened by the maſters of aſſemblies, which are given from one ſhepherd.* Yea in their providing of them, Chriſt as the *great Shepherd*, that knows the ſtate of every one of his Flock, brings to their mind *this goad* to prick forward ſuch an ones Heart; *that nail* to faſten on ſuch an ones Spirit (as there) according as any one hath need. 'Tis he that *feeds them with judgment, Ezek.* 34. And when he hath given fit words for them to ſpeak (the pertinency of which to every ones Heart, they are not aware of) he then gives aſſiſtance in the delivery, and drives in that promiſe or command home to the nails head; make that Goad of Rebuke or Exhortation to pierce a thick and brawny Heart, and makes it tender.

(4.) He farther feeds them with the ſtrangeſt, yea ſtrongeſt, ſweeteſt, and moſt Soul-heartning food that ever was, even with his own Fleſh and Blood; *My fleſh is meat indeed, and my blood is drink indeed*; and ſo ſome have underſtood the coherence of theſe words here in the Text, that he is a *Shepherd* ἐν τῷ αἵματι [*in his Blood*] as feeding them therewith, and giving it to ſave them, and ſo refer thoſe words not to his being *brought back again*, but to his being a *Shepherd in his blood*: This for the firſt ground of Comfort; his Promiſes as he is a Shepherd, and we the Sheep of his Paſture, as we are called.

A Second Ground; That Chriſt is a Shepherd who is *careful*, as the oppoſition of Chriſt and Hirelings ſhews; *John* 10. 13. That office exacts care, the Sheep take none, the Shepherd all; and that which obligeth Chriſt to this care is his propriety in his Sheep. Other Shepherds are only *hirelings* and *ſervants*, and though faithful, yet *only but as ſervants*; but Chriſt cares for them as being their owner: They are his *own Sheep*; as therefore the Apoſtle reaſoneth *Heb.* 3. 5, 6 *Moſes was faithful in his houſe as a ſervant, but Chriſt as a Son over his own houſe*; which houſe we are.

This his care appears.

1. In ſeeking them out both at firſt Converſion, and after when gone aſtray, as many ways they do, and are apt to do: Thus *Ezek.* 34. 11. *I even I will* (both) *ſearch my ſheep, and ſeek them out*: The word implyes a ſearch even through the whole Wilderneſs, every hedge, every buſh, every corner. Chriſt leaves the ninety nine (as in the Parable) to ſeek the poor one that is aſtray, and ſeeks all the Wilderneſs over, *Luke* 15. and in the Mountains, *Matth.* 18. 12, 13. yea, and looks at it as his Duty ſo to do. *John* 10. 16. *Them alſo I muſt bring in*, ſayes Chriſt there: It is my Fathers Command; as *Laban* required his tale of *Jacob*, ſo will God of Chriſt.

2. When he hath found them, he makes ſure work with them to keep them: *Luke* 15. 5. They are not only in his hands, but he layes them on his ſhoulders, and holds the fore-feet with one hand, and the hinder-feet with the other, and yet they will be ſtruggling, but that he hath long hands that ſtill reacheth them, and holds them, and pulls them in again.

3. His Care is ſeen in his inſpection into the Flock, and viſiting his Sheep, abiding *in medio earum*, in the midſt of them or among them; *Ezek.* 34. 11. *I even I will both ſearch my ſheep and ſeek them out*: The one of the two words there uſed implyes the ſearching of them out, and the other inſpection. The *Septuagint* tranſlates it ἐπισκέψομαι, to *viſit* or *overſee*: Hence the Apoſtle 1 *Pet.* 2. laſt, doth joyn both, calling Chriſt *the Shepherd and Biſhop*, or *overſeer of our ſouls*, ἐπίσκοπον. He knows all their wants, and looks to all

their wandrings; and as *Jacob* watched whole nights with the Sheep, ſo Chriſt does neither ſleep nor ſlumber, but keepeth *Iſrael*.

A Third Ground is, That Chriſt is a Shepherd who is *pitiful*; *Mat.* 9. 36. *When he ſaw the multitudes he was moved with compaſſion on them, becauſe they fainted and were ſcattered abroad, as ſheep having no ſhepherd.*

1. To young Converts: *Iſa.* 40. 11. *He gathers the lambs with his arm, and carries them in his boſom.*

2. To thoſe *that are with young, he gently leads them*; (as in the place laſt quoted) that is, the grown Chriſtians, or any that are in pains of travel not to overdrive them, as *Jacob* did not his Flock, *Gen.* 33. 13. and in *Ezek.* 34. there are more inſtances of his pity: As,

3. To thoſe that ſtray after their having been brought to the Fold; he ſeeks them out again: *ver.* 12. *I will deliver them out of the places where they ſhall be ſcattered in the cloudy and dark day.* Temptation is as a cloudy day; it is a walking in darkneſs, as *Iſa.* 50. 10. No beaſt ſo apt to wander as Sheep are: Chriſt ſeeks them again.

4. The *weak he ſtrengthens,* who have feeble knees, and faint hands; ſo *ver.* 16. and alſo,

5. The *ſick and broken he heals.* Sheep are apt to break their Legs, and fall into Ditches, (heavy temptations) and of all Creatures are moſt ſubject to Diſeaſes; but Chriſt binds up their Wounds, and heals all; it being the greateſt work of a Shepherd to look to ſuch things.

6. He ſhews his Pity and Care in providing reſt and lying down for them; *Pſal.* 23. 2. And in *Cant.* 1. 7. *Thou makeſt thy flocks to reſt at noon,* in the heat of the day, whether in caſe of diſtreſſes, preſſures, hard drivings, or perſecution, by giving them comfortable intermiſſion, and ſometimes for a long while quietly and ſafely to enjoy his Ordinances. As *Ezek.* 34. 25. *And I will make with them a covenant of peace, and will cauſe the evil beaſts to ceaſe out of the land; and they ſhall dwell ſafely in the wilderneſs, and ſleep in the woods.*

Uſe 2. The Second Uſe is of *Exhortation,* to Men to turn to him: *We are all as Sheep going aſtray; Oh now return unto the Shepherd and Biſhop of your Souls*; 1 *Pet.* 2. 25. elſe God will ſay, as *Zach.* 11. 9. *I will not feed you, that that dyeth, let it dye, &c.* which is as much as to ſay, Let thy Soul dye in a ditch and there lye, I will not regard it.

OF CHRIST THE MEDIATOR.

BOOK VI.

Of Chriſt our High Prieſt, as entred into the Holy of Holies in the Heavens. How we are to Treat, and Converſe with God, and Chriſt Jeſus under the Notion of his being our High Prieſt, and being entred into the Holy of Holies. And of our having liberty to enter thither to him, and to Converſe with him there through Faith in Prayer.

HEB. iv. 14, 15, 16.

Seeing then that we have a great high prieſt, that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt our profeſſion.

For we have not an high prieſt which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without ſin.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

CHAP. I.

The words of the Text Explained, That Chriſt is our Great High Prieſt, wherein the Greatneſs and Excellency of his Prieſthood conſiſts.

THE Apoſtle had ſet forth Chriſt as a Judge, to whom we muſt give an Account, *ver.* 12, 13. and here, he ſets him forth, as a moſt Gracious and Merciful High Prieſt. The former he did, to perſwade the *Hebrews* to get true Faith, and to beware of a Temporary Faith: The latter he does, to encourage them to continue in the true Faith. And it comes very ſeaſonably in after the former; For whereas he had told them, that Chriſt knew and obſerved every Thought, and that his Word was κειτικὸς, critical in obſerving and finding out the leaſt by-end; not a thought could eſcape Chriſts all-piercing-Eye: They that were ſincere-hearted, being conſcious of ſo many Imperfections and Infirmities in all they do, might think with themſelves; If he with whom we have to do, be ſo ſevere, as *ver.* 12, 13. *deſcribe him to be:* How ſhall we have any thing at all to do with him? How ſhall we hold in with him? Wherefore the Apoſtle in an inſtant quite alters and changes the Seene, and preſents Chriſt in a new Habit, and puts on him his High Prieſts Robes. As before he had preſented him ſitting in his Judgment Seat, with his Sword (the Enſign of his Juſtice) in his hand, able to *divide between the marrow and the joints:* So now he tenders him to them with the heart of a High Prieſt, moſt tenderly affected towards them, in all their infirmities; and as ſitting upon a Throne of Grace and Mercy-Seat, to which with boldneſs they might draw near.

From which Coherence, Obſerve, That,

Obſerv. Jeſus Chriſt can, and will, ſhew himſelf, the moſt Exact and Severe Judge; and likewiſe, the moſt Tender and Merciful High-Prieſt. He is called (you know) both a Lyon and a Lamb: Yea, you have both in one and the ſame *Chap.* and the one in the next *verſe* immediately following the other (even as here alſo the like) *Revel.* 5. 5, 6. A Lyon is of all Creatures the moſt fierce and furious, yet generous in his Wrath; and a Lamb is of all the meekeſt: And he is ſet forth under both; not in reſpect of thoſe two ſeveral Eſtates of his when on Earth, and now in Heaven: As if a *Lamb* in reſpect of his Carriage here, and Sufferings here below: But a Lyon now poſſeſſed of his Power and Glory in Heaven. No, but a Lamb as now riſen again, and as taking the Book out of Gods Hand, and ſo to be Gods Commiſſioner to Govern and Judge the World. For that is the Scope of that *Chapter:* He therefore as he is now in Heaven ſhews himſelf a Lamb as well as a Lyon: And a Lyon, and a Lamb are Creatures of all others the moſt contrary: Yet Chriſt hath the heart of a Lyon, and the heart of a Lamb too, becauſe he is, and was appointed to be the perfect Image of God, *Heb.* 1. 3. and the Executioner of all Gods Decrees, both of Juſtice and Mercy, on the Elect and Reprobate. Through his Humane Nature the God-head is to expreſs his extreameſt Severity, and likewiſe the tendereſt Bowels of Mercy; and therefore Chriſts heart was fitted, and tempered unto both, according to the exacteſt mixture and proportion that might be. God himſelf ſaid of the Angel, who went with the *Iſraelites*, (which was Chriſt; and in an alluſion unto which Type, this repreſentation of him here, *ver.* 12, 13. doth come in) *My Name is in him*; that is, my Attributes, as of Mercy, ſo he went with them to lead them into *Canaan*; ſo of Juſtice, therefore provoke him not; for he will not ſpare you, and yet of Mercy alſo, for elſe he would not have gone with them.

USE. 1. This ſhows us the Excellencies of Jeſus Chriſt. Who hath all perfections in him, to the height; and mixtures of contraries in their full perfections. Such a Man we love, as hath a Spirit of all compoſitions: when higheſt meekneſs, and greateſt courage and ſtoutneſs are met in one; how amiable doth it make one? Even ſuch an one is Chriſt; read his deſcription in *Pſalm* 45.

USE. 2. VVe ſhould therefore look at them both, in Chriſt, and carry the Repreſentation of them both at once in our eyes: Men either look upon him as all Mercy and ſo preſume, or as all ſeverity, and ſo tremble to come at him: The Devil then makes a falſe Chriſt of him in either. The Lamb can be angry; you read of the *Wrath of the Lamb:* And ſo the Lion can be Lamb-like, and gracious. Poor Souls in deſertion look at Chriſt onely as armed with his Sword, and ſo tremble to come at him: As that Child in *Homer* did, when his Father in compleat Armour took him up in his Arms. VVhen Chriſt looks ſternly on thee, yet he may have a Fathers heart to thee, under that viſour of terrour.

USE 3. VVe ſhould have a mixture of Affections, namely of Fear and Love, anſwerable to this mixture in Chriſt; ſo *Pſal.* 2. 11, 12. *Serve the Lord with fear, and rejoyce with trembling; Kiſs the Son leſt he be angry*: And yet again, *though his wrath be a little kindled*, yet *rejoyce, and come boldly to him as a Saviour*. And let us ſerve him without fear alſo, *for he is a merciful High Prieſt*. So in the 45. *Pſalm*: He is ſet forth as a loving Husband greatly delighting in the Beauty of his Queen, who ſits at his Right Hand, and is familiar with him: And yet ſhe is taught to know her diſtance. *He is thy God, worſhip thou him.*

USE 4. It ſhould be an Encouragement to poor Souls, who are Sinners, and tremble at every threatning; and are afraid when they hear or ſee Chriſt angry, when he rends and tears VVicked Sinners in pieces, when they ſee Judgments on the Earth. You do well indeed to tremble, as Children, when they ſee the Servants beaten: But conſider withal, that he is a gracious God to you, when his anger is never ſo much againſt others. Like a loving Husband that is General of an Army, Though he hath been in the Field killing and ſlaughtering Men that are his Enemies; yet when he comes into his Tent, he is as loving to his Spouſe as ever, and with the ſame Arms embraceth her, with which he ruin'd them in fury. Such is Chriſt, He can be, and is as loving and familiar with his own; and will uſe them as kindly, as if he were not angry at all. And yet Men can hardly ſo command their Paſſions, but that they will run out one way; and when they are angry with others, they are moroſe, not placid even to their Wiſe or Friend. But it is not ſo with Chriſt; he can act both parts to the height, and loves to do it: He can turn his fierce look on others, to the moſt gracious ſmiles on thee, and that in the twinkling of an Eye. Think but how that at the latter Day, his anger will be at the higheſt; and yet how loving will he be to his own? 'Twill be the ſtrangeſt ſight that ever was; when in the ſame Countenance, the greateſt fury, and the moſt ſweet ſmiles of Grace, ſhall lodge, and appear together; as then they will. Therefore in *Iſa.* 27. 4. When God was in his Armour, and in Battel array, againſt his Enemies, (as it is in that *ver.*) yet then to his Vineyard, to his own, he ſaies, *Fury is not in me*: No, I am not angry with you (ſaies God,) though indeed againſt *Briars and Thorns* I am, and *will burn them together*. When he is moſt angry, fear not to go forth to meet him; but rather go rejoycingly out to him; for he will uſe thee lovingly, if thou humbleſt thy ſelf before him, *Iſa.* 64. 5. Thus much I have ſaid as an Introduction to the words of the Text, and from the coherence of them.

The words divide themſelves into theſe three parts;
1. Two eminent Duties exhorted unto.
2. Three eſpecial Diſcouragements from thoſe Duties.
3. A ground of Encouragement unto thoſe Duties, (notwithſtanding theſe Diſcouragements) fetcht from Chriſts High-Prieſthood in Heaven.

1. The Duties exhorted unto are two.

1. To hold faſt our Profeſſion: Whereby is meant, That cleaving to Chriſt by Faith and Obedience, whereby we do profeſs him to be our Saviour, and do put our confidence in him: *Heb.* 3. 1. He is ſtyled *the High-Prieſt of our Profeſſion*: That is, whom we profeſs to be our High-Prieſt, by cleaving to the Doctrine and Religion, which he is High-Prieſt over. All Profeſſions have ſome eminent Founder or Chief of them: Of whom the Profeſſors have their denomination The *Jews* Religion had *Moſes* and *Aaron*, to whom therefore they are ſaid to cleave, and the *Romiſh* Religion and Profeſſion hath the Pope for its Chief: He is the High-Prieſt of it, *Pontifex Maximus*; and therefore they of that Profeſſion are called *Pontificii* and Papiſts from him. In like manner the true Chriſtian Profeſſion, hath Chriſt for the High Prieſt of it, and therefore we are called *Chriſtians*. Now, then to cleave conſtantly to Chriſt by Faith and Obedience, in all

things, whereby he is magnified and confeſſed to be our High-Prieſt, both in Heart and Life; this is to hold faſt our Profeſſion. And becauſe this is chiefly done by true faith, which as a hand, takes hold of Chriſt and holds forth in life the profeſſion of him; therefore he bids them hold the Profeſſion [κρατῶμεν, *let us hold* &c.] And becauſe that Faith hath great Oppoſitions and Diſcouragements, that might pull them from it, or it from them; therefore he bids them hold *faſt*, or, ſtrongly; for ſo the word ſignifies.

2. The Second Duty exhorted to, is to come, *viz.* By Faith; for by it we are ſaid to come to God, and to Chriſt, 1 *Pet.* 2. 4. to draw near, *Heb.* 10. 22. I take it therefore eſpecially to mean coming to God in Prayer: As in *Pſal.* 65. 2. *O thou that heareſt prayer, unto thee ſhall all fleſh come.* And that is meant here: For the word tranſlated [*boldly*] is μετὰ παῤῥησίας; liberty of Speech and Spirit. Come boldly and ſpeak out your needs and complaints: And therefore alſo the help that is given, is called βοήθεια, that is, help upon crying; and this is correſpondent to the ground of Encouragement given from Chriſts High Prieſthood, which is an Office of Prayer and Interceſſion. And therefore the Apoſtle encourageth againſt all our Exigencies; both Miſeries from without, and guilts of Sins within; including both theſe in that one word [*infirmities*,] as things wherein Chriſt our High-Prieſt will pitie us: For theſe are all either expreſſed, or evidently implyed in the words. The two firſt are expreſſed under that one word [*infirmities*,] *ver.* 15. whereby, both Perſecutions and Afflictions from without, and Sins are meant, That under Infirmities, Miſeries, and Perſecutions, and all outward evils are meant, appears from 2 *Cor.* 12. 5. and *chap.* 11. 30. His outward Diſtreſſes the Apoſtle calls his Infirmities: And theſe he means here; for he comforts them againſt theſe, by this, that Chriſt in all theſe was tempted. Therefore notwithſtanding them, *hold faſt your Profeſſion*, you have an High Prieſt to pity you in them.

Yet more eſpecially by Infirmities he means *Sins*, which indeed are the greateſt preſſures, and which we therefore need moſt comfort againſt, and that the pity of Chriſt be ſhewn therein: And they are the greateſt diſcouragers of us in our coming with boldneſs to the Throne of Grace for help againſt thoſe outward Evils, and therefore they muſt be intended here: And accordingly we find the word on purpoſe uſed but three Verſes off in this very Diſcourſe continued about this High Prieſt-hood in the Type of Chriſt. In *chap.* 5. 2. The Apoſtle ſhews the Qualifications of an High Prieſt then under the Law, and he recites them to ſhew that the ſame Vertues as towards us are found in our High Prieſt but without Sin. He was the High-Prieſt under the Law (ſaies he) one that could have compaſſion on the Ignorant, and them that are out of the way, *i. e.* upon Sinners, (for by Ignorances, and ſtrayings from God Sins are meant) in that himſelf (ſaies he ſpeaking of the High Prieſt) was cloathed with Infirmities, that is, with Sins, which might move him out of a ſenſe of the like Sins in himſelf to offer the Sacrifices of every Sinner which ſhould come to him. And again, you have the ſame Expreſſion uſed again of the High-Prieſt, *chap.* 7. 28. *For the Lord maketh Men High-Prieſts which have infirmities*, i. e. Sins, ſuch as the People had which is ſpoken in direct oppoſition unto Chriſt his being Holy, undefiled, and ſeparate from Sinners, *ver.* 26. But though as concerning Chriſt his having any Infirmities on his part, the Apoſtle had exempted him, and put in an Exception before the words of my Text, ſaying, *That he was tempted in all things, yet without Sin*; yet as to the pitying part, *viz.* to have compaſſion on us, under ſuch Infirmities his Scope is to the full to ſhew that he is, and muſt be an High Prieſt that can have compaſſion more abundantly than thoſe narrow-hearted Prieſts could have, though they were compaſſionate upon other grounds then he. They, for that themſelves were cloathed, and ſurrounded with the ſame Infirmities of Sin that the People were, therefore pityed them: But he though without Sin, yet hath that innate Compaſſion, and an heart ſo made up of Mercy, that he is much more able to compaſſionate ſuch even in their Sins, which are their greateſt Infirmities. So then under the Word Infirmities Sins are intended, and in his alledging the parallel of the High Prieſt in reſpect of compaſſion towards Sinners which are out of the way; his Scope and Intention muſt neceſſarily be to ſhew, that Chriſt is thus alſo. His Allegation had been to no purpoſe at all, if not unto this, and ſo it refers to, and explains what is ſaid in my Text, That *he is touched with the feeling of our ſinful infirmities*; and they therefore are here mainly intended. And further to that end he ſhews, that though he kept himſelf from being tempted with Evil and Sin, yet he came as near as might be, being tempted by Satan unto Sin, and vexed (as the Word in ſome Copies ſignifies) with all ſorts of Sins, yet ſtill without Sin. He came I ſay, as near therein as might be, that he might be able to pity us experimentally. Even herein again, becauſe the Apoſtle means Infirmities of Sins, as well as of Miſeries, and outward temptations; therefore the Comfort and Remedy which they are directed to ſeek, and encouraged to find at the Throne of Grace, is in relation unto Sins. He mentions both Grace and Mercy, *that you may obtain* (ſaies he) *Grace, and Mercy*; *Grace* to help againſt the Power of Sin, *Mercy* to take away the Guilt of Sin. And our own preſſures of all other are thoſe of Sin, and Corruptions; and above all things our Hearts (who are true Chriſtians) are carryed forth to obtain Grace, and Mercy for, and about them. So as however that Grace to help againſt all other Infirmities is meant, and we may find in Chriſt both Grace to ſupply Wants, and Mercy to give deliverance, yet there being two things in ſin corruption, and Guilt, therefore to be ſure we need Grace and Mercy to ſerve againſt theſe two more eminently then againſt all Evils elſe. And theſe are the Evils which the Saints hearts do moſt implore Grace and Mercy againſt, and therefore theſe are above all intended by the Apoſtle here.

Obſerv. 1. *Jeſus Chriſt is a great High-Prieſt.* Concerning which in general. Whatever Title Chriſt hath, this of *greatneſs* is added to it. A *Prophet, he is of a truth and that Prophet* (ſaid they) *John* 7.40. yea, *that great Prophet*, (ſay they) *Luke* 7. 16. *John* was a Prophet, *yea more hant a Prophet* ſaies Chriſt of him; *Matth.* 11.9. But then, *I am not worthy to untie the latchet of his ſhoe*; ſaies *John* of Chriſt. A Shepherd he is, but with this addition, *that great ſhepherd*, *Heb.* 13. 20. A King he is; but *Pſal.* 47. 2. *the great King*. It is a *Pſalm* of Chriſts Aſcenſion, *ver.* 3. *The King of Kings, Lord of Lords.* A Prieſt he is here, an High Prieſt; yet that is not title high enough, but he is a great High Prieſt.

As King of Kings, ſo Prieſt of Prieſts. That in all things he might have preheminence, *Col.* 1. 18. When the Perſon is great, all his Titles are ſuch Princes who are eminently excellent, have by their Subjects the title of *Great* affixed; as *Charlemain, Alexander the Great, Henry le Grand*, &c. and ſhall not Chriſt be exalted, yea greatly exalted? *Pſal.* 47. 9.

USE 1. Men who have great Friends, how do they bear themſelves upon them? And have great hopes, great thoughts, and great looks? So *Rabſhaketh* bore himſelf upon *Senacherib*; and what big words doth he ſpeak? 2 *Kings* 28. 19. *thus ſaith the great King*, and ſhall not we, who are Chriſts Servants, bear our ſelves as much upon our great Lord and Maſter? As *Paul* often calls him.

USE 2. Let us ſerve him as becomes his greatneſs; not with the halt or lame; ſhouldſt thou ſend ſuch to thy Prince, would he accept ſuch Services? *I am a great King*, ſaies God, *Malac.* 1. 14.

USE 3. Let us become little, that Chriſt may be great; and appear ſuch. As his alone is goodneſs, ſo his alone is greatneſs: 1 *Chron.* 29. 11. Let us become Cyphers to ſet his greatneſs out: Let us be content to decreaſe, that he may increaſe (as *John* did) and (like the Moon) the nearer we come to this Sun, the more we ſhould, yea we ſhall wane; it is our Glory ſo to do. This in general.

Now to ſhew more particularly, how Chriſt is a *great High-Prieſt*. This is ſpoken of him,

1. Comparatively to *Aaron*, who was an High-Prieſt, but Chriſt a Great High-Prieſt; whoſe Prieſthood the Apoſtle compares with his, throughout this Epiſtle. I will not now ſhew all the particulars, wherein Chriſts doth exceed; only in this, I inſtance, that *Aarons* Prieſt-hood was but a *Shadow*; not ſo much as a *Picture*, compared with his: So he concludes that Diſcourſe, *chap.* 10. 1. As a *King at Arms*, who goes before a true King, ſuch was *Aaron* to him: And therefore but a low, and a mean, a little High Prieſt to this Great High Prieſt.

1. In the *Levitical* Law, there was a *plurality of Prieſts*, which argued imperfection: But *they truely were many*, ſaies the Apoſtle, *Heb.* 7. 23. and all could not *perfect* the work; which plurality of theirs is implyed, *ver.* 11. of the 10. *chap.* [*every High-Prieſt*] but Chriſt was but one, *ver.* 12. They were but as ſo many Candles, that ſucceſſively were burnt out; and gave but a dim Light. But he as the Sun, which is the meaning of that, *Coloſſ.* 2. 17. where the Apoſtle ſpeaking of all the fore-running Types which were *The ſhadows of things to come*, ſaies, *But the Body is Chriſt*; who (as his Scope there was to ſhew) hath diſanulled all thoſe *Shadows* by his coming into the World; and therefore can be no other *Body* but of the *Sun* it ſelf in that compariſon intended: For otherwiſe the Shadows do begin to exiſt, but when the Body comes; but where the Sun caſts its beams, *ſhadows flie away*: Now as the *Sun* is called *the great Light*, *Gen.* 1. 16. becauſe it alone doth that, which all the Stars and Candles cannot. So Chriſt alone diſcharging this Office, is called the Great High Prieſt.

2. They *daily miniſtred*, and *offered oftentimes*; and the *ſame Sacrifices*, but Chriſt he did it but *once*, and that *for ever*: So *Heb.* 10. 11, 12.

3. Theſe many Prieſts, with their many Sacrifices often offered, *could not take ſins away*; but Chriſt by one offering took away all Sins, and *perfected us ſo for ever*, that *our ſins are remembred no more*, *ver.* 14, 17. But I will no longer inſiſt on this Compariſon: For it is not worthy of it; it being a thing very uncomely to compare the Body and the Shadow together. Therefore I come,

2. To ſhew how he is *a great High-Prieſt in himſelf*, *abſolutely* conſidered.

1. In his *Perſon*: *Higher than the Heavens*: *Heb.* 7. 26. that is, then *the Angels*, and ſo all Creatures; for not of Place, but of *Perſonal Dignity* is the *Highneſs* there meant. And as *Hell* is put for *Devils*. *The gates of Hell ſhall not prevail*, &c. So there, *Heaven for Angels*, *and ſuch an high Prieſt became us* as it is there: And in this Senſe, he is ſaid to *be aſcended to Heaven*, when he was *not yet aſcended*, in place; but onely by the *Union hypoſtatical*, *Jo.* 3. 13. This his perſonal worth and greatneſs is mentioned in the Text, as that which is the foundation of the greatneſs of his Office: *Jeſus the Son of God.* Other Offices make the Perſon great, and his dignity the more; but here the Perſon dignifies the Office, and makes it great. For from hence proceeds all the worth of *the Sacrifice* he offered; and of the *Interceſſion* of this Prieſt. The *worth* of his Sacrifice being attributed to his being *God*, [*the Blood of God*] and the prevalency of his *Interceſſion* to his being the *Son*. Other Officers (if Great) muſt have a great deal of outward State, and Pomp; (as Kings have) and Ceremonies of Reverence are invented, to make them ſeem great: And as themſelves are Humane Ordinances and Creations, ſo they have Humane Inventions for State and Pomp, becauſe they want Perſonal Greatneſs to bear up reſpect. And ſuch a Prieſt was *Aaron*, and his Fellows. Which (I take it) is the meaning of that *Heb.* 7. 16. *He was made a Preiſt, not after the Law of a carnal command*, which is ſpoken in oppoſition to the Prieſts of the Old Law, who were indeed *made* thus; and it was all their making. The Prieſts of old were of themſelves no more fit to be Prieſts

than others of the *Jews*; it was meerly *a Law*, which made them ſuch, no peculiar Perſonal worth in the Men: As the *Law* makes a *Child* as true and as great a *King*, as a Man grown; and accordingly they had *carnal Rites*, which the *Law* alſo preſcribed; in the obſervance of which their Prieſtly power and dignity did lye, and thereby was ſupported, and ſo were Prieſts after *the Law of a carnal commandment*; (ſo the *Law Ceremonial* is called, and thereby diſtinguiſht from the *Law Moral*, which is called *Spiritual*; *Rom.* 7. 12, 13, 14.) For the *Perſons* being *weak*, as other Men; they had *Rites*, ſuch as were glorious Garments, a glorious Temple, *&c.* to make their *Office great*, which yet were but *fleſhly*, that is, *weak*; (as *Eph.* 6. 12. Fleſh is taken, *not with fleſh, but with powers*, &c.) and which wrought in the *fleſhly part* of Men, an eſtimation of greatneſs. But this Prieſt *is made after the power of an endleſs.* By Power, he does not ſimply mean that Authority given Chriſt by his Fathers inſtitution; for ſo thoſe *Levites* alſo were ordained; *Heb.* 5. 4. *No man takes this honour to himſelf, but he that is called of God* [*as was Aaron*]: But he underſtands thereby that *Perſonal power*, and thoſe *eminent abilities* which were in his Perſon inherent, and which moved God to pitch on him; whereby he was not a King or Prieſt dreſt up, or ſet out with Ceremonies, and Carnal Rites of Reverence, but indued with Power inherent, whereby he was able to ſhew himſelf a Prieſt indeed. And as he was *declared to be the Son of God with power*, *Rom.* 1. 4. ſo alſo to be a Prieſt with power: He had the power of a Prieſt in his Perſon; which conſiſted chiefly in this, that he had *the power of an indiſſoluble life*, (as the word is) that whereas it was requiſite that he ſhould dye, to undergo Gods wrath, which would have ſunk the Souls of Men and Angels, he could out-live it, and *all the powers of Death could not hold him*; as *Acts* 2. 24. *I lay down my life, and I take it up again* (ſayes Chriſt) and ſo can ſurvive to perform the reſt that belongs to that Office. And hence *the word of the Oath* pitcht on him, as one *of himſelf conſecrated* and carved out for it, and none elſe; ſo *ver.* 28. *The law maketh men high-prieſts which* [*have infirmities*], *but the word of the oath ſince the law, maketh* [*the Son*] *who* [*is perfected*] (as the word is) *for evermore.*

Secondly, It appears how great a Prieſt he was, by the great truſt which was repoſed in him. We judge and eſteem of the greatneſs of Offices by the great truſt that is repoſed in them. This made *Joſephs* Office great, and himſelf *the greateſt Man in Egypt.* So with us the High *Treaſurers* place is great, becauſe of the truſt; and ſo the *Lord Keepers*, *&c.* Now of Chriſt it is ſaid, *Heb.* 7. 22. *He became a ſurety of a better covenant:* It was an infinite truſt which God committed to him. All thoſe *great and precious promiſes muſt be made yea and Amen* in him: All Gods Oaths and Covenants muſt otherwiſe have been diſanulled and cancelled, yea Heaven muſt have been diſſolved, and all the Souls ſaved under the Old Teſtament ſent down again, if Chriſt had not been a faithful High Prieſt. 2. All the Glory of Gods Juſtice, all our Souls which God ſo loved, all our Sins which he deſired ſo to be pardoned, all Gods plots hung upon him, all his affairs were committed to him: (I mention all theſe, becauſe they all concerned Gods Glory as well as our Salvation; and therefore are called *things appertaining to God*, though *for Men*; that is, for Mans good: and he was faithful in them all; *Heb.* 2. 17.) He truſted Chriſt as *Pharaoh* did *Joſeph*; and was not this a great High Prieſt then? *All the good things* that God meant to beſtow, the purchaſe of them was committed to this High Prieſt. *All Gods holy things he was miniſter of*: *Heb.* 8. 2. and 9. 11. All which argues the excellency of his Miniſtry: *Heb.* 8. 6. *He hath obtained a more excellent miniſtry, by how much he is the Mediator of a better covenant, which was eſtabliſhed upon better promiſes*, and of greater truſt, which he was to make good.

Thirdly, The great Solemnity that was at his Inſtallment, argues his Greatneſs: It was by an Oath: *Heb.* 7. 20, 21. Not ſo the Levitical Offices. Thoſe Offices which were ſmall, and of no great account or truſt, but put

Book VI. in and put out at pleaſure, were wont to be beſtowed without an Oath; but great ones with an Oath. And this very Reaſon is indeed given why Chriſt was made with an Oath; *ver.* 22. *Inſomuch as he was a ſurety of a better teſtament:* that is, betruſted with the rich Promiſes of a greater Covenant. Yea further, (which may be matter of wonderment unto us, as differing from all other Inveſtitures) not he himſelf ſo much doth take the Oath, as his Father that made him, which was a tranſcendent and unheard of Honour.

At the firſt erection of this Office, and placing this great Officer, God himſelf took an Oath; whereas the uſual way is, that the Party that enters upon the Office takes the Oath; but here, God himſelf ſwears. *Heb.* 7. 21. *This Prieſt was made with an oath,* ſayes the Apoſtle; and by whom was this Oath taken? Not by him who was made the Prieſt, but by God himſelf (that made him) when he made him: *He was made with an oath by him who ſaid to him* (mark it, by whom it was taken) *the Lord ſware, and will not repent, thou art a Prieſt for ever after the order of Melchizedeck.* This Oath indeed was firſt taken from everlaſting, when God firſt called him to his Office, but was then ſolemnly renewed, and again rehearſed over, when Chriſt firſt entred upon this Prieſthood in Heaven, being now ſet at Gods Right hand, as appears by comparing *Heb.* 5. 5, and 6. verſes, and *Pſalm* 2. 6, 7, and 8. verſes. with *Pſalm* 110. *ver.* 1, 4. where when God had ſet Chriſt down at his Right hand, as *Pſalm* 2. 6. and *Pſalm* 110. 1. then he rehearſes this Oath; as *ver.* 4. of that *Pſalm*; yea, renewes it; as *Heb.* 5. (quoting both theſe *Pſalms* to this one and the ſame purpoſe) doth ſhew. All this was to aſſure us how much Gods heart was ingaged in this buſineſs of his Prieſthood, which it ſhould be exerciſed about, namely the pardoning of Sinners. Chriſts Office in Heaven is the Pardon-Office: He is a Prieſt over it, to ſue a Pardon out for Sinners: And the reaſon why God thus ſware, rather than Chriſt, was becauſe the Buſineſs to be effected by this Office, being the Pardon of our Sins, which was dependant upon Gods Will, and to be procured at his hands through Chriſts Mediation and Interceſſion: Now therefore to aſſure both us, and Chriſt himſelf likewiſe, when he took on him this Office, that his Interceſſion ſhould never be in vain at any time, for any Souls that come to God by him, or that he ſues for, God the Father takes this Oath. Becauſe Chriſts Office in Interceeding being to ſue for Pardon, and it being the Fathers part to grant it; in this caſe the Oath is rather taken by the Father, to aſſure both us and Chriſt for ever of his Covenant to hear Chriſt, and grant what by vertue of his Office he requires; and that is, the Pardon of our Sins, which is the work of the Office, that is, the thing that the Oath intends, and not ſimply the confirmation of his Office to him; but the effect of his Office, that it ſhould procure Pardon, as is evident by *Chap.* 8. throughout. An Oath to a Covenant or Promiſe argues the greateſt ſeriouſneſs that may be. Even he who doth betruſt him, is ſo ſatisfied in him, as he takes an Oath for him; he exacts it not of him; he would not ſhew ſo much diffidence in a Perſon ſo great and faithful, and able for the place; but he ſwears for him; *That he ſhould be a Prieſt, and he would not repent,* yea, he foreſaw that in Chriſt, that he could never have cauſe to *repent* that he ſaved Men by him. God ſwears, as glad to engage him in it.

Fourthly, He is a great High Prieſt in reſpect of the continuance of his Office: for what was it God ſware to! [*Thou art a Prieſt for ever*] (ſayes the Apoſtle, gloſſing upon this Oath, *Heb.* 7. 23.) *They truly were many Prieſts* (that is, in ſucceſſion one after another, though there was but one Prieſt at once) *becauſe they were not ſuffered to continue by reaſon of Death.* They were but as ſo many Candles (as was ſaid) that burnt out, and others were ſet up in their rooms; yea, and ſome were depoſed afore Death; they were not ſuffered to continue, though they continued to live: So *Abiathar. But this man* (ſayes he, *ver.* 24.) *becauſe he continueth ever, hath an unchangeable high prieſthood,* for that cannot paſs to any other, but is for ever in himſelf; and he can never lay it down, as he cannot lay down his Perſon, or his being the Son of God. For that is the reaſon given, that ſeeing he himſelf continueth ever, his Prieſthood likewiſe ſhall continue ever. Now Offices that are of great truſt, and withal are perpetual and for ones life, and cannot be taken away, are ever accounted great. 'Tis this that makes the Office of a King ſo great, becauſe he is not ſubject to a depoſition: Therefore he muſt needs be a *great High Prieſt* who hath a Prieſthood that cannot paſs from him; yea, if he ſhould lay it down, there is none in Heaven or Earth worthy to take it up. Princes conſider well whom they put into Places, out of which they cannot again remove them, and that hold not upon a *quam diu ſe bene geſſerunt*. Now ſuch is this Office wherewith Chriſt is inveſted. But God knew him ſo well afore-hand, that himſelf durſt ſwear for him, and that he would never repent of his placing him in it.

Fifthly, Chriſt is great in his Love to us to become a Prieſt for us. *John* 15. 13. *Greater love than this hath no man, that a man lay down his life, &c.* By undertaking of which he became a Prieſt; and ſo it may be ſaid as in the *Acts*, *With a great ſumme purchaſed he this office.* Great was his Love, thus to become a Prieſt for us, that he that was equal to God his Father, and as *great* as he, that he ſhould deſcend from his *greatneſs*, and become leſſer: *To be a Prieſt for us*, (and the leſſer his Perſon became, the greater his Prieſthood): For now *his Father* (as Chriſt is a Prieſt) *is greater than he. John* 14. 28. Yea, Chriſt *became lower than the Angels*, *Heb.* 2. 7. and yet lower, even than Men: *A worm, no man*, &c. And by how much lower his Perſon became; by ſo much is his Prieſthood made higher. And ſo at once the greatneſs of his Perſon made him alone fit to be this High Prieſt (as was ſaid); and yet withal, the lowering of all this greatneſs, even to nothing, made his Prieſthood to be ſo high and great: So that it hath both an height and a depth in it to make it great; and ſo his *Love* is ſaid to have (*Eph.* 3. 18, 19.) ſuch *a height and depth in it, as it paſſeth knowledge.*

Sixthly, He is a great High Prieſt in the Sacrifice which he offered; which *Heb.* 9. 23. is called a better Sacrifice than thoſe of the Law; ſo much as Heavenly things are better than the ſhadows of them; as it is there, and *Chap.* 10. 1. *For he offered up himſelf*; *Heb.* 9. 14, 26. And what a Sacrifice was that? God himſelf hath not ſuch another Son to offer, he has no more ſuch Sacrifices. Had he ſacrificed millions of Worlds of innocent Men, and holy Angels, even Hecatombs, they had been but as mites to the riches of Heaven and Earth, in compariſon to Jeſus Chriſt. 1 *Cor.* 6. *ult.* We are ſaid to *be bought with a price*: *magno pretio*; ſo ſome read it. For what a Sacrifice muſt that needs be, wherein all the Riches, Glory, and Excellencies of God-Man were emptied, and (as Sacrifices of old were to be) conſumed and burnt to aſhes, to nothing. And all he offered was his own by ſuch a title of Perſonal propriety (as Second Perſon), as it was not God the Fathers (though his alſo as Gods Creature): ſo as he borrowed nothing, but was himſelf Prieſt, Sacrifice, Altar, Temple, and all.

Seventhly, He was a great High-Prieſt in reſpect of the *Temple* and *Tabernacle* that was made for him to officiate in. You gueſs at *Aarons* and his Succeſſors greatneſs by the Glory of the Tabernacle firſt, and then of the Temple, and therein of the Holy of Holies, the Wonder of the World. But the Heavens were made for this Man to be a Prieſt in; and 'tis the higheſt end next Gods Glory, that they were made for. He is an *Heavenly Man*, yea, *the Lord from Heaven*, as he is called 1 *Cor.* 15. 48. *A Prieſt higher than the Heavens*; and therefore he muſt have a place ſuitable to perform the great part of his Office in. And therefore as it is ſaid, that *it became us*, or, it was neceſſary for us being Sinners (if ſaved) *to have a Prieſt*, who for the excellency of his Perſon ſhould be *higher than the Heavens*: So likewiſe it became the excellency of his Perſon and High Prieſthood, that he ſhould have a place to adminiſter in, *above the heavens.* And that is alſo noted in the Text, as a circumſtance that makes him a great High-Prieſt, that *he is entred into the heavens*, and officiates at the *throne of grace* (*ver.* 16.) the higheſt place in Heaven, as the Mercy-ſeat was in the *Holy of Holies*. Yea, he purchaſed this place by his Blood, and laid down a Price for it; and therefore is ſaid to *enter into the heavens by his blood*; *Heb.* 9. 12, 24. Yea, he had a Temple and a Tabernacle yet more excellent than the Heavens, a building made of better ſtuff. You will wonder what that ſhould be; his *own Body* and Humane Nature, which was the true Temple, as he ſayes, *John* 2. 19. *Deſtroy this temple.* It was *Gods Tabernacle*, *Rev.* 13. 6. the *Holy of Holies*, *Dan.* 9. 24. in which the *fulneſs of the Godhead dwells bodily*; which in the local place of the Heavens it doth not, nor is Perſonally united to them; and that is it which makes this his Manhood *more high than the Heavens*. and to be called *a greater and more perfect Tabernacle, not made with hands*; *that is to ſay, not of this building*. The Apoſtle ſpeaks it of Chriſts own Body; for of the Heavens he ſpeaks beſides in the next Verſe; *By his own blood he entred into the Holy of Holies*; (*ver.* 12.) namely, the Heavens, then which this of his Body is the greater and more excellent Tabernacle: *ver.* 11.

USE. Let us hold faſt our Profeſſion againſt oppoſitions of Men. The Apoſtle ſpeaks to them in ſuffering times, and we may ſay it in difficult times. And it is to be held faſt: there is danger of being pulled from it by the Adverſaries. Men who have great Maſters, bear themſelves upon them; and are bold to wear their Livery. The three Children ſaw God in his greatneſs, and contemned *Nebuchadnezzar*; and ſo did *Moſes* as to *Pharaoh*, whoſe wrath he regarded not. Let us ſtill view how great an High Prieſt we have, and give back in nothing. *Paul* loves to have this often in his mouth; *Jeſus Chriſt my Lord*, ſo *Phil.* 3. and elſewhere: As Courtiers uſe to cry, *The King my Maſter*. Now why ſhould not we be as bold as they? For he is able, and will bear us out againſt all that do oppoſe us. *We are not careful* (ſaid the three Children) *to anſwer thee (O King) in this matter*: They ſaw God to be great, and able to bear them out: So we ſeeing our High Prieſt to be ſo great, let us hold faſt to him; and he will hold us faſt, *and none ſhall pluck us out of his hands*, *John* 10. 28. He is a great High-Prieſt *entred into the Heavens*; who will alſo if we hold faſt to him, bring us thither. Men cleave to great Perſons in great diſtreſſes, when they can give them any great hopes. *Can the Son of Jeſſe give you vineyards and olive-yards*! ſaid *Saul*, when he feared the Peoples departing from him. But have any of your great Maſters Places in Heaven to beſtow, have they Manſions and Offices there to diſpoſe of! (may our High Prieſt ſay) but Chriſt hath; *He is paſſed into the Heavens.*

CHAP.

CHAP. II.

The Words of the Text explained. What is meant by the Holieſt. How we enter in thither.

HEB. x. 19, 20, 21, 22.

Having therefore Brethren, boldneſs to enter into the Holieſt, by the Blood of Jeſus.
By a new and living way; which he hath conſecrated for us through the vail; that is to ſay, his fleſh:
And having a High Prieſt over the houſe of God:
Let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water.

MY Subject from out of theſe Words is, How in Prayer, eſpecially ſecret Prayer, to converſe with Chriſt our great High Prieſt; entered into the Heavens; and we to follow him thither by Faith, and treat him there when we pray, as being entered into the Holieſt with him.

The Art and Skill of this high Converſe with him in the Heavens; is the Apoſtle *Pauls*: who of all the Apoſtles (if not alone) hath moſt inſiſted on this particular: And in this Epiſtle he unfolds the myſtery of Chriſts High Prieſthood, as it was veiled under the Type and Shadow of the Levitical High Prieſthood of *Aaron*, and his Succeſſors: And writing to the *Hebrews*, now turned Chriſtians, he ſpeaks both the *Doctrines* and *Duties* of the *Goſpel*, in the Old Teſtament Characters; and conciphers them: But in a ſpecial manner he had explained the myſtical ſignification of that eminenteſt part of *Aarons* Prieſthood, in his officiating on that moſt ſolemn *day* of *Atonements*, when he went into *the Holy of Holies*; (which was the ſumme and complement of the High Prieſts ſervice) to be *Chriſt entering into the heavens*, as an High Prieſt for us: (of which you may read largely, though intermingled with other things; from *Chap.* 4. *ver.* 16. and *Chapters* 5, 6, 7, 8, 9. and ſo on in this 10th Chapter, unto theſe words:) And in theſe words (my Text) he comes to the Duties, or practical part that belongeth to us thereupon as inferred from thence: which likewiſe he utters in the language of the Types, of that dayes Rites and Solemnities.

And of all thoſe Goſpel Duties he begins firſt with this very thing which I have ſingled forth for my Subject; *viz.* How to converſe with God and Chriſt now he is in Heaven, in alluſions unto the Type thereof, and there to tranſact our concernments with him: (which being the firſt of all the other exhortations made, ſhews it was a principal one; and moſt genuinely inferred from the foreſaid Type:) And to that end he firſt informs us in *ver.* 19. of our Right and Priviledge, that are Saints under the New Teſtament: *viz. To enter into the holieſt*; and to go to him our High Prieſt thither; and the foundation of that Priviledge to be *his Blood*; *ver.* 19. And withal Secondly, pointing us the way which our High Prieſt hath paved, and conſecrated for us; to come thither to him; *ver.* 20. himſelf having firſt entered as an High Prieſt for us; *ver.* 21. And then Thirdly, In *ver.* 22. He ſets forth the Duty and Qualifications of thoſe that will ſo come; and which they that enter muſt ſeek for, or bring with them; and theſe drawn and inferred either from the type of the Peoples part, performed on that day; or by the High Prieſt acted for them; or on their behalf.

There are three or four things or Phraſes in the Text; which I account it requiſite to explain; to make way for the founding of this my ſubject on the words; ere I proceed upon it.

Firſt, That by the *holieſt*, here is meant the *higheſt Heavens*, into which Chriſt is entered, and where Chriſt is reſident, and whither we are bidden to come and enter; and whereof the Holieſt in the Temple was the type: This is ſo much known to the moſt of intelligent Readers, as it needed not to be inſiſted on, but for the more unknowing their ſake. And they may underſtand from our Apoſtle that the Tabernacle of *Moſes*, and afterwards the Temple of *Solomon*, conſiſted of two Courts or Rooms; ſee 1 *Kings* 16, 17, 19. one before the other: which the Apoſtle exactly deſcribes, to the end that all might underſtand this very thing I am upon. *Chap.* 9. 2, 3. *For there was a tabernacle made; the firſt wherein was the candleſtick, and the table, and the ſhew-bread, which is called the ſanctuary or the holy: And after the ſecond vail, the tabernacle; which is called the holieſt of all:* And the *Prieſts* he ſayes, namely, *The holy, went into the firſt every day* to Sacrifice, *ver.* 6. *But into the ſecond* (which was the *holieſt) went the high-prieſt once a year*, &c. *ver.* 7. which *ſecond* he again calls, *The holieſt of all*, in *ver.* 8. And at *ver.* 9. he tells us, that this *firſt Tabernacle* (ſo he calls the whole, conſiſting of theſe two Apartments) *was a figure for that time then preſent*: The figure of what? The Apoſtle plainly unriddles and explains it; *ver.* 24. *Chriſt is not entered into the holy places made with hands*, (that is, into thoſe Earthly Tabernacles which the Prieſts entered into every day; and the High Prieſt once a year entered into;) *which are the figures of the true; but into heaven it ſelf; now to appear in the preſence of God for us*: So then we are ſure that the *Heavens* are the *holy places*: And the *Heavens* Chriſt is now in, is the *holieſt*; and figured out by that holieſt of all: I will not at all detain you with the Queſtion, whether there be not in the *Heavens* a *firſt Court*, which Chriſt paſt through; of which the Court of Prieſts was the figure; into that Heaven of Heavens, of which the *holieſt of all*, which then the High Prieſt entered into, was the figure: The Apoſtle in that laſt place cited, doth in the plural mention both, in ſaying, *The holy places*: and that they were *figures of the true*: (And 'tis certain the *true* here, are the *Heavens*:) And yet again when he interprets what thoſe places did ſignifie; he ſayes, *Heaven it ſelf*, in the *ſingular*: It is enough to my preſent purpoſe, that the *higheſt Heavens* is here meant by the *holieſt*; thoſe which Chriſt entered into, and where now he is, and into which we are here invited to come to him; and into which our hope is ſaid to be (in like alluſion) to enter, as an *Anchor*; into *that within the veil; whether the fore-runner is for us entered: Chap.* 6. 19, 20. And *that within the veil*, is plainly an alluſion to the *holy of holies*: So the Apoſtle would have us to mind and obſerve, from his foreſaid deſcription; *chap.* 9. 2. After the ſecond veil was the Tabernacle, which is called the Holieſt of all.

The *Second* thing to be explained, is; what is meant by *entring*: *Our entring* (for it is ſpoken of us, and our entring;) *into the holieſt*; that is, into Heaven.

1. We all know that our going to enjoy and poſſeſs Heaven, after this Life and World are ended, is termed an *entring* into it: *Matth* 25. 23. *Enter into thy maſters joy*: And *Acts* 14. 22. And Chriſts *entring* into his Glory, and into the Heavens, (as in this Epiſtle) is ſaid to be when he aſcended.

But here this our *entring* muſt be underſtood of what is to be, and what we are to do *in this Life*: We being invited upon the declaration of our right to enter in, *ver.* 19. *to come to*, as the word is; *ver.* 22. or *draw near:* And 'tis as an act to be done by us in this Life: An entry and coming with *liberty of ſpeech*; as the word tranſlated [*liberty* and *boldneſs*] in *ver.* 19. alſo ſignifies.

And withal *to come to* and *draw near*, doth import an act of ours; and that to be with ſuch and ſuch diſpoſitions, as at that preſent are to accompany that act of drawing near, and to be exerciſed therein; all which diſpoſitions are concomitants of this Life. Moreover, it is as an entry whilſt we are *in via*, in the way; *viatores*, *wayfaring men*; (as the Prophet *Iſaiah*, *chap.* 35. terms us;) ſo *ver.* 20. We are to enter by *a new and living way*; conſecrated for us; and that is in this Life: In the other World we are at our *Journeys end*.

Yet 2. There is an *entring into the Kingdom of Heaven*, in this Life; which is, when we are firſt called and converted, and born again, which indeed is done but once for all, whereof Baptiſm is the Seal; of which thoſe places are to be underſtood; *John* 3. 5. *Except a man be born of water, and of the Spirit, he cannot* [*enter*] *into the kingdom of God*; which phraſe is alſo uſed *Matth.* 19. 23, 24. and *Mark* 10. 23, 25. *That a rich man ſhall hardly enter into the kingdom of God:* that is, is *hardly converted*; and is ſpoken upon occaſion of the rich young Mans refuſal to come unto Chriſt: But this *initial entrance* is not meant here; for he ſuppoſeth them he ſpeaks to, to have been as to this reſpect entred already; and therefore calls them *Brethren*, *ver.* 19. and ſuppoſeth them to have *a right* already to enter: *Seeing therefore we have boldneſs or right to enter*, (as many interpret it) ſo upon that *right* invites them to *draw near*; whereas the new Birth is that which gives that *right* firſt; as *John* 1. 12, 13. and therefore is not meant here: And again, that entrance into the Kingdom of Heaven by Effectual Calling at firſt, is as an entrance into a *State*, or ſuch as into a *City*, to be at firſt admitted a *free Deniſon* of it; (The *ſtate of Grace*; as *Rom.* 5. 1.) but is an admiſſion into a condition or priviledge, namely, that the Kingdom of Heaven ſhould belong to us: 'Tis to be *Cœlo donatus*, made a Citizen of Heaven; *Phil.* 3. But this here is an entrance as into an houſe, *ver.* 21. where ſome one dwells whom we would ſpeak withal; and liberty of ſpeech is that which this entrance ſerves unto: And this is into *the holieſt* (you ſee) as into a place in alluſion to the High Prieſts going into *the Tabernacle*, as an holy place; and ſuch was Chriſts entrance into Heaven, as *into the holy place*, as was ſaid *chap.* 9. 24. and this of ours is into Heaven, as his was.

3. It reſts then this be an entrance into Heaven in this Life, by our performing ſuch acts of drawing near, and coming to God, and our High Prieſt there, as are to be continued and encreaſed after our firſt Converſion, and performed between it and our entring into the actual fruition of the Glory of Heaven: And that there are ſuch actings of Soul, in the exerciſe of which we do truly and really enter into Heaven, and are ſo called, the Scriptures are not wanting as to the uſing this phraſe in that ſenſe: The Apoſtle 2 *Pet.* 1. 11. having exhorted unto an exact diligence in all good Works after calling, and unto adding all ſorts of Graces, as occaſions call for the exerciſe of them, and to abound therein; from *ver.* 5. to 10. he then propoſeth four or five Spiritual advantages that will accrue thereby, proceeding by a gradation in them, *ver.* 10. And the laſt and higheſt of them is in *ver.* 11. *For ſo an entrance ſhall be miniſtred unto you abundantly, into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.* This is narrowed by moſt Interpreters unto an abundant free entrance into Heaven, and reception of our Spirits by Chriſt at our death; according as we have abounded in good Works, to be filled at our Death with Joy and Comfort anſwerable: As alſo at the latter day, when Chriſt ſhall ſay, *Come ye bleſſed*; *for ye ſaw me hungry*, *&c.* And it is certain that the word *enter* is uſed of our taking that full poſſeſſion of enjoyment after Death of the Kingdom of Heaven, as *Acts* 14. 22. and frequently elſewhere; yet I find *Calvin* to take in unto this, the promiſe of all thoſe rich ſupplies and aſſiſtances, which God vouchſafes all along during this Life, whereby to bring us to Heaven. And ſome Proteſtant Interpreters ſince, take it to include aſſurance in this Life, and a promiſe that Eternal Life, and the happineſs thereof, ſhall open it ſelf to you more and more, or be ſet open wider unto your Spirits, ſo as to enjoy the larger ſenſe thereof in your Souls, that you may more amply and freely pierce into the inwards of Heaven,

Dutch Annotators.
Amplior introitus, i. e. *fœlicitas & vita æterna amplius pandet, & explicabit ſe vobis, ut copioſius, & liberius penetrare poſſetis in regni hujus partes interiores; & frui vitæ illius ſenſu, in ampliori menſura:* Dixon *in verba.*

Heaven, and enjoy the ſenſe of that Life in a larger meaſure. I have in the Margent cited theſe that I may not appear alone in giving this ſenſe; though I take the words to extend to both; *viz.* unto our entrance by way of full fruition in the other World; the comfort whereof at Death God often gives to thoſe that have abounded in Holineſs: That their Souls are in Heaven whilſt in their Bodies; and in the Suburbs of Heaven: And they crowd not in, but have the great broad Gates ſet wide open to them; yet withal alſo that in the mean time holy walking procureth, miniſtreth or affordeth in the very doing, the priviledge of a more abundant entrance into Heaven every day more and more, all along this Life; by Chriſts manifeſting himſelf to them; as *John* 14. *upon keeping his Commandments*: And in the coherence of the words in *Peter* with the foregoing, the promiſe hereof comes in laſt, as an increaſe or ſurpluſage of the former priviledges; (all which are in this Life): One mentioned *ver.* 10. was, that we ſhould thereby *make our calling and election ſure.* And this of *abundant entrance*, is not the ſame with that: Not a repetition (of the ſame matter, of *aſſurance* namely;) but an addition of a diſtinct and further benefit: A further, and indeed the higheſt degree attainable in this Life: The top of his Climax, or higheſt aſcenſion of ſuch attainments. As if he had ſaid, you ſhall not only *make your calling and election ſure*, but you ſhall enter more and more into Heaven, and live in Heaven afore-hand whilſt you live, and take an ample poſſeſſion of it in the firſt fruits thereof, which yet is called but an *entring*, (though often ſtill renewed) becauſe it is at higheſt in this Life but an imperfect attainment: And in compariſon of the latter full entrance which is upon Death, but as an *entrance*, a *firſt entrance*, and *firſt fruits* and *earneſt*, and yet ſaid to be an entrance: And thus *Heb.* 4. *We who have believed do enter into reſt*; and therefore going on *from faith to faith*, as *Rom.* 1. we *enter further into reſt*, as Faith increaſeth; every renewed act being a renewed entrance; and thus we are entring all our Life long; and this *Jacob*, that ſo extraordinary Saint and Patriarch, had enjoyed long afore Death: He ſayes, *This is the houſe of God, and this is no other than the gates of heaven*; which in that viſion (wherein he ſaw Chriſt and the Angels) he had been taken up into; *Gen.* 28. 17. yea and every Soul that walks very holily, and abounds in it, though he enter not into the joyes of Heaven, ſuch as are *unſpeakable and full of glory*; yet he may truly be ſaid to go further up into Heaven, in his ſo walking; and to obtain larger roomth and place there then other Men though holy: He enters further up into the Country every day; into the heart of it as we uſe to ſay, (though it be true that every true Chriſtian is paſt from Death to Eternal Life, from Hell into Heaven) and when poſſeſſion or fruition ſhall come, ſuch a Man will find a more rich and ample proviſion to have been made for him there againſt he comes.

4. But if in the laſt place, more ſtrict enquiry be made, what actings, exerciſes of Faith and Holineſs, the Apoſtle doth here, in this my Hebrews Text, more eſpecially intend, and calleth an *entring into heaven*, and a *coming to*, and *drawing near*? I Anſwer:

(1.) In General: All Goſpel-worſhip and Ordinances, which therefore by way of Inference from this here in *ver.* 19. he in the 23th exhorteth not to forſake: And we muſt conſider that his Exhortation begun in the 19th Verſe, is an Inference from his Diſcourſe afore of the *Jewiſh* Worſhip; and particularly of that on that ſolemn day of Atonement, when the High Prieſt went into the Holieſt, which was the higheſt Worſhip that the *Jewes* had preſcribed them; and was a day of pure Worſhip: They were to do no work thereon: Yea and was ſtiled a Sabbath of Sabbatiſm, the Queen of Sabbaths, and above all other Sabbaths whatſoever: And you may obſerve how in the beginning of this Chapter, wherein he goes on to interpret and unfold the myſteries of this dayes ſolemnity, he ſtiles them that come to it, *The worſhippers*; *the comers thereunto*, *ver.* 1. 2. and from which (namely that his Diſcourſe, Doctrinally treated by him in three Chapters afore) it is he deduceth his Exhortation here: So then *Goſpel-Worſhip* and *Ordinances* may in general be underſtood to be an entrance into Heaven, and the diſpoſitions required in *ver.* 22. to be the inward qualifications requiſite unto all ſuch Worſhip.

But (2.) In a more ſpecial and eminent manner, I conceive, he underſtands *Prayer*, and eſpecially *Private Prayer* : And I am ſo far from being alone in it, that I find my ſelf compaſſed about with a cloud of Interpreters; who, almoſt, generally carry it unto *Prayer* : I could fill a Leaf with their Names and Sayings to this purpoſe upon ſome or other of theſe : And that Parallel-like Exhortation, (which many of them do alledge for this) *Heb.* 4. 14. *Seeing we have a great high prieſt, that is paſt into the heavens, Jeſus the Son of God* : And *ver.* 16. *Let us come boldly to the throne of grace.* The Exhortation there *let us come*, is a coming by Faith *in Prayer*, imploring *for help in time of need* and diſtreſs ; ſo the Pſalmiſt uſeth the word to *come to God. Pſal.* 65 2. *To thee ſhall all fleſh* [*come*] : How? For *thou art a God hearing Prayer* : 'Tis a coming then by Prayer. And the word here in my Text, *Let us draw near*, προσερχώμεθα, is in the Original the very ſame that is there in *Chap.* 4. 16. And in the next Chapter to this where my Text is, (the 11th) *He that cometh to God is one that diligently ſeeks him*, and that is by *Prayer* : But if it were as it is tranſlated, *draw near* ; it likewiſe importeth *Prayer* : *James* 4. *Draw near to God, and he will draw near to you* ; *be afflicted and mourn, &c.* Again, in that Parallel, *Chap.* 4. 16. it is a coming to God to *obtain mercy, and find grace to help* : And all that ſpeaks Prayer. For theſe are the aim of a Soul that invocates God by Prayer, to obtain his *Mercy* for *Pardon* ; and *Grace* for ſupplies of all their Spiritual wants, and other needs. And alſo the word βοήθεια there uſed, is a *crying out for help*, in caſe of extremity : Likewiſe the word there tranſlated [*boldly*], μετὰ παῤῥησίας, *with boldneſs* ; is properly *liberty of ſpeech* : And what is that? but to come and ſpeak freely to God our needs ; and boldly to uſe all ſorts of pleas with him, which Grace and Mercy in him do afford, to obtain relief and ſuccours ; to pour out our hearts afore him ; and is not the very word alſo, that the Apoſtle chooſeth here in my Text to form his exhortation in, the very ſame? *We having boldneſs, let us come*, or draw near ; that is, having *liberty granted to ſpeak, and ſpeak out our minds* ; our whole hearts ; let us come and do it. Every word in that *Heb.* 4. ſpeaks Prayer ; and with that exhortation there, doth this here correſpond and agree. The alluſion alſo here of *entring*, refers unto the *Jews*, their *coming to worſhip* ; which is ſtiled *an entring into Gods courts. Pſal.* 100. And their coming *with Praiſe and Thanksgiving*, (which is a part of Prayer, 2 *Tim.* 1. 1.) in the 4th Verſe of that Pſalm, *Enter into his gates with thanksgiving, and into his courts with praiſe* ; *be thankful unto him, and bleſs his name.* But further, the ſpecial alluſion of this whole Paragraph, my Text, being ſpecially made to the worſhip and practices of that *day*, wherein the High Prieſt entered into the Holieſt, (which phraſe of *entring* into it) is ſo often repeated in this Epiſtle ; this brings it yet nearer home unto Prayer as meant ; and ſhews that it is a coming to God and Chriſt by Prayer : For both on the High Prieſts part that day, as he went in by Blood into the holieſt, ſo by Incenſe to make a Cloud ; and by theſe two alone he went into the holieſt : *Lev.* 16. 12, 13. *And he ſhall take a cenſer full of burning coals of fire from off the altar before the Lord, and his hands full of ſweet incenſe beaten ſmall, and bring it within the vail : And he ſhall put the incenſe upon the fire before the Lord, that the cloud of the incenſe may cover the mercy-ſeat that is upon the teſtimony, that he dye not.* This all of us that come into the holieſt, are to imitate : Now not only Incenſe betokens Prayer, (as in the *Pſalms* which was required on the High Prieſts part, but on the Peoples part alſo : It was required of them, that whilſt Incenſe was offering, they ſhould pray without. *Luke* 1. 9, 10. *According to the cuſtom of the Prieſts office, his lot was to burn incenſe when he went into the temple of the Lord* : *And the whole multitude of the people were praying without at the time of incenſe* : And if on the times of the ordinary dayes of Worſhip, much more on this day ; *the day of atonements* which was appointed alſo for the People for Prayer, for they were to faſt and afflict their Souls for Sin, *Lev.* 16. 27, 28. which they then confeſt, even of their whole Lives; and was therefore joyned with Prayer as that Duty did require for Atonement.

So as every thing falls in, That Prayer bears the main of the Apoſtles intendment and Exhortation: And thoſe Qualifications, *ver.* 22. of *a true heart, &c.* do come in but as Concomitants, to make the Prayer acceptable.

CHAP. III.

That it is the Priviledge of Believers under the New Teſtament to enter into the Higheſt Heavens by Faith, and with the Apprehenſion of Faith. An Invitation to them ſo to do. The Diſpoſitions which are required to make them meet for ſuch an Heavenly Converſe.

THESE things premiſed, I reduce the words to theſe Four Heads.

I. That all that are Believers already, under the New Teſtament; Their Priviledge is, That when they worſhip, eſpecially in Prayer; that they ſhould by Faith, and with the apprehenſion of Faith; enter boldly into the very higheſt Heavens; and placing themſelves there, to ſeek Communion and Converſe with God, thorough Chriſt. And with Chriſt himſelf as our High Prieſt; themſelves conſidered as they are in Heaven; and we by Faith preſent there, together with God and Chriſt: In brief, when we pray, we ſhould in an immediate manner ſet our ſelves to enjoy Communion with God, and Chriſt; as they are in Heaven.

II. A free and open *Invitation* here made with an Exhortation thereunto; which Invitement you have amply preſſed, and enforced with the Higheſt Encouragements to perſwade confidence in ſo doing: Namely, Thus to approach God, and Chriſt in the Higheſt Heavens: Theſe two Heads you have in the 19, 20, 21. *verſes, Having therefore Brethren boldneſs to enter into the Holyeſt, by the Blood of Jeſus: By a new and living way which he hath conſecrated for us, by the vail of his fleſh: And having an High Prieſt over the Houſe of God, let us draw near, &c.*

III. The *inward Diſpoſitions, or Qualifications which are required to make them meet for ſuch an Heavenly Converſe*; And which are to make their Prayers prevalent, to have power with God; to obtain what we pray for:

1. With which therefore we ſhould enter, and approach: Or,

2. Which we ſhould put forth, and exerciſe in the time of performance of that Duty of Praying: And as much as in us lies to endeavour not to come off without them: Or,

3. At leaſt which we in our Prayers ſhould chiefly ſeek for at Gods Hands; and implore his Grace and Mercy to help our Infirmities therein; theſe above all things elſe that we pray for; without doing which we ſhall much fall ſhort in our obtaining thoſe other things, prayed for by us; And theſe you have in *ver.* 22. *Let us draw nigh with a true heart, in full aſſurance of Faith;*

having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water.

I have propoſed this Third Head under theſe *three ſeveral branches*; That it may take in and comprehend all ſorts of Believers; All of them either having or performing either the one, or the other of theſe three. For if we ſhould underſtand, and limit the ſcope of theſe Qualifications, to be all and every of them abſolutely *neceſſary conditions*, that is ſuch, as without each of which, unleſs every Believer brings with him before he prayes, he is not, nor ſhall be accepted, nor his Prayer regarded; we muſt exclude many of the Righteous: For 'tis certain that many do want *full Aſſurance of Faith*; which ſpeaks an higher degree of Faith, and eſpecially an aſſurance, that their Perſons are accepted: Many alſo fall ſhort of having their Conſciences ſo fully ſprinkled from an evil Conſcience; as to their own ſenſe, (as that Phraſe would import, even to the ſenſe of their Conſciences, of which hereafter;) that their own hearts ſhould *not condemn them*; in the guiltineſs of many Sins that God is pleaſed to let lye bound, even upon them that are Saints, for as long as his pleaſure is, thereby to humble them. And to confirm this, if we take the ſcope of the Apoſtle, I look upon the words to be an *Invitation*, with an *Exhortation*: And the ſcope of that *Exhortation* to be, what Diſpoſitions thoſe that would pray as in Heaven, when they pray; and that would pray after ſuch an Heavenly rate, ſhould labour to attain; and either bring ſuch with them when they come; or at leaſt are to ſeek after to obtain them in praying, and by Prayer: And ſo theſe things to be propoſed here, as principal matters to be prayed for: And ſo they ſerve as Rules of Direction to praying, as well as for Qualifications requiſite thereunto: I find but two Interpreters that have toucht upon any ſuch ſcope; and they are *in Flaccius Illyricus*, upon the words; of which afterwards: The other is worthy Mr. *Dixon*, who hath well obſerved on that word, [*in full aſſurance of Faith*;] that Gods meaning is, that he likes it better to come with a full aſſurance of Faith, though he deſpiſeth not the weakeſt; nor quencheth Faith in the Smoak, not yet riſen unto Victory in the Flame. To which I add, it being an Exhortation, Exhortations are uſually made in the ſtrain of higheſt attainments, not the loweſt, and weakeſt: The Apoſtles did exhort to many things, weak Chriſtians might be long in attaining: For the Copy, or Samples you ſet afore Learners, uſe to be with the perfecteſt; when yet they write, or work, very much ſhort of them: And ſo here the meaning is that God indeed would have you come in full aſſurance; and this he propoſeth as that which you may obtain; and exhorteth unto it as what he moſt deſires, and would have in you: Alſo conſider that yet the weakeſt Believer hath a Faith ſo far as to cauſe him to performe the main thing exhorted to; and that is, to come to God, and Chriſt; and alſo with a true heart in Prayer: Again, it is certain, that thoſe whoever they be, that have theſe diſpoſitions; he or they obtained them by Prayer: And therefore they cannot be all abſolute Conditions aforehand, in all caſes e're we come to pray: For themſelves are obtain'd (I ſay) by Prayer firſt; and much ſeeking of God too: And how many poor Souls do bitterly complain of the want of theſe?

IV. And each, and the whole of theſe; both *Duty*, *Invitation*, *Priviledges*, &c. are inferred from, and repreſented under the *Analogie*, and ſimilitude, of that *ſpecial ſolemn worſhip*, and the Rites thereof obſerved, and performed by the High-Prieſt, and the People upon the Great and Memorable Day of *Atonement*; once again Celebrated with extraordinary Sacrifices, on purpoſe appointed for that Day; beſides the Ordinary for every Day; the High-Prieſt carrying the Blood of thoſe extraordinary ones, to make Atonement into the Holy of Holies, which he entred into but once a year. All which was accompanied with Confeſſion of Sins and Prayer, the People alſo univerſally coming up to that Aſſembly; and were preſent at that Solemn Worſhip; keeping that day with afflicting their Souls for the Sins of their whole Lives paſt; which therefore muſt needs be joyned with *Prayer* on their part for the pardon of them, as *Lev.* 16. 12, 17. where 'tis ſaid the High Prieſt carryed *Incenſe within the Vail*, with which, if you compare,

pare the Practice of the People, what it uſed to be whilſt Incenſe was offered; As in Luke 1. 9, 10. *According to the cuſtom of the Prieſts Office, His* (namely *Zacharies*) *lot was to burn incenſe when he went into the Temple of the Lord: And the whole multitude of the People were praying without at the time of Incenſe*; It appears that the People prayed that Day, Incenſe on that day being offered in the Holy of Holies, by the High Prieſt for an Atonement in the ſame, *Lev.* 16. 29, 30. which Day was called the *Day of Atonements*; and in like reſpect ſtyled the Faſt, *Acts* 27. 9.

From the Types of which the Apoſtle deducts his Exhortation here, in theſe four verſes, and ſpeaks to the *Hebrews* in the Language thereof; carrying us up from that Holyeſt, to Heaven; unto God, and Jeſus our High Prieſt there: And he preſſeth the ſubſtantials of our inward Worſhippings, in *ver.* 22. from the performances of that day eſpecially in Prayer: For, as this Days Solemnities were the Top of the *Jewiſh* Worſhip; and ſpent in Faſting, Prayers, and Confeſſions of Sins by the People; ſo is Prayer, theſe Duties and Qualifications of our Perſons in Prayer; the height of our Chriſtian Religion.

For the firſt: That it is our Priviledge, and the Goſpel-Diſpenſation calls for it; that when we pray, we ſhould ſet our ſelves to enter in by Faith immediately into Heaven; and Converſe with them as they be in Heaven; and we together with them.

Inſtead of more literal Proofs, this Text being Evidence ſufficient, requiring us thus to do; I ſhall give Reaſons and Demonſtrations of it.

I. A Reaſon in General: The Goſpel (the Doctrines of it, being totally Heavenly, and the Bleſſings of it Heavenly, *Epheſ.* 1. 4.) hath exalted, raiſed up, and enhaunced all things thereof to an Heavenly State; in their ſeveral proportions, and kinds: Like the *Elixar*, It hath turned all the Legal Alchymie, or Carnal Earthly Ordinances; (as *Heb.* 9. 1. they are there called,) into Cœleſtial: As in the ſame *Heb.* 9. 23, they are ſtyled, even all *the things*, repreſented by thoſe Types: The Goſpel it ſelf was ſtyled with difference from the Old Covenant, *The Kingdom of Heaven*; and that by Chriſt himſelf, when he began to preach it: The very preaching of it is tearmed *an Exaltation* of thoſe that heard it, *unto Heaven: Matth.* 11. 22. And *a ſpeaking from Heaven*, *Heb.* 12. 25. And that is ſpoken in compariſon to *Moſes* giving the Law; whom he there oppoſitely tearms, *him that ſpake on earth:* Yea, and this ſpeaking from Heaven is attributed to the Sermons of the Apoſtles, and ordinary Miniſters unto the *Hebrews* and other Chriſtians, to the end of the World. And if their Sermons, which are Ordinances by the Miniſtry of another, ſpeaking to us; are a ſpeaking of Chriſts from Heaven; What then are our Prayers, eſpecially Private Prayers? For they are purely mediate effluxes of the Soul to God himſelf, without the intervention of any outward *medium*, but what is in, and from a Mans own Soul, Elevated and Aſſiſted by the Holy Ghoſt, as *Rom.* 8. this may certainly be entituled, *Praying in Heaven.*

Our Converſation, (If ſuch as becomes the Goſpel;) is to be in *Heaven*, *Phil.* 3. 20. But Prayer is here made comparatively unto that ordinary Converſation, *An entring into Heaven in ſo eminent a manner*; as if that we walkt out of Heaven when in our Callings, *&c.* and entred anew ſometimes; but now and then; and that when we pray, and come to worſhip: Likewiſe where Chriſtians State is to ſit together in Heavenlies, with Chriſt: *Epheſ.* 2. 5, 6. *Even when we were dead in ſins, hath quickned us together with Chriſt: And hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus:* If you be quickned, and have the leaſt of Spiritual Life begun in you, then hath Chriſt placed thee in Heaven; and our actings in Prayer ſhould be in its degree, (and this exerciſe doth excel all other,) anſwerable to our State; and therefore ſhould be a praying as Perſons in Heaven: Certainly if any part of Worſhip, this in the Nature of it above all other, calls for it.

This Reaſon is but a General from the Heavenlineſs of the Goſpel.

CHAP.

CHAP. IV.

The Priviledge of Believers under the New Teſtament Illuſtrated, and proved by the difference between them, and Believers under the Old Teſtament, who had not this Freedom of entring into the Holieſt.

THERE is a further ſpecial Account to be given of this Priviledge from a difference between the manner of the Diſpenſation under the Law, and now under the Goſpel; as in reſpect unto this very particular of Prayer; together with an explication wherein this difference lyes of us, from the old *Jew*; who yet directed their Prayers unto God that was in Heaven, and implored him to hear in Heaven, when they prayed, as in 1 *Kings* 8. you often have it, and elſewhere abundantly.

That there was, and is, (notwithſtanding this now ſaid of them,) a difference of Priviledge between them and us in this reſpect; 'tis plain, that this Exhortation in the Text, to come boldly into the Holieſt is ſpoken oppoſitely to what was theirs ſpecially, when compared with other paſſages of this Epiſtle concerning them: The Text alſo ſtyling this our manner of coming into the Heavens, to be a *new way initiated*, or *new begun* (as the word *conſecrated*, in *ver*. 20. doth alſo ſignifie,) by the Fleſh of Jeſus rent, as *ver*. 20. And by his Blood, *ver*. 19. newly ſhed; (as the words in the Original do import:), of which further after.

Concerning which difference,

I. I will not hold you in the Bryars of a Diſpute about the meaning of that difficult place of our Apoſtle, *chap*. 9. 8. affirming that to the People of the Old Teſtament, *The way* (that is, for us;) *into the Holyeſt of all was not yet made manifeſt; while as the firſt Tabernacle was yet ſtanding*: That is, whilſt the *Jewiſh* Worſhip was yet in force; which was until Chriſt the true High Prieſt was aſcended up into his Holyeſt, the Heavens: The plaineſt meaning to me is, that the Myſtery of this was kept hid, in a great meaſure; that Chriſt might have the greater Honour in the diſcovery of it upon, and after his Aſcenſion: And alſo to ſhew, That by vertue of his Blood it is that any do now, or ever did enter therein: But ſtill ſo, as whatever *de facto* was then, that the Godly entred into Heaven at Death; yet the way to be thorough Chriſts entring: This was not then *manifeſt*: (I take hold of, and keep, to, the proper import of the word:) He ſaies not, that none had in reality, or indeed not entred; for *Enoch* and *Elias* had; but that it was not *manifeſt*: Nor yet was it, that it were altogether unknown to them, that they ſhould one day come; thither; for the Patriarchs knew it, and expected it: *Heb*. 11. 10, 14, 16. All which ſtill was but with a glimmering, obſcure Light; as a dark ſhadow: I take therefore the Apoſtles meaning in the ſame ſenſe that the ſame Apoſtle ſpeaks it; of the whole Myſtery of the Goſpel it ſelf; *Eph*. 3. 5. *Which in other Ages was not made known to the Sons of men, as it is now revealed unto his Holy Apoſtles, and Prophets by the Spirit*: Even ſo this particular of it was not manifeſt; that is, in that clear manner that it is now, upon Chriſts Aſcenſion: The very Apoſtles (in the name of whom ſeems to *Philip* ſpeaks it;) *John* 14.5. ſay, *Lord, we know not whither thou goeſt, and how can we know the way*?

My Inference from this is, that if the way of entrance at laſt into that Holy of Holies, was not then ſo manifeſt to them; then much leſs was this way of Worſhipping and Praying, by an Immediate entrance of themſelves (through Chriſt) into Heaven it ſelf, when ever they prayed: And as preſent with their High-Prieſt himſelf, to preſent themſelves by Faith unto God thorough him, and ſo offer up their Prayers to him; but ſtood as aloof, as Men on Earth, whilſt they prayed unto God as dwelling in Heaven: But this the Apoſtle in my Text hath taught us; And this way I may ſafely ſay of it, was not manifeſt then, as it is now. But,

II. Beſides the obſcurity of the knowledge of this way of Praying; they were preoccupated from ſuch an addreſs immediate, into Heaven it ſelf; (ſuch as we have;) in that God appointed another place of his Reſidence, *viz.* his Temple on Earth; and therein ſpecially the Holy of Holies; calling upon them to look unto, and make their Addreſſes to him, as dwelling alſo there: Whereas now he hath appointed Heaven it ſelf immediately for us in Prayer to come into, when we come unto him; where alſo our High-Prieſt is preſent: Their Caſe ſtood thus: They knew indeed that Gods dwelling place was Heaven; and that when they prayed, God heard in Heaven his dwelling-place; and therefore when they prayed, they ſpread forth their hands towards Heaven, as *Solomon* in his Prayer did: But yet withal, they were firſt called upon to do Homage to God, as ſitting on his Throne on Earth; *as ſitting between the Cherubims on the Mercy-Seat*, which covered the Ark in the Holy of Holies: So *Hezekiah* directs his Prayer, 2 *Kings* 19. 15. *O God that ſitteſt between the Cherubims*; and others in the *Pſalms* the like: And thereupon alſo, when they prayed, (though in private Prayer;) They were bidden to look *towards the Holy Place and Temple*; as *Pſal.* 28. 2. *Hear the voice of my ſupplications when I cry unto thee; when I lift up my hands to thy Holy Oracle:* This Oracle was the moſt Holy Place, where the Ark, the Mercy-Seat, and the Cherubims were: As you find 1 *Kings* 8. 6. and *chap.* 6. 5. And in this manner *Solomon* in the Dedication of his Temple, directs his own Prayer made by himſelf; and unto this courſe directed the People alſo; in that 1 *Kings, chap.* 8. He prayes unto God that *dwelt in heaven to hear in heaven*; and yet draws down their eyes towards that Houſe on Earth; as dwelling there; *ver.* 27, 28, 29, 30. *But will God indeed dwell on earth? Behold the heaven, and the heaven of heavens cannot contain thee; how much leſs this houſe that I have builded; yet have thou reſpect unto the prayer of thy ſervant, and to his ſupplication, O Lord, my God! To hearken unto the cry, and to the prayer which thy ſervant prayeth before thee to day; that thine eyes may be open towards this houſe night and day; even towards the place of which thou haſt ſaid, My Name ſhall be there; that thou mayeſt hearken unto the prayer which thy ſervant ſhall make towards this place: And hearken thou to the ſupplication of thy ſervant, and of thy people Iſrael, when they ſhall pray towards this place; and hear thou in heaven thy dwelling-place, and when thou heareſt, forgive:* So as they took God up, as dwelling in both places; but firſt lookt to his Dwelling-Houſe, or himſelf, as dwelling on Earth; And from thence their Faith was to climb up to him, as dwelling in that other, the moſt Holy Houſe in Heaven, whereof this on Earth was the Type; and thereby was to their weakneſs an help unto their Faith in Prayer, to have God ſo near them, (as the Phraſe is,) as on Earth; that God ſhould come down to Earth, and there had a viſible dwelling-houſe amongſt them; as *Exod.* 25. 8. *And let them make me a Sanctuary that I may dwell among them*; which he had not again on all the Earth.

And hence ariſeth a manifeſt difference betwixt their Condition, and ours; that though they prayed unto God that was in Heaven, and to hear in Heaven: yet,

1. Themſelves lookt upon themſelves as ſtanding afar off, at a diſtance from Heaven, whilſt they were a praying: And entred not themſelves by Faith into Heaven, as we are here called upon to do: I may therefore again ſay, *This way of prayer in the holieſt was not then manifeſt, as 'tis now*: And,

2. Though they deſired God would hear in Heaven, yet the Cry of their Prayer, and the Eye of their Faith were directed firſt unto, and towards his Holy of Holies on Earth; from whence, as by a rebound, (as I may ſo ſpeak,) it ſhould as by an eccho aſcend up into the Ears of the Lord of Hoſts in Heaven: Even as a Man directing his Speech, going immediately to ſuch, or ſuch an hollow place, or Cavern; the ſound thereof comes back at ſecond hand by reflection, to one that is further off; and their intercourſe with God in Heaven was like as if one ſhould ſend a Letter, or a Petition to a great Perſon; who hath two Dwelling Houſes, one in a City, the other in ſome Village very far off from that City; and the Man is appointed to ſend his Petition, or Letter directly to the Country-Houſe, but directed to him withal in his ſtanding Houſe in his City: So as indeed the Holieſt Saint of them looked unto God in both; and did Homage to him as dwelling in both; and were not to neglect either: Whereas we take a direct courſe to Heaven when we pray, and divert not the leaſt caſt of an Eye to any thing on Earth, wherein God ſhould be: We look not to the right hand, nor the left; not to one place more than another: *Let prayers be made every where*, 1 *Tim.* 2. 8. ſpoken in oppoſition to the *Jews* looking to their Temple.

And one Reaſon of this was, That God dealing then with them, as Children under Age; *Gal.* 4. 1. and inſtructing them by Figures of the Time; (as *Heb.* 9. 24. where he ſpeaks of, and applies that Maxime to this very thing we are upon;) he therefore would have a figurative Houſe to dwell in; (not ſuch as in common he is ſaid to dwell in all the Earth, but) ſeparated from the reſt of the Earth; which houſe was conſecrated by himſelf; and wherein his Glory and Shadowy Preſence did often ſhine and appear from forth the Oracle, the Holy of Holies, and filled that Temple: And thither their Faith and Prayers were to approach him firſt; and take up by the way, as we ſay, in their addreſſes to Heaven: God condeſcended herein to the weakneſs of them, whom he trained up as Children: And it was a way of Worſhip fit for Children, and ſuited to their Capacity; and yet ſanctified unto them, becauſe thus appointed by God.

The word which Calvin *uſeth of* Davids *praying in the* 3. Pſal. *when he fled from* Abſolom *was*, David rectà ſe ad Tabernaculum convertit, unde promiſerat Deus ſe propitium fore ſervis ſuis: *On the words of the* 5*th*.ver. Mediam viam tenuit, ne vel ſignum viſibile contemneret; quod Deus pro temporis ruditate inſtituerat: vel ſuperſtitioſè loco affixum, quicquam de gloria Dei carnale conciperet. ibidem.

You may perhaps in part underſtand, an Old Teſtament *Jewiſh* heart; and that of one that was truely penitent, by the Spirit of that poor Publican; whoſe Character and Frame of Spirit Chriſt hath lively ſet forth to us; *Luke* 18. And therein view the diſtance which they keep: He was a Sinner truly humbled, and an expectant of Mercy: It is ſaid, *He went up to pray in the Temple, ver.* 10. (ſo then it therein falls pat with the Subject afore me: Now, obſerve what confirms the foregone differences (as on their part) I have given. 1. *He ſtood afar off*; ſo *ver.* 13. There is the diſtance I ſpake of. 2. *He would not ſo much as lift up his eyes to Heaven:* But, 3. Applyed himſelf, and his Prayer unto God, as ſitting on his Mercy-Seat in the Holieſt: In thoſe words, *But ſmote upon his breaſt, and ſaid,* [*God be merciful*] *unto me a ſinner:* It is that word, [*God be merciful to me*;] I take hold of for this: In the Original, the word ἱλάσθητι, that is there uſed, is a Verb anſwering to the Noun ἱλαστήριον, the Mercy-Seat: And unto ἱλασμός, a propitiation for Sin, As 1 *John* 2. 2. And ſo it is, as if he had ſaid, According to that Mercy, Thou O God that ſitteſt between the Cherubims, over and upon thy Mercy-Seat, (which is called ἱλαστήριον by the Septuagint, and owned by the Apoſtle, *Heb.* 9. 5.) declaring thereby that thou art, and wilt be propitious, and merciful unto poor Sinners; according unto that Mercy thereby ſet forth; Be merciful to me a poor Sinner, that am at this diſtance from that thy Holy place thou dwelleſt in: Yet I do look unto that thy Mercy-Seat, and to thee who ſitteſt thereon; and have my eye, and hopes fixed wholly thereupon for Pardon: And though I dare not look up to Heaven it ſelf where thou dwelleſt; yet my Soul looks toward this Mercy-Seat, whereon thou ſitteſt on Earth: You may, I ſay, underſtand hereby the Level of a *Jewiſh* Faith: And that word ἱλάσθητι, as ſpoken by him, ſhews, that they underſtood, though darkly, what that Mercy-Seat did ſignifie: That God, that ſat thereupon was merciful, and favourable to Expiate and make Atonement for Sins; and then to cover, and pardon them:

them : As the *Hebrew* word importeth : (of which more afterwards ;) unto which the word ἱλάσκεσθαι , and ἱλάσκειν anſwereth ; ſignifying both to make Atonement or Reconciliation by Chriſt : So *Heb.* 2. 17. and alſo to be merciful, and forgive , upon ſuch a Reconciliation made : As by *Daniel*, *Dan.* 9. 14. and *Deut.* 21. 8. Be merciful O Lord, *&c.* Now of this Man, Chriſt ſaies, he went away juſtified : He being humbled , and having this Faith : I but obſerve here how yet he ſtood afar off, Two Courts off from the Holy of Holies, where this Mercy-Seat was : Yea, in the remoteſt place out of that outermoſt Court, did this Man ſtand ; for it is comparatively ſpoken unto that nearer approach, which the *Phariſee* forſooth made ; he going up unto the higheſt part of that outward Court ; thither he crowds up himſelf with Confidence, even next to the Door of the Prieſts Court : (But into that Prieſts Court, none was to enter , but a *Levite* :) Well, but here in this *Heb.* 10. we ſee the Faith we are exhorted unto : *Chriſt being come, an High Prieſt of good things to come* ; not as then, but in a ſhadow revealed, we are *bidden to enter with boldneſs* : Yea, *to draw near*, when we are entred with *full aſſurance of Faith* , and Confidence even into the Holy of Holies ; the *Heaven* where Chriſt is *ſitting at the Throne of the Majeſty on high* : Under the Law the Holyeſt Saint of that People was not to enter into the firſt Earthly Mundane Tabernacle , into which the Prieſts came : Yea, ſome have ſaid, they were not ſo much as to ſee into it ; (but that I am not fully reſolved of : for they brought their Sacrifice to the Door of that firſt Tabernacle ; and one would think, ſhould ſee it ſacrificed too for them :) but enter they did not, that's certain : And to that end there was a Veil, called the *firſt Veil*, placed at the entrance of the firſt Tabernacle of the Prieſts, to ſhut out the People ; as well as there was *a ſecond Veil* placed afore the Holy of Holies ; as the Apoſtle plainly inſinuates, *Heb.* 9. 2. I will not diſpute whether it was to hinder the Peoples ſight of what was done in the Prieſts Court ; as well as the *ſecond Veil* hindred the Prieſts ſight of what was in the Holy of Holies ; but to be ſure, it forbad entrance to the People, if not wholly debarred their ſight.

This practical inſtance I have, as by the way, and in the middle of my Diſcourſe, inſerted ; to ſhew the difference mentioned of a *Jewiſh* Faith , and Prayer ; And as giving light to the reſt of my Diſcourſe on this Argument.

I proceed to confirm the former Notion further.

II. As in this manner they directed their Prayers unto God in his Temple, on their parts ; ſo anſwerably on Gods part he both promiſes

I. *That his Eyes ſhall be open, and his Ears attent unto the Prayer that was made in that place : For now* (ſaith he) *I have choſen, and ſanctified this houſe, that my Name may be there for ever* : *And mine Eyes, and my Heart ſhall be there perpetually* : And in 1 *Kings* 6. 3. it is added by God , *My Heart ſhall be there perpetually.*

II. It is *de facto* ſaid, and ſpoken of God ; that *his hearing of their Prayers was out of his Holy Temple, as well as out of Heaven* : And to ſend forth help, and Bleſſings, and Deliverances of his People upon their Prayers ; yea, and to work all his works of wonder, which he executes over the whole Earth, from out of his Temple, his dwelling-place on Earth.

But eſpecially in the deliverances of his people : *Pſalm* 3. 4. *I cryed unto the Lord with my voice, and he heard me out of his holy hill* : 'Twas uttered by *David* when he fled from *Abſalom*, as the title to the Pſalm is ; (he having before placed the Tabernacle and Ark on *Zion*, the City of *David*, 2 *Sam.* 6. 12, 17. which he calls in that *Pſal.* 3. *The holy mount*) and that ſpeech of his here hath an aſpect and reference unto thoſe paſſages in the ſtory of his flight ; 1 *Sam.* 15. The High Prieſt did offer to carry the Ark with him into the field ; *ver.* 24. no, ſayes *David*, let it ſtand in its proper place, in the Tabernacle appointed for it, *ver.* 25. and thought he, my Prayer ſhall be towards it as 'tis placed in that ordained ſeat which God hath appointed :

Fatcor quidem Cœlum alibi ſæpe vocari Sanctum Dei Palatium; ſed hìc non dubito quin reſpexit ad Arcam : Quæ jam in monte Zion *locata erat.* Calvin *in verba.*

And his Prayers having been heard, though at that diſtance from the Ark it ſelf, he glorifies God that had heard him at that diſtance *out of his holy hill*: (Thus *Calvin* gloſſeth on the words). *Davids* Faith glorying and triumphing in this, that whilſt *Abſolom* who came and poſſeſſed the City of *Jeruſalem*, and ſo had the outward preſence of the Temple and Ark with him; (and let him take that to himſelf;) but *David* in the mean while, though removed from it, bent his Prayers thither, and thoſe Prayers prevailed, and were heard therein (ſayes he) whilſt his wretched Son was rejected, who had the local being of the Ark cloſe by him and with him, for he was poſſeſſed of *Jeruſalem*: (Let theſe things be compared with the Story). In like manner, *Pſalm* 20. he brings in the people praying for their King; their petition *ver.* 2. is, *Send thee help from the ſanctuary, and ſtrengthen thee out of Sion.* And lo, as he hears the Prayer in his Sanctuary, ſo the performance of it is likewiſe ſaid to come from God, as dwelling in the Sanctuary; from thence it was he gave forth his commands for the execution; and yet ſo, as Heaven thereby was ſignified too: And therefore upon this experiment, *David* (who was the King they had prayed for) ſtrengthens his Faith for the future: *Ver.* 6. *Now know I that the Lord ſaveth his anointed, he will hear him from his holy heaven, with the ſaving ſtrength of his right hand.*

Hoc eſt, auxilietur tibi e Monte Sion: *Ubi Arcam fœderis locari jubens, domicilium ſibi illic delegit.* Calvinus *in verba.*

Many other like paſſages you may find ſcattered up and down in the Pſalms, and elſewhere; that what God doth at the Prayer of his people, he is ſaid to do it in his Temple: That is, that from out of his Temple, the ſentence to come forth, to render recompence to his enemies, is ſaid to be a voice out of his Temple. *Iſa.* 66. 6. *A voice from the temple, a voice of the Lord, that rendereth recompence to his enemies.* For God ſat as a Judge in his holy Temple, and ruled thence the whole earth, *Hab.* 2. 20. And *Pſal.* 99. 2. *The Lord is great in Sion; and he is high above all people: And terrible out of his holy places*; *Pſal.* 68. 35. The great deliverances of his people when threatned to be beſieged by *Zenacharib* and his Hoſt, in *Hezekiahs* times: *Pſal.* 76. 2, 3. *In Salem is his tabernacle, and his dwelling place in Sion: There brake he the arrows of the bow, the ſhield, and the ſword, and the battle: Selah.* Obſerve how it is ſaid, [*There*] he brake; namely in his Temple; his *habitation there*: For unto that his Temple doth the coherence in the Verſe afore carry it, for that was laſt in mention, and with the greateſt emphaſis above the former; either *Jeruſalem*, or the Land of *Judah*; *ver.* 1. And *there he brake the ſpear, &c.* that is, fruſtrated and made void all their Weapons prepared for the Battle, though not one ſtroke were ſtruck: So he is ſaid to *break the arm of the King of Egypt, Ezek.* 30. that is, to weaken his Power: But that which puts the greateſt notoriety upon this, as to our purpoſe in hand, is that in the ſtory we read, how that *Zenacharibs* overthrow was from *Hezekiahs* Prayer in the Temple; for upon *Zenacharibs* Letter, and *Hezekiahs* hearſay of the Blaſphemy, he took himſelf thither, went inſtantly into the Temple, and began his Prayer thus; *O thou God of Iſrael, that dwelleſt between the cherubims.* He invocates him under that ſtile of his dwelling in the Holies, and ſo hearing Prayers there: Thus you have it recorded both in *Iſaiah* and in 2 *Kings* 29. 15. And how ſuitably in anſwer hereunto is it ſaid here in the Pſalm, that God gave forth ſentence preſently out of his Tabernacle; yea and that ſo ſuddenly too, as that the very execution is ſaid

Unto *Zenacharibs* Invaſion doth *Calvin* refer it; for which he gives his Reaſon. And *Piſcator* in the very Title doth the ſame. And *Ainſworth* on the laſt Verſe aptly applies it to the Chieftains of *Zenacharibs* Army; which is a moſt apt accommodation of the concluſion of the ſtory, with a concluding Admonition given to Kings and Princes: *Ver.* 12. *He ſhall cut off the ſpirit of Princes; he is terrible to the Kings of the earth:* The word tranſlated Princes, is Anteceſſors, *Leaders* (ſee *Junius* Tranſlation) next to Kings, (which follows) God doth cut off *their ſpirits*; gather or take away *their ſpirits*; their Lives in a moment at once; and with as much eaſe and liberty at pleaſure, as a Gardiner prunes the Leaves and Branches of Vines: Or as he would gather the bunches of the Grapes when fully ripe; and makes no matter on't to do it. How fitly this doth correſpond with the event in that ſtory, you may ſee but by reading theſe few words, which are the concluſion of that ſtory too, in 2 *Chron.* 32. 21. *And the Lord ſent an Angel which cut off all the mighty men of valour; and the* [*Leaders*] *and Captains in the Camp of the King of Aſſyria.* And for thoſe other words in the *Pſalm*; *He is terrible to the Kings of the earth*; take thoſe other words in the ſame Verſe in the Story: *So he returned with ſhame of face to his own Land.* What a dread and confuſion muſt it needs ſtrike the Heart of that haughty Prince with: But that was not all; read but the Verſe; *And when he was come into the houſe of his God, they that came out of his own bowels, ſlew him there with the ſword.*

to be done there; that is, from thence: And yet again in the 8th Verſe of the Pſalm, it is ſaid to be a ſentence from Heaven too: *Thou didſt cauſe judgment* (ſo called becauſe it was the ſentence of God as a Judge) *to be heard from Heaven.* Thus *Hezekiah* prayed, and thus God heard; and both as in the Temple.

CHAP. V.

That there is a fair and open Invitation to enter into Heaven when we Pray. And in ſuch a manner to Pray, as thoſe that are thither entered.

IT being the condition of many New Teſtament Saints, (ſo much of *Moſes* vail remaineth on their hearts) that they dare not approach ſo near as to believe themſelves in Heaven, *or to be called up to Heaven,* when they are to pray: They hope indeed in the end to enter in thither when they dye, (and 'tis true they ſhall) but ſtand at preſent afar of: Our Apoſtle therefore vehemently exhorteth them in theſe words, *to draw near: ver.* 22. And to enforce this his Exhortation, tells them they have a liberty, yea a right to enter. And then he follows to back that with other moſt potent Arguments to perſwade them hereunto.

As *Rev.* 11. 12. 'tis ſpoken of the Witneſſes.

Concerning this his ſcope in the General, Obſerve.

1. That this *Invitation* with that *Exhortation, ver.* 22. is of ſuch Perſons as are actually Believers already: For 'tis of ſuch that at preſent have a right to enter, and cauſe of boldneſs. 2. That they are ſuppoſed to have a true Heart, and a ſaving Faith wrought in them; and thereupon are exhorted to draw near, yet nearer, with a full aſſurance of Faith, which is a further degree of Faith, in believing their right and intereſt, and of the acceptation of their Perſons and Prayers when they come: And ſuch a Faith of *Aſſurance* alwayes preſuppoſeth a firſt Act of Faith of *Recumbency* to be already begun; 'tis that begins their intereſt; which Faith of *Recumbency* the Apoſtle *Paul* ſaith, was the *foundation Faith* of himſelf, and *Peter,* and the other Apoſtles and Chriſtian *Jewes*: *Gal.* 2. 16. *We believed on Jeſus Chriſt that we might be juſtified.* Likewiſe 3. Thoſe he thus invites and exhorts, he termeth *Brethren: Seeing therefore* [*Brethren*] *we have a liberty,* &c. *Let us draw near* or *come to.*

There is another Invitation to come to Chriſt, which is on purpoſe directed to ſuch as are but as yet under a work of preparation unto their coming to Chriſt; namely of thoſe *that are weary and heavy laden*: *Matth.* 11. 28, 29. *Come unto me all ye that labour and are heavy laden, and I will give you reſt. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye ſhall find reſt unto your Souls.* And that indeed is that coming to Chriſt, by Souls that are now a converting. And ſo the Exhortation there is for them to put forth that firſt Act of Faith, which they never had done before, that they may be ſaved: But this here is an Invitation with an Exhortation to thoſe that have come to Chriſt for Salvation already, that they would enter into Heaven in Prayer: And it is certainly a miſtake in thoſe Interpreters, that do extend the direct ſcope of this here unto Men who as yet have not believed, to come in at firſt to believe. I ſay this is not the direct ſcope of our Apoſtle; though I acknowledge (to the honour of this portion of Scripture) that many of the Grounds, Perſwaſives and Inſtructions here given

Believers to come into Heaven, by Prayer to Chriſt, may powerfully be made uſe of as pertinent invitements, perſwaſives and directions to thoſe whom we preach to; and by themſelves to perſwade them, being humbled and heavy Laden for their firſt coming to Chriſt: As namely, 1. That *they are immediately and directly to come to Chriſt, as the way to God the Father*: (As my Text alſo teacheth, and as Chriſt is here repreſented). And 2. To come unto him as an High Prieſt, to ſprinkle their Conſciences with his Blood, as *ver.* 20. 22. Likewiſe 3, To come to him as an High Prieſt that *is over the Houſe of God*: And ſo as to him that hath the power and commiſſion of *admiſſion of Souls into that houſe at firſt*; the Houſhold of God his Father, to own and receive them: (And this is moſt proper unto the firſt Act of Faith). And 4. To come to God the Father with Chriſts *Blood*: To be *juſtified by him freely by his Grace, through the Redemption that is in Jeſus Chriſt, whom God hath ſet forth to be a propitiation through faith in his Blood.* And thus to be *ſprinkled from an evil Conſcience*; that is, from the guilt of all their Sins: which *chap.* 9. he terms *a purging by his Blood their Conſciences from dead works*, (which word *dead works* is proper unto the Sins and ſtate of a Perſon that hath been unregenerate; their works are wholly dead works.) And 5. To come both to God the Father and the Son, to give them true and ſincere hearts unto God and his intereſt. Alſo 6. To have their Bodies put Synechdochically for the whole Man: Waſht; that is, ſanctified by pure Water; and their outward Converſation made holy and pure by the power of the Holy Ghoſt, working as clear Water.

See *Calvin* on thoſe words.

And as all theſe are undeniably the main ſubſtantials of ſaving Converſion; and which humbled Sinners, invited to come to Chriſt, do ſeek for at Chriſts hands, and God the Fathers, ſo they are all found in the Text: And it is alſo as certain, that after we have believed and been converted, that theſe are the great things which in Prayer we drive at, and treat with God and Chriſt for, even ever after, till we come to Heaven: And ſo the words of the Text may ſerve for both: And the moſt of theſe you will find in *Davids* renewed *Faith* and *Repentance*, in *Pſalm* 51. And indeed it falls out that all the ſame Eſſentials that are wrought in, or that are to be ſought by Converts at the firſt for their Salvation; the very ſame the moſt growing Chriſtians are to continue to exerciſe in their renewals of Faith and Repentance in Prayer; as *David* there did: And like as that *Invitation, Matth.* 11. *Come to me all ye that are heavy laden, &c.* (directed to beginners) yet ſerves many a poor Souls turn, that hath been long and truly turned to Chriſt; when in temptations, that doubt Sins afreſh come in upon them; and the Spirit of God makes uſe thereof for their relief: So on the contrary, this invitation, *&c.* in my Text, though ſetly intended for Believers already, as incouragements to Prayer; may with an eaſie alteration be uſed and turned into *perſwaſives* unto thoſe that have not yet believed, to perſwade them to come in.

There is this ſeeming appearance for the other Interpretation, that in *ver.* 19. it is called an *entrance*: which in uſual ſpeech notes a firſt beginning to enter. But for Anſwer; 1. Every new Prayer is as a new Entrance into the Holieſt, in compariſon to thy ordinary walking in thy Calling. Every time we pray, we are to enter into Heaven. 2. That *act* of *drawing near*, or approaching, *ver.* 22. ſuppoſeth one firſt, as *ver.* 19. entered into the Holieſt; and notes a going on further, to approach to God there.

2. It is an univerſal Invitation of all ſuch. He exhorts them therefore under the title of *Brethren*; and ſpeaks it as including himſelf and all other Chriſtians: *Seeing we have, Brethren, all of us the like liberty, let us draw near, even whoever is a brother with us.* As if he had ſaid, in this matter both of Priviledge and of Duty, we are all alike; the caſe is all one with me who am an Apoſtle, and all my fellow Apoſtles, with all Chriſtians: The weakeſt in Faith and Hope may crowd into Heaven together with the ſtrongeſt; you may all come into the Holieſt, and get up into it, as high as you can get.

Yea 3. This Exhortation and Invitation is ſpecially directed unto the *weaker ſort of Chriſtians*, (if to any more than others) that ſtand fartheſt off; that is, that are under the greateſt diſcouragements in their own Spirits to come; and are moſt backward, and ſtand aloof in and through the ſenſe of their own unworthineſs, or weakneſs of Faith and Holineſs: Unto you it is I more eſpecially ſpeak of all others. As if he had more familiarly ſaid, *Come you* and draw nearer, you that ſtand afar off; the outmoſt of all the company. *Come to,* why keep you at ſuch a diſtance; your *right* to draw near is as much as ours that are neareſt. Like to that proclamation of Peace, *Iſa.* 57. 19. *To them that are afar off, and them that are near.*

Theſe Generals being forelaid to clear the Apoſtles ſcope; all which I might have reſerved to Applications at laſt, but perhaps do ſtand as advantageouſly at this entrance; not only to ſhew his drift, (neceſſary at the firſt) but chiefly that all ſorts may know how to make uſe of, and apply the encouragements that now are to follow, unto themſelves. For that which I purpoſe to inſiſt on are the *Perſwaſives,* with which this Invitation is ſtrengthned. And as the thing invited to, is the greateſt; namely, *A communion with God in the Heavens, by faith in praying, thorough Chriſt, as if we were with him there*; (the ſummary of this Scripture); ſo the *invitements,* or *things inviting,* or propoſed to us to perſwade us to the exerciſe of this, are the moſt alluring and forcible; and all framed after the image, and ſimilitude, or alluſion unto the *coming to God in his own houſe,* by the *Jewiſh* Worſhippers, or comers unto, (as they are ſtiled *ver.* 1. and 2. of this Chapter): And when they *came to pray in the Temple,* eſpecially on that day of Atonements; who are thereby ſaid to *appear before God*; *to approach and draw near,* (although with that local diſtance from the Holieſt): As alſo after the ſimilitude of the *High Prieſt his entring into the Holieſt*; both as High Prieſt, and in the behalf of the People: For remember to carry along with you how I have propoſed theſe as my pattern, to draw the particulars of what in this Subject I ſhall handle; and ſhall keep to it all along.

CHAP. VI.

An enumeration of the particular Invitements unto Communion with God and Chriſt, by thus in praying, entring into Heaven through Faith.

I. THE Invitement is to come to *Gods Houſe*; which you have *in terminis* propoſed, *ver.* 21. even to his *ſtanding Houſe* of his Continuing, and Everlaſting Abode: The uſual and common Style that Invitations run in, is, Will you *come to my Houſe*; and ſee me there: And if you read but what the Holy Men of old, (that were kept at that diſtance;) ſpeak of what entertainment they found, when they came to *Gods Houſe*; (as *Moſes* Tabernacle and Temple were called;) the Type of our Heaven, and what they expreſs of it in their Old Teſtament Language, you muſt needs expect far higher from God, when you ſhall in Prayer come to Heaven to him: They ſpeak of the Fatneſs of Gods Houſe; *Pſal.* 36. 8. *They ſhall be abundantly ſatisfied with the fatneſs of thy houſe*; *and thou ſhalt make them drink of the river of thy pleaſures*, noting a fulneſs of all that is good. *Of goodneſs*: *Pſal.* 65. 4. Come to a great Mans Houſe, and what a plenty do you find it furniſhed with; when you come but as a Stranger, at times, and not as an Indweller: Yet their Holy of Holies was but the ſhadow of good; of goods, in the Plural; ſo in the Original, *Heb.* 10. 1. That is, both of what is ſubſtantially and truly good, and only good; as alſo plenty of all ſort of good things. And notice, that he preciſely ſpeaks this, in that *Heb.* 10. of their Holy of Holies, as the ſhadow into which their High Prieſt there (he ſayes) went). Thou comeſt to pray, that's thy buſineſs; and lo when thou ſetteſt thy foot but in, thou mayeſt behold a new World of Heavenly good things, which this Earth affordeth not. All that thy Soul needs for it ſelf, to be ſure are to be had there, and from thence, by Faith and Prayer in this Life. Thy Soul hath a choice ſet afore it; and my Text tells thee, thou mayeſt be bold to pray for whatever is truly good; the Commodities of that place which God hath given thee but an heart to will and deſire, and to pray for. And what good is there, or can be, which Gods Houſe will not afford?

But II. Who is it in that Houſe we are invited to come to, and ſpeak withal there? God, who is the Maſter and Owner of that Houſe; the Supream Lord of it. *The houſe of God*, ſaith he, *which Chriſt is over*; *ver.* 21. and ſet over by God his Father to be the Governour of it, whereof the Father is the Original Owner, which Chriſt therefore calls his Fathers Houſe; *John* 14. And which although it be Chriſts own Houſe alſo; yet but as the *Sons*, *Heb.* 3. ſo as *God* is thereby ſet forth to us, as he to whom we are invited to come, and by whom we are invited to come.

The good Welcome to any Houſe, and the Entertainment, depends on him that is the Supream in it: And therefore it is God (and that as here propounded) whom we are ultimately to come to. It is God we ultimately come to, and in Prayer do and muſt apply our ſelves unto: For this Houſe is called the Holieſt; *ver.* 19. ſo called, becauſe the Holineſs of God dwells there: In the high and holy place, created by him on purpoſe to diſplay his Glory in; which that and other Scriptures term his Throne, as Chriſt alſo enſtileth Heaven: And there his Face is to be ſeen. His Preſence. Even Chriſt here is ſaid but *the way*, *ver.* 20. but God is our Journeys end. Where there is a Way, there muſt be a Journeys end. Though we are come to Chriſt firſt by Faith, yet it is, that he may *bring us to God*, 1 *Pet.* 3. 19. and that we may have acceſs through Chriſts own going to Heaven, who was to appear in the preſence of God *Heb.* 9.

Now what Entertainment you may have coming to God in his Houſe, take in Old Teſtament language alſo: *They ſhall be abundantly ſatisfied with the fatneſs of thy houſe*; *and thou ſhalt cauſe them to drink of the rivers of thy pleaſures*; out of the ſame himſelf drinks of; even of the pleaſures God himſelf hath. His own bleſſedneſs is thy utmoſt happineſs. There can be no higher entertainment, than to be at the Kings table, and to eat of what himſelf eats, and to drink of what himſelf drinks, [*of thy pleaſures*] ſaith he. As alſo Chriſt; *Enter into thy Maſters joy*. And ſipping hereof thou mayeſt have in this Life, (if thou ſeekeſt it in Prayer as for thy Soul) find the firſt Fruits. For *David* ſpake this of what himſelf, and many Old Teſtament Saints, had in their Prayers to God, and other Worſhippings of him at their Temple, or towards it, in this Life found: *Pſal.* 65. 2. compared with *ver.* 4. *O thou that heareſt prayer, unto thee ſhall all fleſh come. Bleſſed is the man whom thou chooſeſt, and cauſeſt to approach unto thee, that he may dwell in thy courts. We ſhall be ſatisfied with the goodneſs of thy houſe, even of thy holy temple.*

But III. The liberty (as our Tranſlators in the Margent) and freedom that is proclaimed to us to come, being added to theſe, makes the invitement fair, and far more encouraging. The former are the real inducements, but this addition makes the encouragement as to us: And that's the third Branch. For if the plenty the Houſe affords, were never ſo much; the entertainment never ſo great; yet if all this be not accompanied with a freedom for us declared, that we may come and be welcome; we ſhould be afraid, and ſtill keep at a diſtance.

Now for the clearing and demonſtration of this, I muſt a while inſiſt upon the interpretation of the word, ἔχοντες [παῤῥησίαν], which is tranſlated [*boldneſs*];

[*boldneſs*] : *Having boldneſs* : As that which is purpoſely ſet to declare this liberty to us.

The Original word hath a large comprehenſion in it, of ſuch ſenſes and imports, as do abundantly fall in to make good this third Branch, I am now a ſpeaking to; and doth render this Invitation yet more fair.

Junius, who firſt caſt theſe Verſes into the form of an Invitation, expreſſeth it thus: 1. *Domus eſt aperta* : The Houſe ſtands open, 'tis but our coming. 2. *Jus ingrediendi datum* : A right for us to enter, given us *ver.* 19. 3. *Via comparata* : The way caſt up, made plain, conſecrated for us, *ver.* 20.

I ſhall here give a Premonition concerning the tranſlation of the word παῤῥησία, here rendered *boldneſs*.

I acknowledge that in that Parallel place to this, *Heb.* 4. 16. *Let us come with boldneſs* ; (where it is the ſame word παῤῥησία) it doth ſignifie a bold confidence in us to come, *&c.* But there it is a ſimple Exhortation, and the whole of the Exhortation : But here it is made the ground of the Exhortation that follows. *Let us therefore come, &c.* that is the Exhortation : *And ſeeing we have the boldneſs, &c.* that is, the Ground premiſed or forelaid, to draw on the thing exhorted to. Again, there it is joined with μετὰ, [*with*] *boldneſs*, as an act of Confidence within our ſelves, which we are bidden to come with : But here it is, ἔχοντες παῤῥησίαν, which is tranſlated, *We having this boldneſs* : As having an act of Boldneſs and Confidence, already begotten in our ſelves, which as it ſtands in this place ſeems not ſo proper unto that following Exhortation, *ver.* 22. And my Reaſon is, becauſe in that Exhortation, Boldneſs or Confidence, (as 'tis a Grace in us wrought) is one main thing exhorted to in that clauſe; namely, [*with full aſſurance of Faith*], that is, with full Confidence and Perſwaſion; which is that which cauſeth Boldneſs as the effect of it: And thus it would be as if he had ſaid; ſeeing therefore *we have the boldneſs, &c. Let us come to, or draw near with full aſſurance of Faith* ; which in ſenſe and ſubſtance are all one and the ſame thing. Yea and it were to make this *boldneſs* (ſuppoſed) which is the effect of *aſſurance of Faith* (as was ſaid) to be the Ground or Perſwaſive, and ſo the cauſe of this aſſurance of Faith, and of our coming with this aſſurance.

But yet unto this Objection it may be Anſwered, That ſome good beginning of Boldneſs and Confidence being wrought already in us, encourageth us to enter; and that then Chriſt gives more Aſſurance and Confidence. For as Faith begun goes to Chriſt for more increaſe of it ſelf, *Lord increaſe our Faith*, ſo doth Confidence, for more Confidence. Like unto that Exhortation, *Pſal.* 37. 14. *Be ſtrong*, or of *good courage* (which are all one) *and he ſhall ſtrengthen thy heart.*

It is far more congruous to interpret it thus; *Seeing we have ſuch cauſe of Confidence*; or ſuch *ground of Boldneſs*; which by a Metonimy is ſo called *Boldneſs* : *Let us draw near with full aſſurance.* And indeed our beſt Interpreters do underſtand, and carry all the particulars that follow after, or that come between in this 19, 20, and 21, Verſes; yea and this word it ſelf unto this : To beget aſſurance of Faith, which we may draw near with : They turn all thoſe leſſer ſtreams into that one channel, that they might all fall into this iſſue of creating Aſſurance and Boldneſs in us, which each doth Naturally tend unto.

That therefore which comes to be my preſent work, is to explain the particulars that follow, in this their tendency; *viz.* As they are grounds of encouragement unto us, to come and enter into Heaven, when we pray; as that which all and each particular tends unto, as the true center of them. As for Example, Take that one that Chriſt being our High Prieſt is entered into Heaven for us, and there reſident to entertain us, *&c.* this affords us juſt ground of Confidence and Boldneſs, to enter thither to him with full aſſurance of Faith, that we ſhall be received, and accepted, and our Prayers.

And in order to this iſſue, unto which all thoſe other particulars in their ſeveral tendencies drive, I begin with this very firſt word it ſelf: *Seeing we have the liberty, &c.* and I will give you the unfolding the word παῤῥησία, tranſlated Boldneſs; as it ſerves to manifeſt this third branch; the *Freedom* and *Liberty* we have to enter into Heaven, *&c.*

Our Tranſlators have in the Margent varied it, [*Liberty*;] This I chooſe rather to follow, and inſiſt upon.

The *Greek* word is an extenſive word, and comprehends many things in the ſignifications of it; whereof what ſhall ſerve to the preſent purpoſe, I ſhall particularize: It comprehends all ſorts of what you uſe to term *Freedom* and *Liberty*,

I. A freedom from fear, or ſhame in coming, that may ariſe from the ſenſe of unworthyneſs: Many that are invited to a great Mans houſe, may be baſhful to come, and incident to ſhame: But we Sinners who have been made ſenſible of our vileneſs, as all Believers have been; (*I am aſhamed, and bluſh to lift up my face to thee, O God, &c. Ezr.* 9. 6.) And likewiſe *Fear*, which ariſeth from guilt, which guilt condemning us in our ſelves, works fears: Now the word here uſed, imports the Removal, Firſt of ſhame; 1 *John* 2. 28. *Abide in him, that when he ſhall appear, we may have confidence, and not be aſhamed before him at his coming*: The word tranſlated *confidence* there, is the ſame that here: Alſo of *Fear* which ariſeth from *Guiltineſs* condemning: 1 *John* 3. 21. *If our heart condemn us not, then have we confidence towards God:* The ſame word, it imports a being freed from Fear: Malefactors found guilty, had their Faces covered for the *ſhame* of their guilt; and ſo hurried to Execution: As *Hamans* face was covered, no more to appear before the King: In the Goſpel when Chriſt asked him, How cam'ſt hither without a Wedding Garment? He was *ſpeechleſs*: Whereas παῤῥησία, is an appearing without ſhame, or cauſe of ſhame; *with open face to behold the glory of the Lord*; their Sins being forgiven, there will never be any Cauſe for it: And ſo as if he had ſaid, we have good ground to appear before God; and look him in the face with free and open Countenances, not as guilty Perſons: For if we believe our Sins are forgiven us: Likewiſe upon the ſame ground we may appear, and enter without Fear.

The word alſo doth import a freedom from any *cauſe of danger*, that might be ſuppoſed upon a Mans doing this or that: And therefore in the Negative one is ſaid not to have παρρησίαν, to walk openly, and abroad; when his Perſon may be ſuppoſed to be in danger if he does: *John* 11. The *Jews* conſulting to deſtroy Chriſt, *ver.* 53. At the 54. *ver.* 'tis ſaid, οὐκ ἔτι παῤῥησίᾳ, *That Jeſus walked no more with freedom*: 'Tis Tranſlated *openly*, but 'tis the Negative; the ſame word that is uſed here: He forbore to appear in publick; withdrew himſelf as apprehending danger: And the very Acceptation of the word fearleſsneſs from danger, is exceeding uſeful to be taken in, here in this place; for it plainly ſerves to expreſs a difference between us under the New Teſtament, and the *Jew* under the Old: And the Apoſtle carries it much in his Eye, and Scope, and offers to ſet out thoſe differences thereby, to exalt and magnifie the Goſpel.

Now 'tis evident that God carried things ſo, under his Old Teſtament Diſpenſations, as to keep them under a fear of being cut off from their People, and ſo of Death; if in their approaches to the Publick Worſhip they omitted, or neglected ſuch and ſuch Obſervations preſcribed them: Take for inſtance the caſe of the High-Prieſt, in his goings into the Holy of Holies; (for 'tis pertinent to the purpoſe in hand; for the alluſion here is made thereunto:) How ſolemnly was he forewarned to take heed, how to performe the outward Rites preſcribed, in his officiating on that day; with this threatning, *That he dye not*: You have it twice inſerted and rehearſed in *Lev.* 16. (The Ritual for that day:) 'Tis at the beginning of the Preſcripts, *ver.* 2. And in the middle, *ver.* 13. It was a matter of danger for him to enter in thither; and muſt needs cauſe fear to him that entred, leaſt he ſhould thorough Omiſſion have miſcarryed, or thorough Caſual Uncleanneſs: But we are here invited to enter into the Holieſt, upon the aſſurance of the contrary: That we have a παῤῥησίαν, no cauſe of fear written over the Door of our entrance: Therefore let us draw near, but with a True Heart, and full Aſſurance of Faith, and there is no danger at all. Likewiſe,

2. The Inferiour Prieſts and Levites, in their Officiatings and Tranſactions about the Utenſils of this the Holyeſt, about the Ark namely, and the reſt in *Numb.* 4. when the Tabernacle was to be taken in pieces, and removed by the *Levites*; when *Aaron* and his Sons, (who are only appointed to do it,) had taken down the Vail afore the Holy of Holies, and had covered the Ark therewith, *ver.* 5. and *ver.* 8. And in like manner all the Sanctuary, and the Veſſels in it had been covered by them with other coverings appointed for them; what ſaies *ver.* 15. *And when Aaron and his Sons have made an end of covering the Sanctuary, and all the Veſſels of the Sanctuary, as the Camp is to ſet forward; after that the Sons of Kohath ſhall come to bear it: But they ſhall not touch any Holy thing, leaſt they dye: Theſe things are the burden of the Sons of Kohath; in the Tabernacle of the Congregation:* And alſo *ver.* 20. The *Kohathites* that were to be imployed about thoſe Holy things, *ver.* 18. yet at *ver.* 19, 20. it is ſaid, *But thus do unto them, that they may live and not die; when they approach unto the moſt holy things: Aaron and his Sons ſhall go in, and appoint them every one to his ſervice, and to his burden: But they ſhall not go in to ſee when the Holy things are covered, leaſt they dye:* They were neither to ſee thoſe Holy things with *their Eyes*, nor touch them with *their hands*: Oh but Brethren, the caſe is altered with us under the New Teſtament: Read 1 *John* 1. 1. where the Apoſtle propoſing Chriſt unto us Believers of the New Teſtament, whom he decyphers to be *Him that was from the beginning*, and *the word of Life*; him, ſaies he, *whom our eyes have ſeen, and whom our hands have handled; that which was from the beginning, which we have heard; which we have ſeen with our eyes, which we have looked upon, and our hands have handled, of the word of Life:* Such familiar Converſe had the Apoſtles with him, when he was come, whom the Veſſels of the Sanctuary, the Ark, *&c.* ſhadowed: And whom the Apoſtle doth in theſe words there expoſe unto all the Spiritual Senſes of all Believers; (for the Acts of New Teſtament Faith on Chriſt, are ſaid to have the exerciſings of theſe three Senſes there mentioned; Hearing, Seeing, Handling: And of the other two alſo in the Scriptures.)

And this very comparing as to this very reſpect of fear and danger, between the State of the Old Teſtament and the New; our Apoſtle doth inſtitute and at large ſpreads forth in *chap.* 12. towards the cloſe of this Epiſtle, from *ver.* 18. to *ver.* 25. and inſtanceth on the one part how it was with the *Jews* Spirits at the giving of the Law, when God brought the Shadow of Heaven down ſo upon the Mount, *Exod.* 24. 10. They, *Moſes, Aaron, and the ſeventy went up the Mountain, and they ſaw the God of Iſrael; and under his feet the body of heaven, &c.* And utters it in the ſame word wherein the Exhortation in my Text ſpeaks in: Let us *come to*; and there 'tis ye are [*not come unto*] *Mount Sinai*, (as they were;) *which might not be touched, inſomuch as if a beaſt* (that was not capable of the Command) *touched the Mountain, he was to dye: And ſo terrible was the ſight, that Moſes* (their Mediator, to approach to God for them;) *ſaid, I exceedingly fear and quake*: Thus 'twas on the *Jews* part, in their coming to: But oppoſitely he ſets out our *coming to*, with all that is Amiable, Delectable, and Alluring, *ver.* 22. *But ye are come unto Mount Sion, the Heavenly Jeruſalem, &c.* whither to come there is no danger, but all that may make bleſſed: The danger is *only* in refuſing, as *ver.* 25. In that other *their coming*, there was preſented on all hands a danger; yea, of thoſe who by warrant from God were *called up* into the Mount; and *ſaw the God of Iſrael*, As in the ſame *Exod.* 24. 11. is repeated; and that they *did eat and drink* before him: It is in that verſe recorded as a wonderful thing; That *God laid not his hand upon them*, He did them no hurt: 'Tis noted as a ſtrange extraordinary thing, that they ſhould come down again, without being deſtroyed: They were in danger; yea, but we are invited: Let us *come to*; ſeeing we have a ſecurity, a freedom from fear and danger: A παῤῥησία, to enter:

ter: So the Text, there was never no Man got any hurt by entring into Heaven to pray: Theſe are the firſt ſtep and the loweſt of the import of this word: And I begin with this the loweſt, becauſe I mean to make a Climax, or an Aſcent of the ſignifications of it.

II. 'Tis a Liberty to enter; and that importeth all free leave to come; *Licentiam intrandi*, Licence to enter, if you have but *a Will*: According as we uſe to ſay, *You may come if you will*: There is no extrinſecal barr, or hindrance from without: No unwillingneſs or want of freeneſs in the hearts of God and Chriſt, the Inviters; but all heartineſs and readineſs to entertain thoſe that will: And they may take as *freely* when come, at they may come *freely* without needing any new Invitation: *Whoſoever will* (come) *let him take of the waters of life freely*.

And ſo you may take in the *freeneſs* that is in the heart of him that inviteth you; though not upon the ſignification of the word here; yet upon the merit of the thing it ſelf: I confeſs the word παῤῥησία in my Text imports not directly this freeneſs, as in the heart of the Inviter; but yet ſuppoſeth it: for whence is it that you have the freedom to come, but becauſe he that biddeth you come, hath that *freeneſs* in his heart. And thus much the word that is annexed in that paſſage of the *Revelation*, doth fully make up; *freely*, δωρεᾶν, is the word; which notes an offer of the Inviter, out of pure liberality, and munificence, to proceed from a largeneſs of heart: A free heart in the Doner: And in God out of pure Grace: And thus theſe two are yoked together, both Grace, and Freeneſs; *Rom.* 3. 25. Freely by his Grace; and *Rom.* 5. 15. You may therefore come, and take; (and by ſeeking you do take) *freely*, on Gods part; that is, without his, the leaſt thinking much, or grudging at it by God, or ever upbraidure afterwards for it: (as *James* hath it:) *God gives richly*, yea, with his whole heart, *and upbraids* not: Therefore ſo far as your will is within it ſelf really, and in earneſt raiſed up to deſire, ſeek, and ask; and continues in that poſture; ſo far you have freedom, without any check to take: And the waters of Life are all thoſe ſtreams of bleſſedneſs in Grace and Glory; all that Heaven affords: So you have it declared in the beginning of the ſame Chapter, *Revel.* 22. 1. *And he ſhewed me a pure river of water of life, clear as chriſtal, proceeding out of the throne of God, and of the Lamb*: That Throne is in the Holieſt.

But who is this that ſaies this? Our Lord Chriſt himſelf, and that from Heaven, *ver.* 16. *I Jeſus*, &c. *It is I that ſpeak thoſe things that you have now heard*, and that follow in *ver.* 17. And take notice that they are my laſt words that ever I will ſpeak to Men on Earth: And being to ſpeak but this one, I chooſe, and leave it as my laſt farewel unto the Sons of Men; Yea, they are the laſt words I ever intend to have written, by any Apoſtle, or other Pen-man, as Scripture given from me, or by my Inſpiration; ſo *ver.* 18. *If any man ſhall add unto theſe things*; &c. So much muſt we ſuppoſe his heart to be deeply engaged in this ſaying, above all other: And that he might be believed in it, he again ſets his Seal to this, and the other ſayings in this Book, as the cloſe of all: *He that teſtifieth theſe things, ſaith ſurely, I come quickly*; *ver.* 20. They are Chriſts words alſo, as thoſe *ver.* 16. and 18. and the Seal of all; not the Angel only I ſend, but I my ſelf teſtifie theſe things: And yet I alone teſtifie them not; the word is συμμαρτυροῦμαι, I witneſs with another Witneſs; not the Angel he ſent; (for as he, the faithful Witneſs *needed not the teſtimony of Man*; as in *John*, ſo nor of the moſt Glorious Angels from Heaven;) but I witneſs, and the Spirit with me, *ver.* 17. yea, and my *Father*, who himſelf from Heaven witneſſed this of me: *This is my Son, hear him*, and believe him: *And whatſoever I ſpeak* (ſaies he elſewhere,) *even as the Father ſaid unto me, ſo I ſpeak*: *John* 12. 50. And therefore if ever you believed, or will believe any word of his, believe this: And to be ſure it is of the moſt Concernment to you, of any word that ever he ſpake; and you ſhall never have any ſuch word from him anew, until himſelf comes; and loe it is to invite you, (till himſelf ſhall come to you;) that you would come in the mean while unto him; for whatever you have a Will to have, which himſelf hath; and if this Speech of Chriſts extends to thoſe (as ſure it doth) who do not yet believe on him, to invite even ſuch to come for Life at firſt; as *Matth.* 11. 28. it is intended; then much more it intends thoſe that have come already, that they would continue to do it, until he comes; for ſuch have a right and boldneſs, ſaies the Text, let us therefore come, *&c.* But,

3. It may be ſaid, and is by many, though I have free leave to come, and ask freely; and need not be either aſhamed, or afraid; but I cannot ſpeak what I deſire: There is for this a further ſignification of the word παῤῥησία; A Relief which will prompt you in this: It ſignifies in a moſt proper meaning of it, a *freedom of ſpeech*, which imports two things: 1. Free leave and liberty to the thing it ſelf, to what you will ſpeak; according to Gods mind warranted in his word; 1 *John* 5. And 2. Not as it is a leave to ſpeak only, but a new endowment of Spirit in you; emboldning you to utter your minds: An enlargement of Heart to expreſs your deſires one way or other acceptably to God: And this muſt needs ſtill hearten you; for the buſineſs you are ſpecially exhorted unto is, to pray; and to ask, as I propoſed it at firſt.

And that it is a moſt proper ſignification of the word, cannot be denied, and is generally agreed among Criticks: And the New Teſtament ſo uſeth it frequently, and it is often put for plainneſs of Speech; when one ſpeaks what is in his Heart; as 'tis there, *John* 10. 24. *If thou be the Chriſt, tell us plainly*, ('Tis the ſame word,) The Etymology of the word παῤῥησία is from πᾶν *omne*, and ῥῆσις *dictio*, *A telling all*:

Acts 2. 29. Let me ſpeak freely to you, *ſaies* Peter; (*the ſame word*;) *And there it is both a taking free leave to do it; and alſo to utter what was in his mind freely about it:* Great is my freeneſs of ſpeech to you; *ſaies* Paul, 2 Cor. 7. 4. *His heart was ſo enlarged by love to them, as in the verſe afore*; You are in our hearts to dye, and live with you; *that he tells them he can ſay any thing unto them,* ver. 4. *and pour out his very Soul: And* pectus diſertum facit: *Here it imports a power of Affection to utter ones heart: And in* Acts 4. 27. *The Apoſtles and the whole Church prayed, that the Apoſtles might* ſpeak the word with all freeneſs, *not boldneſs only, (as 'tis tranſlated;) but with all Ability to utter the Truths of it; for it is all ſorts of freedom, as there; They were filled with the Holy Ghoſt, as there; who is ſaid to give utterance to them,* chap. 2. 24. *Such as were of free Spirits to expreſs themſelves, are called* παῤῥήσιοι ἀςεῖοι: Ariſt. Rhet. lib. 2.

By Nature all Mens Mouths thorough guilt are ſtopt before God, *Rom.* 3. 19. *That every mouth may be ſtopped, and all the world may become guilty before God*: And ſo when they come afore God to pray, being condemned in themſelves, Guilt ſtops their mouths, and they are *ſpeechleſs*: As he, *Matth.* 22. 12.

But when a Man is by Faith, and Regeneration, become actually a Member of Chriſt; Chriſt gives him a new Mouth as well as a new Heart: *A Spirit of Prayer and Supplication*: There is a Ceremony, that after the Pope hath made a new Cardinal, and put him into that Dignity with *Eſto Cardinalis*, he hath a further Solemnity, (which they tearm *the opening a Cardinals mouth*,) which is to give him leave to ſpeak, and vote in their Conclave, with the reſt of them: This he doth in a vain ſhew, having no power to give more Ability of Speech then he had before, but permiſſion only; but to be ſure, Chriſt hath Power, and doth exerciſe it to them, whom he makes Fellows with him, and Members of him: *Open thou my lips*, &c. *Pſal.* 51. And it is a wonderful work to ſee how Chriſt gives to poor weak Souls, ignorant and dead-hearted afore Converſion; how he gives, I ſay, a Glorious Liberty and Freedom this way, to ask what concerns their own Salvation: When *Paul*'s three days of lying in of the New Birth were not yet out; *Behold he prays*; ſaith Chriſt from Heaven of him, *Acts* 9. 11. *And whereas they know not what to ask*, Chriſt ſends his Spirit into ſuch Souls, to help their Infirmities, *Rom.* 8. And what we are not able to cloath with words anſwerable to our deſires, or to expreſs what we deſire: He draws out inward *groans*, and *ſighs unutterable*: And God knows the *meaning* of the *Spirit*: That is, of the New Creature, which he hath wrought within us; as if they had expreſt them in words: He knows what it would have, when it yet cannot utter; ſo that very Soul hath a vent one way or other; either by *inward words*; (and the Groans, Deſires, and Thoughts, and Affections of the mind and inward Man, are in Scripture often termed *words*;) or elſe by outward Ability of Speech, whence there is nothing in our Hearts but are one way or another made known to God by us: The word παῤῥησία is, as I ſaid, πᾶν ῥῆσις: To *tell all*: It warrants thee to go, and tell God all: A Soul hath liberty to pour forth his whole heart, *Pſal.* 62. 8. *Pour out your hearts before him*: To pour out, implies, 1. A fullneſs of matter, which the heart conceaving within it ſelf, pours forth on the ſuddain, and eaſeth, and disburtheneth it ſelf of it, and empties the Soul of all that is in it: Yea, God enlargeth the heart, and cauſeth good Materials for Prayer to boil up within a Mans Spirit: And by theſe fore-preparings of the heart provoketh the Soul to Prayer, and to pour them all forth: And ſo is fulfilled that of the *Pſalmiſt*, *God prepareth the heart, and hears the Prayer*: And thou mayeſt in telling God all, uſe plainneſs of Speech; (as was obſerved the meaning of the word to be;) even as plainly as ever thou art able to utter them; as thou wouldſt do to any thy deareſt Friend: All thy Griefs, Fears, Wants, *Pſal.* 38. 9. *All my deſires are afore thee*; yea, all thy Sins, and then mayeſt make *Apologies for thy* ſelf; (as the word clearing of your ſelves is,) 2 *Cor.* 7. 11. I mean not Excuſes, but all ſorts of pleas which may move God to pardon thee, which thou findeſt in the word belonging to thy caſe: Thou mayſt *take all the words to thy ſelf*, *Hoſ.* 14. 2. that Free Grace hath written, and prompted in this Book, and uſe them as pleas for thy ſelf.

And what a mighty encouragement then is this third branch, being added to the former?

IV. The word παῤῥησία hath a promiſe from God, that follows it, annexed to it, and entail'd upon it: And that is, *That God will grant whatever of Heavenly and Spiritual things you ask*: This you have, 1 *John* 3. 21. *Beloved, If our heart condemn us not, then have we confidence towards God*: *And it follows*, ver. 22. *Whatſoever we ask, we receive of him, becauſe we keep his commandment, and do thoſe things that are pleaſing in his ſight*: The word in the 21. *ver. Confidence*, is our word here in the Text. And he mentions it there for this end and purpoſe, to encourage: That if with confidence, and boldneſs we uſe and exerciſe the forementioned *freedom of ſpeech* in praying; (for the word imports boldneſs, and freedom of ſpeech both,) then whatever we ask, we ſhall receive of him, ſooner, or later: If you take it an Univerſal Promiſe, (as 'tis whatſoever,) then underſtand it whatever bleſſings, *Spiritual, Heavenly*,; as *Epheſ.* 1. 3. they are ſtyled: We are to make our Prayers as placed in Heaven, (as was ſaid:) And our Prayers ſhould be anſwerable thereto; and the liberty that our deſires take in asking, ſhould run after things Heavenly, as our Affections are called upon to be: *Coloſ.* 3. 1, 2. *If ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of* God: *Set your affections on things above, not on things on the earth*: Look what Commodities that Country affords, there you may be free, and as free in asking them, as you have hearts raiſed up to deſire them; Yea, and you have in effect the things you ask given you: If your hearts ſo ask them, and from your Souls ask them: Thoſe are the Commodities of that place, and of its *own growth*; only take in what follows in the ſame, *ver.* 22. *Becauſe we keep his Commandments, and do thoſe things that are pleaſing in his ſight.*

CHAP.

CHAP. VII.

The Exerciſe of Faith in Prayer, which aptly preſent themſelves under the Notion of coming to God, and Chriſt as our High-Prieſt, ſo far as the Type of the High-Prieſt, when he went into the Holy of Holies, doth repreſent.

I Limit my ſelf unto that Converſe with Chriſt, and God thorough him, by Faith exerciſed in *Prayer:* And therein I intend but only ſuch Exerciſes in Prayer as apty preſent themſelves under the Notion of *coming to God*, and *Chriſt* as our High-Prieſt; ſo far as the Type of the High-Prieſt in the times of the Old Teſtament, when he went into the Holy of Holies, doth repreſent, and yet therein I ſhall inſtance in ſome more principal ones that are obvious in that dayes Rites, leaving your own thoughts to ſearch and find out more of the like (that are to be found therein not inſiſted on by me) for your own help and advantage.

I. Acknowledge thine Infinite unworthineſs to enter and to draw near: As being ſo high a Priviledge. You read, *Levit.* 16. 17. that the very Prieſts in the Old Law that entred *dayly* into the *firſt Tabernacle, Heb.* 9. 6. *Accompliſhing the ſervice of God*; that yet when the High Prieſt went into the Holy of Holies, they were all turned out: *And there ſhall be no Man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holy Place, until he comes out, and have made an atonement for himſelf and for his Houſhold, and for all the Congregation of Iſrael*: As to ſhew, that as it is Chriſt alone that makes our atonement: So withal, our utter unworthineſs to come thither to him.

2. Acknowledge that it is purely by *the Blood of Chriſt*, thou haſt *the right and boldneſs to draw near*, ſo my Text, *ver.* 19. *By the Blood of Jeſus.* Shall I tell you, Chriſt himſelf having been made Sin for you, and undertaken for Sin, ſhould not himſelf have entred into the Holy of Holies, but by, and thorough his own Blood, firſt ſhed; and therefore it is expreſs in the 12. *ver.* of the 9. *chap. That* [*by*] *his own Blood he entred into that Holy Place*: He had not come thither elſe. And the reaſon is, that although in his Original, Perſonal Right, it was his Inheritance, and ordained for him; yet having appeared with Sin for us in this World; that is, with the guilt of our Sins taken on him; a Demurrer ſtood to hinder him the Poſſeſſion of it: And compare for this, *Heb.* 9. 26. and 28. In *ver.* 26. it is ſaid, *He once in the end of the world appeared to put away Sin by the ſacrifice of himſelf*: And obſerve how this is plainly called an *appearing with Sin*; And was his firſt appearance in this World; for in *ver.* 28, he ſaies, *Chriſt was once offered to bear the Sins of many*; *And unto them that look for him, ſhall he appear* [*the ſecond time without Sin*] *unto Salvation:* This ſecond appearance *without* Sin, ſhews his firſt to have been *with Sin*, which is alſo expreſly ſaid, *ver.* 26. *Bearing* (as the word is in that verſe) *the Sins of many*; which his bearing of them, and then his offering of himſelf for them, was that which did put them away from himſelf, as well as from us; And was the reaſon why, that after he had done this, that he is ſaid to appear the ſecond time without Sin.

Yet let no Man here apprehend, as if I meant that Chriſt offered one Sacrifice for himſelf, and then for the People, as his Type the High-Prieſt is obſerved to have done, with difference from Chriſt our High-Prieſt is by our Apoſtle, *chap.* 7. 27. *Who needeth not dayly, as thoſe High Prieſts, to offer* *up Sacrifice, firſt for his own Sins, and then for the Peoples*: And the reaſon is, becauſe the High-Prieſt was a Sinner himſelf, by inherency: And therefore they are there called [*his own Sins*]; and ſo he needed to atone for himſelf apart, by one ſort of Sacrifice; as in *Levit.* 16. You read how on that day he did; that ſo he might be capacitated to offer another for the Peoples: Each of which he did at two ſucceſſive turns, and vices; as you find by comparing the 6. and 11. *verſes* with *ver.* 15. But it was infinitely otherwiſe with our High-Prieſt; as it follows in that *Heb.* 7. 27. *This he did once when he offered up himſelf*: He made but one work of it, in one entire Sacrifice of himſelf: And the reaſon of that was, becauſe they were really, and indeed *our Sins* alone, which he was to offer for; but made his only by imputation; He barely taking on himſelf the guilt of them: And 'twas himſelf was the ſole Sacrifice, (as there:) And thereby it came to paſs, that in offering up himſelf for our Sins, he by that one Act of but one Sacrifice, diſcharged himſelf of the imputation of them; even as a Surety that is bound for another, by paying the full Summ of the Debt for that other at one ſingle payment; acquits himſelf of the Debt, and the Principal Debtors too; until which be done, (in caſe he whom he is bound for be utterly inſolvent and unable,) he ſtands bound for himſelf, as well as the Debtor.

But ſtill ſo, as until he had performed this, and brought his Blood ſhed for our Sins, and himſelf came in the vertue of his having been offered up for them, there had been no appearing for him in Heaven, (as not for the High Prieſt into the Holieſt without Blood;) There were no room for Chriſt himſelf there, (not according to Gods Ordination and Compact with him) until that were performed: God would have ſhut Heaven Gates againſt him without this Offering made: And Chriſt himſelf in the *16th.* of *John* inſinuates as much: *The Spirit ſhall convince the world*, (the gentile World that was to be converted) *of* (my) *Righteouſneſs* by the Apoſtles Miniſtry [*of righteouſneſs*;] That is, that his Righteouſneſs was the true Righteouſneſs, ordained to juſtifie Men, when they had firſt convinced them *of Sin*: (as in the verſe afore he directs them:) And he gives them this invincible Evidence that it was, (as he had formerly taught) the true Righteouſneſs, *Becauſe I go to my Father, and you ſhall ſee me no more*: Was that ſuch a Sign and wonder, (may ſome ſay) that he who was the Lord from Heaven, and whoſe Right, and Due therefore 'twas, to go thither at any time he would, without more ado, could there be the leaſt ſuppoſition made, that they might ſee him ſent down again? You muſt know that he ſpeaks of himſelf, as having undertaken with his Father, to performe a Righteouſneſs for Sinners here on Earth, to take Sins away, e're he ſhould come to him in Perſon: Without the exact fulfilling of all which Righteouſneſs firſt, there had been no coming for him thither, ſo as to keep his ſtanding there: But they ſhould have ſeen him again. My Father would not have admitted me, I muſt have come back again to have compleated what had been wanting, if any thing had been: Take it therefore, ſaies he, as an Invincible Evidence, that all will be finiſhed according to agreement with my Father, *That I go to my Father, and you ſhall ſee me no more*: And therefore 'tis called, *The Blood of the Covenant, by which he* (Chriſt himſelf) is ſaid to be *ſanctified*, *Heb.* 10. 29. where ſetting out the Sin and Puniſhment of a Deſertor of Chriſt, he ſaies, *Of how much ſorer puniſhment ſhall he be thought worthy, who hath trodden under foot the Son of God; and hath counted the Blood of the Covenant wherewith he was ſanctified, an unholy thing*: The word [He] *&c.* not ſo fully referring to the Apoſtate; as if he had been ever truely ſanctified by that Blood; as it doth unto Chriſt's having *ſanctified himſelf* thereby, in offering up himſelf a Sacrifice unto God: And that Clauſe is added to aggravate the Sin of Apoſtates, in counting *that Blood* to be but as a *common thing*, when as Chriſt himſelf, whoſe Blood it is was conſecrated thereby, to be the Mediator of the New Teſtament: In the ſame ſence that *chap.* 13. of this *Epiſt. ver.* 20. Chriſt himſelf is ſaid to be *brought again from the dead, by the Blood of the Everlaſting Covenant*: His very Reſurrection was from the Merit of his own Blood.

Yea, Heaven it ſelf was to be purified with his Blood; for though we Sinners never had been there to defile it, yet becauſe Sinners were to come thither, it was to be purified: And ſo in the Type, *Lev.* 16. 16. when the High-Prieſt was entred into the Holy of Holies, he was *to make an atonement for that Holy Place, becauſe of the uncleanneſs of the Children of Iſrael*: And 'twas not for their Ceremonial Uncleanneſs only, but becauſe *of their tranſgreſſions in all their Sins*: Brethren, this is ſtrange, that the place called the *Moſt Holy*, whereinto the People never entred, no, not by one Room off, (for they went not into the firſt Tabernacle that was afore it,) that their ordinary Sins ſhould reach, and defile that Holy Place, ſo as that an Atonement, or Expiation for Sin muſt be made for the place: How was it then defiled? *Perſons* only, not *Places*, or *Things*, are capable of having Sins *imputed* to them, whither they be their own Sins, or anothers: For Perſons only are capable of the guilt of Sin: Yet 1. By a Relation that Places may, or do bear unto Perſons, they *are defiled*: *Titus* 1. 15. And it was Ceremonially ſeen, in the defilement of the Lepers Houſe, and Walls: And ſo although the People during that Diſpenſation, were not to come thither, yet the High Prieſt came in their ſtead, into the moſt Holy Place, on purpoſe to make an Atonement for all their Sins, as being the place appointed, and ordained by God, to have an Atonement made therein for their Sins: And in relation unto the making that Atonement for them as Sinners, the very place wherein it was to be done, was it ſelf firſt to be Sanctified, and Atoned, which the High Prieſt was to do with the Blood he brought thither with him diſtinctly and apart for the place; and then to make the Atonement for them: Their Sins were of ſo great a guilt, as the very Holineſs of the place forbad any Atonement to be made in it for the Sinners, until it ſelf were purified with the ſame Blood.

Now this Type was to be fulfilled, and it is certain, that the Holy of Holies that was then, was the Type; or (as the 24. *ver.* of *Heb.* 9. ſtyles it) the *Demonſtration*, or *Scheme*, or *Pattern* of the Higheſt Heavens; unto which place in the end, (though it was not manifeſt as then to the Old *Jew*,) yet they and we, even all the Saints of both Teſtaments, were ordained unto, are at laſt to come: Thence and therefore it came to be *neceſſary*, that the Holy Place of the Heavens was to be purified by Chriſts Blood, as *Aarons* moſt Holy Place was inſtituted to be purged by the Blood of thoſe his Sacrifices; ſo as it was not only, or ſo much to fulfil the Type; (which yet they being given out afore as Types, was *neceſſary*; for though they be but Shadows, yet they are Prophetick, and muſt have an anſwerable performance in the Truth, and Subſtance ſignified thereby;) But the Original Reaſon, and for which the Type it ſelf was appointed, was, That the Holy of Holies in the Heavens was it ſelf fore-ordained, to be the place for us Sinners to come unto; and did bear in Gods fore-decrees the Relation of being their *Eternal Houſe* they are to dwell in for ever: And God's Holineſs and purity is ſuch, (having made that place the Seat of his Preſence-Glory, and placed his Throne there;) as to ſhew how deeply he reſenteth Sin, he would have the place of his Childrens Reſidence (having once been Sinners,) it being ſo near to him, and afore his Face, firſt purified as well as the Sinners themſelves: Not that it was defiled in it ſelf, for the Preſence of God makes it moſt Holy, but even that was it made it to be too Holy for Sinners: And therefore in relation to its becoming their actual Abode there, it was now to be atoned for their ſakes: And upon both theſe Reaſons, eſpecially the latter, it was, That this which was the Truth, and Subſtance of the Type, was not ſo much to be conformed to the Type, as the Type was framed and formed by this fore-Ordination of Gods, which was the Original Proto-Type of all; And upon this it is, that the Apoſtle pronounceth in the 23. *ver.* of the ſaid *Heb.* 9. *It was neceſſary that the patterns of things in the Heavens, ſhould be purified with theſe, but the Heavenly things themſelves with better Sacrifices than theſe.*

But beſides theſe general Grounds of Analogy of the Type and Antitype; the words of the next Verſe do expreſly determine, that the Heavens, conſidered as the place, were purified by Chriſts Perſon and Blood: For it follows, *ver.* 24. *For Chriſt is not entred into the holy places made with hands, which are the figures of the true,* [*but into Heaven it ſelf,*] *now to appear in the preſence of God for us*: They are *thoſe places in the Heavens* (*Heavenly places* as they are elſewhere rendered) anſwerable to thoſe on Earth that were to be purified: And he here ſpeaks of them as of the *place* or *places*; as the word [*entring into*] imports: Even as when in *Eph.* 2. we are ſaid *to* [*ſit in*] *Heavenlies*; it is aptly and neceſſarily to be underſtood, *to ſit in Heavenly places*; for ſo the word *ſitting* doth require. Thus likewiſe here, the word *entring into Heavenlies*, argues thoſe *Heavenlies* ſpoken of, to be the places of Heavens; whereof the Tabernacle, or Tabernacles of *Moſes*, which were called alſo the Tabernacle, in the ſingular: Of theſe, as the *place* or *places*, the Apoſtle ſayes *ver.* 21. *Moreover he ſprinkled with blood, both the Tabernacle, and all the veſſels of the Miniſtry.* So that not only the Veſſels, the Furniture, the Supellex, the Utenſils in the Tabernacles, (and accordingly the *Saints* that are to be brought in thither; that is, into Heaven) but the place it ſelf that contained them was purified alſo by Chriſts Blood, that it might receive Sinners, and be their *Domicilium*, their Habitation for ever: And of all theſe, both Tabernacle and Veſſels, he ſayes that they were Figures and Patterns of the true, in the Heavens, in their ſeveral kinds of Analogy. The Tabernacle it ſelf, the Utenſils of the things in that place; and all to be purified with better Blood than theſe; and eſpecially the place of the Holy of Holies in the Heavens: For in *ver.* 24. it is peculiarly ſpecified and ſaid of it; *For Chriſt is not entred into the holy places made with hands, which are the figures of the true; but into Heaven it ſelf, now to appear in the preſence of God for us.* And in that place the Mercy-ſeat we read, was ſprinkled with Blood; and the Pavements of the place, that were afore the Mercy-ſeat, were ſprinkled ſeven times. *Levit.* 16. 14. *And he ſhall take of the blood of the bullock, and ſprinkle it with his finger upon the Mercy-ſeat Eaſtward: And before the Mercy-ſeat ſhall he ſprinkle of the blood with his finger, ſeven times.*

I caſt this in further, to ſhew the neceſſity of Chriſts Blood for our entring into the Holy of Holies in Heaven; either now by Faith, or hereafter by poſſeſſion and enjoyment, that even the Mercy-ſeat it ſelf, the Throne of Grace, that is, of God himſelf, whereon *God, merciful, gracious, long-ſuffering, pardoning iniquity, tranſgreſſion and ſin, ſitteth*: That that alſo was ſprinkled with Blood, *Levit.* 16. 14.

But you will ſay, Did Gods Mercy-ſeat need ſprinkling with Blood, or a being purified?

No ſurely, not in it ſelf. The Mercies of God are pure and holy Mercies, *Acts* 13. 34. τὰ ὅσια, *the holy things*, they are called (ſee the Marginal Note): But yet if Sinners ſhall come to have Mercies from God, his Mercies muſt be mingled with Chriſts Blood to purchaſe them, that God may be juſt in having received the Atonement, and the *juſtifier of him that believeth in Jeſus*: So as ſtill in reſpect of us that are Sinners, the Mercy-ſeat muſt have Blood, that we may be juſtified, even as the Heavens were to be purified with Blood, becauſe Sinners were to enter there.

The Concluſion of this is, That if the Heavens were to be purified with Chriſts Blood becauſe of us Sinners who were to come thither; yea, if Chriſt himſelf having undertaken for Sins could not have entred thereinto, unleſs he had brought the vertue, efficacy, Spirits of his own Blood with him, and that in and by the Merit thereof, it was that he entered thereinto; and that his very Humane Nature was through the imputation of our Sins to him, when he *Tabernacled* among us, *John* 1. was to have an Atonement made for it by his Blood, and by the rending it in two, in the ſeparation of Soul from his Body, that ſo he (as repreſenting us) and we as one Myſtical Perſon with him, might enter into Heaven, and elſe not; then when ever thou comeſt to pray more ſolemnly, (whereby thouětereſt and approacheſt unto that Holies in the Heavens) acknowledge how it is by and through his Blood, that thou a wretched Sinner, not by meer *imputation* ſuch only, but in *reality* of guilt; and that thou ſhouldſt be in Hell whilſt thou art admitted into Heaven it ſelf whilſt thou prayeſt, *Oh this Blood, this precious Blood,* let it be *precious* to you, and let *him be precious* that ſhed it: And becauſe he was ſo precious in his Perſon though debaſed, therefore it was that his Blood is ſo precious, as you may collect by comparing 1 *Pet.* 1. 19. with *ver.* 6. of *chap.* 2. His Perſon made the Blood precious; for it was the Blood of him that was *made higher than the Heavens*; *Heb.* 7. 25. yea, *of God. Acts* 20.

CHAP. VIII.

Another Exerciſe of Faith in Praying, is to confeſs all our Sins unto God over Jeſus Chriſt, as Typified by the Live-Goat, the Scape-Goat.

C*Onfeſs all thy ſins unto God, over Jeſus Chriſt as the live-goat, the ſcape-goat.* What the ſignification of this is, I hope I ſhall make you underſtand. There was that day, and on that day only, when the High Prieſt was to go into the Holy of Holies; before he went in, in order to his going in, there were two *Goat-kids preſented afore the Lord*: Look into *Lev.* 16. 3. *Thus ſhall Aaron come into the holy place.* And at *ver.* 5. *He ſhall take of the congregation of the children of Iſrael two kids of the goats for a ſin-offering.* And then at *ver.* 7. the High Prieſt *ſhall take the two goats, and preſent them before the Lord, at the door of the tabernacle of the congregation.* And then at *ver.* 8. *He caſts lots upon the two goats*; and the one *lot* is ſaid to be *for the Lord*; becauſe that Goat, that lot for the Lord fell upon, was to dye, and to be ſacrificed to the Lord *for ſin.* And again, *ver.* 9. 'tis ſaid of that Goat, that it was *the goat the Lords lot fell upon*; for 'twas ſet apart, and appropriated to him as a Sacrifice, and ſo the Lords in a ſpecial manner, in compariſon to that other; namely, by way of Sacrifice: As it follows in that *ver.* 9. *Aaron ſhall offer him for a ſin-offering*: And afterwards he *was burnt without the camp*, *ver.* 27. And the other lot is ſaid to be for the Scape-Goat; that is, for its eſcaping, being ſacrificed as the other was. And it follows *ver.* 10. *But the goat on which the lot fell, to be the ſcape goat, ſhall be preſented alive before the Lord, to make an atonement with him, and to let him go for a ſcape-goat into the wilderneſs*: And they both are called a *ſin-offering*, *ver.* 5. that is, both were ordained to take Sins away: And this latter Goat that ſtayed and lived, is ſaid *ver.* 10. *To make an atonement with God*, as well as the dying Goat did, but each in their ſeveral wayes; the one by bearing our Sins, and the puniſhment of them by Death; the other by eſcaping, and by his Life carrying them away. You read not that he was carried away into the Wilderneſs to be there deſtroyed; nor was he in that which belonged to its part, made at all a Sacrifice: But look, as the dying Goat was made an Atonement for Sin, in his way, by Sacrifice in dying; ſo the other let go alive, made an Atonement in its way, namely, by carrying away the Sins confeſt over him into the Wilderneſs, by means of his Life: And that was tranſacted by confeſſing their Sins over the head of that Live-Goat, after that the other Goat had been offered as a Sacrifice for them, that their Sins being ſo confeſſed and ſacrificed for, he might carry them away: *Ver.* 9, 20. *And after he hath made an end of reconciling,* (namely the Sacrifice) *he ſhall bring the live-goat*; ver. 21, 22. *And Aaron ſhall lay both his hands upon the head of the live-goat, and confeſs over him all the iniquities of the children of Iſrael, and all their tranſgreſſions, in all their ſins; putting them upon the head of the Goat; and ſhall ſend him away by the hand of a fit man into the wilderneſs: And the Goat ſhall bear upon him all their iniquities, unto a land not inhabited, and he ſhall let go the Goat in the wilderneſs.* Brethren, will you have the myſtery of this? Our dear Lord and Saviour Jeſus Chriſt, he is both theſe Goats in the Types, but as conſidered under two different Notions; *viz.* Chriſt dying for Sin in the firſt, and Chriſt riſen, and alive, and carrying Sins away into the Wilderneſs. But you will ask, why two ſuch utterly differing Types; might not one have ſerved? Brethren, the caſe ſtood thus; no one Type could repreſent theſe two grand Myſteries of Chriſt at once: And therefore Gods inſtitution was, to repreſent one piece of him by one Type, and another piece of him by another: Now the ſame individual Goat that was killed, was not to be raiſed again; being a brute Creature, (that is proper only unto Men): Hence he takes one Goat that ſhould dye, to repreſent Chriſt in dying; and as ſuch, bearing our Sins and Puniſhments: And he takes another Goat that lives, to repreſent him alive again. You find the like parallel to this in the caſe of cleanſing the Leper: *Lev.* 14. There were two Birds, *ver.* 4. one to be killed, *ver.* 5. and another called the living Bird, that flew away, *ver.* 6, 7. *Then ſhall the Prieſt command to take for him that is to be cleanſed, two birds alive, and clean; and cedar-wood, and ſcarlet, and hyſſop. And the Prieſt ſhall command that one of the birds ſhall be killed in an earthen veſſel, over running water: As for the living bird, he ſhall take it, and the cedar-wood, and the ſcarlet, and the hyſſop, and ſhall dip them and the living bird, in the blood of the bird that was killed over the running water. And he ſhall ſprinkle upon him that is to be cleanſed from the leproſie, ſeven times, and ſhall pronounce him clean, and ſhall let the living bird looſe into the open field.* You read in *Revelations* 1. 18. how our Lord ſpeaks of himſelf, ſaying, *I am he that liveth and was dead; and behold I am alive for evermore.* You read in *Romans* 5. 10. what ſingular differing purpoſes theſe two eſpecially ſerve for; that *as we are reconciled to God by the death of his Son,* as a Sacrifice, *ſo we are ſaved by his life.* There is his Death, to pay the Price or Ranſom for our Reconciliation; and there is the actual application or communication of Eternal Salvation unto us; and that is ſaid to be by his Life. You have the like both again, in *Rom.* 4. 25. *He was delivered for our offences*; there is the dying Goat; *and he roſe again* (and liveth) *for our juſtification*; there you have the living Goat.

Sin is done away two wayes by Jeſus Chriſt: Either Meritoriouſly, by the Sacrifice of himſelf, in dying, as a price paid; which the Scripture every where ſpeaketh of; *Heb.* 9. 26. *Once in the end of the world he appeared, to put ſin away; by offering himſelf, and bearing their ſins*; as *ver.* 28. Secondly, There is a taking away of Sin by the actual application to us of what his Death merited for us; and ſo Chriſt takes Sins away when we believe, and come to him for Pardon. The word *John Baptiſt* hath in *John* 1. comprehends both: *Behold the Lamb of God, that takes away the ſins of the world*; the word is αἴρων; it ſignifieth both: 1. To bear the guilt of them; and then *John* ſaw him bearing, and loaded with all our Sins upon him; which did bring him to the tree, and cauſed him to dye: *He was made ſin for us, who knew no ſin.* And 2. It ſignifieth to take away Sins, by a removal of them from off our perſons: To which the *Latin* word *tollo*, anſwers; but the *Greek* word αἴρω intendeth both. Firſt, take the dying Goat; and that is Chriſt, *bearing the ſins of many*; as 1 *Pet.* 2. 24. when he was Crucified; *who his own ſelf bare our ſins in his own body upon the tree.* And thus to lay our Sins upon him to this end, that was Gods Act; and his own, in taking our Sins upon him; not ours. We were not then; neither did the Saints that were then alive, underſtand or think of it: But that was Gods, and tranſacted between God and Chriſt. *God was in Chriſt, reconciling the world to himſelf; who made him ſin for us, and a curſe, that knew no ſin:* And God, ſayes the Prophet, *laid on him the iniquity of us all, when his Soul was made an offering for ſin*: And therefore alſo the dying Goat is called *the Lords lot.* The Prieſt did but barely caſt the lot, but 'twas God that diſpoſed it to that Goat; he would have him dye. Nor do you read that the Prieſt that was a doing, did confeſs our Sins over the Goat that was to dye; 'twas a ſingle, ſole Act of Gods: And ſo he bore them, in his being ſacrificed and offered up.

But come we, Secondly, to the *living Goat*, Jeſus Chriſt. And he, after he hath made an Atonement by his Death, is yet to take our Sins away by an actual Juſtification of us. And in reſpect both to his ſacrifice and offering up, as alſo for the application of it to us by Faith to juſtifie us, at and upon our believing, he is called a *Propitiation for us*. 1. In reſpect to that made at his Death; in 1 *John* 2. 2. *Who is the propitiation for the ſins of the world.* This muſt be underſtood of him in dying; for there were many in the World, and yet to come into the World, he was made a Propitiation for, who as yet believed not. But 2. *Rom.* 3. 25. *Whom God hath ſet forth to be a propitiation, through faith in his blood.* Obſerve here how he is ſaid to be *fore-ordained* to be a *propitiation through Faith* on that his *Blood*, which was afore made a Propitiation on the Croſs: For then it is his Atonement comes to be *actually a Propitiation* to us, when we through Faith come in to God and plead it, and not till then, and that in a true and real ſenſe. This his being a *Propitiation* in that place, muſt therefore be underſtood in the application of him to us. And we may diſtinguiſh of them thus; the one is Chriſt, *a Propitiation for us*; the other, the ſame Chriſt, *a propitiation to us*; even in the ſame differing ſenſes and reſpects, that the *live Goat*, and the *dying Goat* are, in the foreſaid *Lev.* 16. 5. both called, a *Sin-offering*, and for Atonement. And now when this Atonement is to be applyed unto us at our Converſion, and ever after; then it is indeed that the actings on our part come to be done, towards the Pardon of our Sins: As to believe on and plead his Death and Blood; and alſo what the Type inſtructs; *viz.* to come to him as he is now alive, and lives for evermore; for him to take our Sins to himſelf and take them away from us; to lay hold on him with both hands, as it is in *Lev.* 16. 21. and confeſs our Sins over him; and until then we remain in our Sins, for all that he was offered as a dying Goat for us. And this is the thing that I have aimed at, and made way for, in telling you this long Story out of the Old, and the Myſtery out of the New Teſtament. The Prieſt we ſee did confeſs over this live Goat; and therein the High Prieſt performed the Peoples part; for it was done in a way of *Confeſſion*, and that Act in no ſenſe muſt be aſcribed to God, in his laying our iniquities upon Chriſt. He confeſt not them for us. So then we, when we would be ſaved and forgiven, muſt perform that part, and come and confeſs our Sins over Chriſt, the live Goat. God the Father hath done his part in ſacrificing his Son; and Chriſt the dying Goat, hath done his part in purchaſing our Pardon; but he as the living Goat muſt do another; and that is, both to cauſe us to come to himſelf, and lay both our hands upon him, and confeſs it was Gods part to lay our Sins upon him, but it remains to be our part to lay our Sins upon him, by confeſſing them over him, and afore him to his Father, now he is alive for the pardon of them. Look into the Type, in *Lev.* 16. 21, 22. it is moſt expreſs: *Aaron* at the 20th Verſe, (mark well) when he had made an end of Reconciliation; (that is, when he had done his work, belonging unto that of the Goat to dye, killed him and then ſprinkled the Blood) *Aaron ſhall lay both his hands upon the head of the live goat, and confeſs over him all the iniquities of the children of Iſrael, and all their tranſgreſſions, in all their ſins, and ſend them away into the wilderneſs: And he ſhall bear them away unto a land not inhabited, and he ſhall let him go alive into the wilderneſs.* The myſtery of this I take to be, that after the Reconciliation made for us by Chriſt in his Death, which was done without our knowledge; he then roſe again, and is alive to juſtifie us: But then we muſt come to him, acknowledge as the Prieſts did, and confeſs them in their names, all the Sins of all the People of *Iſrael*, of what kind ſoever: And then this live Goat carries them away into the Wilderneſs.

If you demand the Myſtery there of the Anſwer; it is a like expreſſion to that in *Micah* 7. 10. *That he will caſt our iniquities into the depth of the Sea.* What is thrown thither, never riſes more: As that Roll into *Euphrates*, to ſignifie *Babylon* ſhould never riſe again. Heaven is not indeed a Wilderneſs, to which place our live Goat is aſcended; but it is in the utter taking away of Sins, and hiding them for ever, ſo as never to be found or remembered, which is here aimed at: And ſo Chriſt takes Sins away, and carries them into that oblivion and forgetfulneſs, as none can find them; *never to be remembred more*, as the Scripture ſpeaks.

The iſſue which I drive at is, as to exhort you hereupon when you come more ſolemnly to converſe with Jeſus Chriſt in the Holy of Holies, or with God through him; not only at your firſt Converſion and Faith on him, but when you come ſetly to pray; eſpecially on great occaſions to lay hold on Jeſus Chriſt with both hands; (as it is in this Type) that is, with all your might: And then to confeſs all your Sins particularly over him, as the High Prieſt did over the head of the live Goat; who by his Reſurrection and Aſcenſion into Heaven, is eſcaped from Death and Wrath for Sins; and in confeſſing them, transfer them from off your ſelves, and implore him to take them upon himſelf; diſcharge your ſelves of them, by deſiring him to take them; (who knows what to do with them) not now to ſuffer for them; he hath done that once perfectly for ever; but to carry them away into an utter forgetfulneſs, and to be thy Advocate to God, to remember them no more; ſeeking of God not to impute thy Sins to thee, but to him that was made Sin, that thou mayeſt be made the Righteouſneſs of God in him: And ſo to make an exchange with Chriſt; he to take thy Sins, and to beſtow his Righteouſneſs upon thee, inſtead thereof.

And *Secondly*, To make uſe of this Notion to help them over one difficulty, which thoſe, whoſe Judgments are that Chriſt dyed not for all Men intentionally, may, or perhaps do ſometimes meet with, in their coming to Chriſt. They muſt not, nor ought to come to him now to dye for them; that is paſt and over, and were vain and blaſphemous: Nor yet can they aſſuredly ſay and believe that Chriſt dyed for them, and bore their Sins in particular. And although that declaration *Paul* makes, brought home to the heart; *That Chriſt came into the world to ſave ſinners*, he ſpeaks indefinitely, Sinners, and all ſorts of Sinners, even the greateſt, for he ſaved me, ſayes he there: Though this be a ſufficient ground to draw a Sinner that ſees himſelf loſt utterly, and ſees Chriſt with a Spiritual eye, as *John* 5. to come to him; yet if this courſe in the way of believing that I have now urged, be well weighed and made uſe of, it may conduce to eaſe the heart much more, as to any ſuch ſtick and demur in his coming to Chriſt: For though I cannot plead that whilſt he was a dying, he had my Sins for my particular, laid upon him by God; yet now he is alive again, I may, as now I have been inſtructed, come in my own perſon to him, and lay my hands upon him, to be the live Goat for me; and confeſs all theſe my particular Sins to him and over him; and alſo unto God and before God; having his Chriſt by him preſent in the view of my Faith. And that I may lay all my Sins upon him with this end and aim; joyned with the moſt vehement implorement of him, that he will freely take the guilt of them off from me, and carry them into a Land of non-remembrance, as into a Land not inhabited, and therefore never to be found: And to mediate with his Father, to paſs an Act of Oblivion upon them, and remember them no more. And I may be ſure and certain, that I am warranted thus to confeſs and lay my Sins upon him, to the end that he ſhould carry them away: And that this is an Act, as now to be performed by me and him: And I may now come to him to do it for me in my particular: And my Faith needs not proceed here upon an indefinite ground, that ſhould any way admit of a ſcruple, whether I am the perſon that he intends or no; for I am, and every humbled Sinner, is now abſolutely and definitely required to do all this for his own Salvation, and for his own particular. And this admits no doubtfulneſs at all; nor requireth a certain reſolution firſt to be had by us, that God laid upon Chriſt at his Death, his iniquities: And it is a great relief and help to the exerciſe of our Faith; and an infinitely gracious diſpenſation of God to ordain ſuch a Type, as after was left for us to perform this part, in a way of our coming to Chriſt, after this manner; to become a Propitiation and Atonement for us in particular, through Faith in his Blood. That God I ſay hath left us ſo certain a way and courſe for us to put in practice; and in the practice and exerciſe of it, confeſſing our Sins with mourning and brokenneſs of heart, that therein we ſhall certainly find Chriſt, and God through Chriſt, take away our Sins thereupon: And this, this performance upon the day of Atonement, teacheth us to do.

Exerciſe Faith for the forgiveneſs of all thy Sins. This that dayes practice doth for our comfort in a ſpecial manner inſtruct us unto; for it was that which thoſe dayes Sacrifices were ordained for; that whereas they had particular Sacrifices appointed for particular Sins, as occaſionally they were committed, for which they were to bring a Treſpaſs-offering to the Prieſt; and he by offering his Sacrifice for him, made an Atonement; and the promiſe was, it ſhould be forgiven him; of all which you read in *Leviticus*, the 4th, 5th and 6th Chapters: Yet notwithſtanding theſe, as alſo that there were daily Sacrifices, twice a day (of the intendment of which afterwards) the expiation on this day was ſingularly appointed for a general Pardon of all Sins at once, paſt unto the end of that year; for that outward, Typical, Legal Atonement, ſignified no further; there being, as the Apoſtle ſayes, a new remembrance of Sins every year; ſo as they were forgiven by the year, as we ſay, and yet univerſally. All which I ſhall demonſtrate in the cloſe of this Head.

But I find it neceſſary for me to ſpeak firſt of the intent and ſcope of thoſe particular Atonements for ſpecial Sins, becauſe that will give ſome light towards the clearing that univerſal Atonement of this day: And alſo the knowledge thereof will conduce to the Comfort of Believers, and to the direction of the Faith of Believers, in caſe of occaſional ſinnings.

CHAP. IX.

Of occaſional Sacrifices for particular Sins. Their intendment then, unto us now.

NOW as touching thoſe particular *Sacrifices* for occaſional Sins, we find how that there were ſome ſpecial Sins that were excepted, and left out from having Atonement made for them by thoſe kind of Sacrifices: As namely, *Murther*, *Adultery* and *Blaſphemy*. And this hath occaſioned a great ſtumbling to ſome Men, leaſt their being Types of Goſpel proceedings in pardoning, the Sacrifice of Chriſts Blood ſhould not extend to ſuch Sins as theſe; but the ſame exception ſhould now continue. Now to ſolve this, and to clear up the matter of our univerſal Pardon, which is now the thing I drive at: The firſt enquiry muſt be into the ground of difference then made; what that ſhould be, that there ſhould be no occaſional Sacrifice for thoſe Sins, was appointed: Some have founded the difference to lye in this, That Murther and Adultery, *&c* being Sins apparently againſt Conſcience and ſpecial Light, and therewith committed with conſent of Will, deliberately; and upon that ground no Atonement: And that thoſe other Sins, for which expiation was made by Sacrifice, were only Sins of Ignorance: And that that was the reaſon why thoſe of Murther, *&c.* were excluded from Atonement.

This ſome have deemed, becauſe that at the entrance of thoſe Commands and Preſcriptions for ſuch particular Sacrifices; in *Leviticus, chap.* 4. God ſeems to limit them, for which ſuch Atonements were to be made, unto Sins of Ignorance, as the general Rule about them is in *ver.* 2. *Speak unto the children of Iſrael, ſaying, If a ſoul ſhall ſin through ignorance againſt any of the commandments of the Lord; (concerning things which ought not to be done) and ſhall do againſt any of them*: But yet that that was not the ground of that difference, it is manifeſt; in that in *chap.* 6. there is the ſame proviſion of expiation made for Sins againſt Conſcience, and deliberately and willingly committed. As in caſe of a Mans having had Goods of another Mans, or ſome other matter committed to his truſt: Or of a Man that had violently ſtole, or taken any thing from another; and the Perſon intruſted having ſo defrauded his Neighbour, did beſides utterly deny any ſuch thing to have been committed to him; and ſo added a Lye to his Theft, which alone was againſt Knowledge: Yea, and yet more wickedly had ſuperadded Oaths to thoſe Lyes and Denyals; forſwearing himſelf. Here were Sins ſufficiently againſt manifeſt Light of Conſcience; and an whole cluſter of ſuch; and as high againſt (ſimple) Knowledge as high could be, and as deliberate as deliberate can be.

Yet notwithſtanding, upon reſtitution, *ver.* 5. he ſhall bring his Treſpaſs-offering unto the Lord, and unto the Prieſt: And the Prieſt ſhall make an Atonement for him before the Lord, and it ſhall be forgiven him; for any thing of all that he hath done in treſpaſſing therein; *ver.* 6, 7. Nor is it limited to circumſtances of times, as if he had but once or twice done thus.

It is an errour of the higheſt cruelty unto Souls, as well as of derogation to Gods Grace, and Chriſts Satisfaction, which the *Socinians* have taken up; That for groſs heinous Sins againſt Light, committed after believing, there is no forgiveneſs to be expected from the Covenant of Grace: But if any, it muſt be by an extraordinary way of Mercy, and not by vertue of the ordinary Covenant of Grace. But what it ſhould be which hath induced them unto ſo deſperate a condemnation of many poor Souls, that were penitents after ſuch Sins committed; this I have much wondered at: Whether it were to make their Profeſſion of Religion highlyer admired; or perhaps rather, that they in their other Doctrines, levelling Chriſts moſt extenſive meritorious Sacrifice, with the Sacrifices of the Old Law; in their affirming that Chriſts Sacrifice doth take Sins away, but in the ſame way and manner that the Sacrifices in the Old did; (though they acknowledge Chriſts Sacrifice to be the more excellent) that therefore they ſhould meaſure the extent of Chriſt his taking our Sins, by the ſcant ſtandard of the particular occaſional Sacrifices, inſtanced in the Law, in their taking away of Sins: And from thence to judge, that as the Sacrifices of the Old Teſtament ſerved not to ſignifie the taking ſuch great Sins away, that therefore Chriſts alſo ſhould teſtifie and declare (for no higher end do they make of it) no more of Gods favour toward Sinners, then to pardon ſuch Sins as thoſe particular Sacrifices did extend unto the pardon of: For they would make Chriſts Sacrifice, though they would ſeem to cry it up for excelling above thoſe of the Law, yet to be but Metaphorical and Figurative, even as thoſe were; that is, meerly ſerving to ſignifie and ſhew that God was pacified, and in favour and grace with us; but not at all by way of Merit and Satisfaction from the merits of Chriſts Sacrifice, no more than through thoſe of old.

But you ſee that even according to this their own meaſure taken from them, (which is moſt wicked) that particular Sins againſt Conſcience, and thoſe of an heinous Nature, were forgiven, upon the Atonement made by thoſe particular Sacrifices; neither was there any exception againſt their Atonement, though reiterated, or again and again committed.

But bleſſed be God, we have not ſo learned, either his Grace, or our Chriſt: Nor do we eſteem that infinite ſatisfaction of his, once offered up for all the Sins of the whole World, at ſo low a rate; as if it had no further efficacy than what is Figurative, (as thoſe of the Old Teſtament were of;) or of no larger extent of dominion over Sins, for the expiation of them, then what thoſe ſeveral particular occaſional Sacrifices did reach unto; which were ſo limited unto thoſe Sins, becauſe, although the expiation of ſuch Sins againſt Knowledge forementioned, made Atoneable by ſuch occaſional Sacrifices, did ſignifie to them that were Believers, that ſuch Sins as they were, committed againſt the Moral Law, were made pardonable through Chriſts ſatisfaction to come, as well as Sins committed of mere Ignorance: For Chriſts Sacrifice was fore-ſignified in all the Sacrifices, and ſo in theſe: And ſo may confirm our Faith, that for ſuch Sins in a ſpecial manner Chriſts Sacrifice was ordained, ſo to relieve the Hearts and Souls of ſuch as have become guilty of ſuch Sins; that if any Man ſo ſin groſly, Chriſt is a Propitiation, an High Prieſt, a ready Advocate at hand upon ſuch an urgent occaſion, to plead his Sacrifice for their Pardon; as in 1 *John* 2. 1, 2, 3. and 1 *Cor.* 5. 1, 2, 3. and the latter end of the 5th Verſe; yet there was a further larger intention of Gods appointing theſe occaſional Sacrifices to the People of that Nation, and as they were Members of that: A Nation and Typical Church: That as every Sin deſerved Corporal Death, as well as Eternal; and theſe eſpecially God was pleaſed to remit, and pardon them unto them upon Sacrifice; after which externally performed, they ſtill ſtood and remained members of that Nation, and not to be cut off from that Land for them; yea, and might ſtill have the priviledge of that outward Communion in their holy things, Temple-Worſhip, &c.: For we muſt know that God was to be conſidered a Soveraign Judge unto that People in a double reſpect. 1. As he is *the Judge of all men*; (as his ſtile is *Heb.* 12.) or *Judge of all the world* (as *Gen.* 18.) Or 2. As he took upon him to be the King of that Nation in particular, and Soveraign Governour of that Country; in ſuch a manner as he owned no other People in the World: And thereupon ſet up their Judges, and choſe *David*, and his Seed after him immediately as his Lieutenants: And thereupon gave them Judicial Laws for the government of that Nation. And in this latter reſpect he appointed an Atonement by occaſional Sacrifices for ſuch Sins as deſerved Eternal Death from him, as he is Judge of all the World; which yet as Judge of that Nation, he was pleaſed to appoint and receive an Atonement for: And ſo theſe Sacrifices in that reſpect and abſolutions thereupon, are to be referred unto his Judicial Law; from which priviledge he yet exempted the ſins fore-ſpecified, Adultery, &c. which he as the ſupream Law-giver of that Kingdom, had peremptorily deſigned for a being cut off from that People. And this was the ground of difference of ſuch Sacrifices, acceptable for other ſins, when not for thoſe.

Yet notwithſtanding this political end and uſe of ſuch Sacrifices for ſuch ſins, that they might continue free Deniſons of that Church and Kingdom; this did not hinder, or prevent and exclude the faithful amongſt them from having an eye unto that other uſe and end mentioned, a Spiritual forgiveneſs of thoſe particular ſins, as an Atonement for their Souls, when ever they had occaſion to offer ſuch Sacrifices upon their ſinnings: Yea, they were therein called thereunto; for Sacrifices were not meer Civil Acts, as Preſents made unto a Civil Prince; but Religious, as unto God that was offended: Yea, they were called *ſin-offerings*, in common with all other, that were Sacrifices for their Souls; and the Blood of them was ſprinkled ſeven times afore the Lord, before the Veil of the Sanctuary, and on the Altar of Incenſe, with all ſuch Rites performed about the Blood that were uſed in the daily Sacrifices; as you read *Lev.* 4. from *ver.* 4. to the end: And of all Sacrifices with Blood (whatever they were) God indifferently and alike ſayes, *Lev.* 17. 11. that the Life was in the Blood: *For the life of the fleſh is in the Blood, and I have given it to you upon the Altar, to make an atonement for your Souls; for it is the blood that maketh an atonement for the Soul.* And therefore the one as well as the other, ſerved for the expiation of their Souls; if any of them did ſo ſin. Moreover the circumſtances of thoſe particular ſins were forgiven as well as the outward fact: And therefore theſe Sacrifices were expiations, if they had true Faith for their Souls. Accordingly you find in the forecited *Lev.* 6. 7. in the caſe of forſwearing a Mans ſelf, *&c.* the Atonement, his Sacrifice runs in theſe terms; *It ſhall be forgiven him, for any thing he hath done, in treſpaſſing therein.* Wherein God ſuppoſing that many aggravating circumſtances might accompany ſuch ſins, beſide the outward fact, let them have been what they may prove to be; they ſhall be [even *any thing* therein] forgiven him: This a burthened Conſcience amongſt them would take heed of; for Circumſtances lye heavier on the Soul than the Act.

And ſurely if *David* could ſpy out a Soul-forgiveneſs for ſuch ſins as were exempted from particular expiation by Sacrifice; namely, his Murther and Adultery, for which there was no particular Sacrifice allowed to atone him from bodily death: And therefore ſayes to God, *Thou deſireſt not Sacrifice,* (namely for theſe ſins) *elſe would I give it*; *Pſal.* 51. 16. yet notwithſtanding he cryed out for a Soul-forgiveneſs of them: *ver.* 7. *Purge me with hyſſop, and I ſhall be clean; waſh me, and I ſhall be whiter than ſnow.* And again, *ver.* 16. *Deliver me from blood-guiltineſs O God, thou God of my ſalvation; and my tongue ſhall ſing aloud of thy righteouſneſs.* He expreſſeth how he had in his eye a further Righteouſneſs; (even that which the Apoſtle calls, *The righteouſneſs of God through faith*) then ſurely from hence I argue, that if *David* had committed any of thoſe other particular ſins, for which a particular Sacrifice was appointed; his Faith in offering that his Sacrifice would have lookt for Soul-forgiveneſs of that ſin: And in like manner, other believing *Jews*, in their particular offerings for thoſe ſins, had or might have had an eye unto the like foregiveneſs alſo.

And the Uſe and Comfort from the inſtances of theſe particular Atonements under the Old, may be very great to us under the New Teſtament, to relieve our Faith in caſe of relapſing into preſumptuous ſins, againſt Conſcience; and thoſe the moſt heinous, reiterated, and deliberately committed: And that notwithſtanding ſuch we are not excluded, but may have acceſs to God through our High Prieſt for the forgiveneſs of them, in the faith and invitation of his Sacrifice; which certainly being the truth and ſubſtance of all Sacrifices whatſoever, muſt be ſuppoſed to have been the ultimate end and ſcope of all, and aim in them all; and to have an infinitely greater efficacy to do away any, or all particular ſins, in the Moral guilt of them, then thoſe meer ſhadows had; to expiate, either individual guilts of Corporal death, or to be ſo much as ſignificant alſo of the forgiveneſs of their Souls, as in the ſhadow.

Yea, and I further ſuppoſe, that this was one ſpecial aim and intent, why God did appoint ſuch occaſional Sacrifices for occurring ſpecial ſins: To teach and inſtruct us (as it did the Saints in thoſe times) to turn unto our only Prieſt and Mediatour Chriſt Jeſus, and unto God through him, in a more ſet and ſolemn manner, for a ſpecial Atonement of ſuch occaſional ſins, (which the Apoſtle terms, *being overtaken in a fault, Gal.* 5. 1.) as they do or may fall out, over and beſides our dayly begging forgiveneſs for ſins of ordinary infirmity and incurſion.

And I have made the larger excurſion about theſe particular Sacrifices for particular ſins, becauſe I take it, the Apoſtle *John* doth, under the language of alluſion unto the Atonements made by them Sacrifices of old, direct us unto the like practice, to have an alike recourſe unto Chriſt our High Prieſt and Propitiation for occaſional ſins: In his Firſt Epiſtle, *chap.* 2. *ver.* 1, 2. *My little children, theſe things write I unto you, that ye ſin not: And if any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous: And he is the propitiation for our ſins, and not for ours only, but alſo for the ſins of the whole world.* For the obtaining the ſpecial and more direct aim and meaning of which words, we may look back and conſider, how he had in the foregoing Chapter, firſt ſpoken of the forgiveneſs of ſuch dayly unavoidable ſinnings, as accompany Believers in their ſtricteſt walkings; *chap.* 1. *ver.* 7. *But if we walk in the light, as he is in the light, we have fellowſhip one with another; and the blood of Jeſus Chriſt his Son, cleanſeth us from all ſin.* And how that for theſe there is a Pardon of courſe, (as we uſe to ſpeak) though yet upon our confeſſions thereof: And we may by comparing them together, obſerve, how in this *chap.* 2. he proceeds to a ſpecial caſe of Believers ſinnings; and that is the caſe of ſinning more groſly: *My little Children, theſe things I write to you, that ye ſin not,* (that is, willingly and deliberately, againſt that *light*, which he had ſaid *chap.* 1. 7. that the Saints *walking in, have fellowſhip with God, who is light*) *and if any man ſin*; that is, who ſo ſins againſt his own light, and contrary to the light of that fellowſhip with God, he is called to injoy and walk in: This is the caſe. Now in the words afore, *chap.* 1. 8. he had Apoſtolically declared againſt a ſtate of Perfection; the Saints having no ſin at all, the experience of himſelf [*if we*] and all other Believers, utterly confutes that dotage. *If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us.* And thereupon exhorts us *ver.* 9. *If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs*: Meaning ordinary infirmities, that fall out in thoſe that walk moſt exactly. It had been utterly incongruous that after this, he ſhould come in with an [*If,*] *If any man ſin, &c.* unleſs he had intended ſuch kind of ſinnings as were not included in thoſe ordinary ſinnings, that accompany all ſorts of Believers; 'tis therefore a ſpecial exception of ſins committed againſt light, and with deliberate indulgency of our Wills: And alſo that firſt of thoſe paſſages, *Theſe things I write that you ſin not*; after thoſe his foregone ſo poſitive aſſertions againſt the Perfectioniſts of that Age, is not that you never have no ſin in you, for that had been in vain, and contradictory to what God had declared to be a truth, during this Life: But in that coherence it hath this ſcope, that you never ſin againſt your light; and that is attainable in this Life; which his Fellow Apoſtle *Peter* thus utters it, That you never fall; that is, willingly, againſt the knowledge and dictates of your Spirits: And that Apoſtle in that place ſhews it to be attainable.

Thus much concerning peculiar Sacrifices for ſpecial Sins, and the uſe our Faith is to make of them; which was the firſt Branch.

CHAP. X.

Of the General Atonement made for all Sins once a Year, when the High Prieſt went into the Holy of Holies.

I Come to the Second Branch, which was the main thing propoſed, and intended under this Head, at the beginning of it, *viz.* That there was a General Atonement, when the High Prieſt went into the Holieſt, for all Sins, once a year, which we are to make Improvement of; to ſeek the Pardon of all, and any Sin whatever throughout our whole Lives from and thorough our High Prieſt, who is now reſident and officiating in the Holyeſt.

The *Jews* then had indeed, beſides thoſe Occaſional Expiations, and this General Atonement once a year; *Continual Sacrifices*, (as the Old tearms them;) offered *up dayly*, (as the new;) twice a day, *Morning and Evening Sacrifices*, in the firſt Tabernacle, which were offered up alſo by the High Prieſt, *Heb.* 7. 27. as well as the Ordinary Prieſts, *Heb.* 10. 11. And theſe alſo all were Types of Chriſt, and of his One alone ſufficient Sacrifice; (for he and his One Sacrifice were the Subſtance of them all; *Heb.* 8. 3, 4, 5. *Heb.* 10. 1. *Heb.* 9. 11.) And they were offered up for their own Sins, and the Sins of the People, *Heb.* 7. 27. *Who needeth not dayly as thoſe High Prieſts, to offer up Sacrifice, firſt for his own ſins, and then for the peoples; for this he did once, when he offered up himſelf.* And not occaſionally only.

But over, and beſides both theſe ſorts of Atonements, God did inſtitute this Solemn Expiation once a year, upon a Solemne Day; which is therefore by way of ſingularity called the Day of Atonement; and appointed not for this or that particular Sin only, as the occaſional were; but for all Sins whatſoever: And likewiſe that Days Atonement excelled thoſe other dayly Sacrifices: 1 In the ſtile it bore in that the day was ὀνομαστικῶς, called, *The Day of Atonement*, thorough out *Moſes*: It carried the Day from all other Days, in that reſpect: Moreover the killing and offering of that Goat that day, was in like manner ſingularly ſtyled, *The Sin-Offering of Atonements*, *Numb.* 29. 11. whilſt yet the ordinary dayly Sacrifices that were Atonements alſo, are made mention of; ſo that as the Day, ſo the Sacrifice proper to the Day is above all other the Sacrifice of Atonement; as if none had been ſuch, but only it; which ſhews the eminency of this Atonement. And,

2. All the particular Solemnities, Rites, and Sacrifices performed that Day, declare as much; for they had all thoſe ordinary Sacrifices that were offered up every day; offered up twice on that day alſo, as duely as on any other day; *Numb.* 29. 7, 8, 9, 10, 11. *Lev.* 16. 24. And there were moreover two extraordinary ſpecial Sacrifices of a *Bullock* and a *Goat*; that were proper to that day, killed in the outward Sanctuary: And then their Blood was carried into the Holy of Holies: And no other Blood of Sacrifices, not any of them was ſo employed, or made uſe of to that purpoſe; no, not the Blood of thoſe dayly Sacrifices, although offered up on that day, as was ſaid, whereon the High-Prieſt did go into the Holy of Holies, was not carried in by him; But of thoſe only; namely, of the Bullock and the Goat, peculiar to that Day: Moreover it was the Bodies of thoſe two which were burnt without the Camp on that day, and not the other Beaſts ſacrificed on that day; as in *Heb.* 13. 11. the Apoſtle expreſly limits them: *The Bodies of the Beaſt* (ſaies he) *whoſe Blood is brought into the Sanctuary by the High Prieſt for Sin, are burnt without the Camp.* All which Remarks do

denote the ſuper excellency of that dayes performances: The Lines, and Shadows thereof being drawn nearer to the Life, in ſetting forth

I. Chriſts Crucifixion, as a Sacrifice in the Firſt Tabernacle, which eminent Note the Apoſtle puts upon it, *ver.* 12. *Wherefore Jeſus alſo, that he might ſanctifie the People with his own Blood, ſuffered without the Gate:* As alſo of Chriſts making Atonement in Heaven, whither he is gone to appear in the Preſence of God for us; and pleading that his Blood; and from thence applying it to our Souls by ſprinkling of it upon our Hearts and Conſciences; ſo as all the ſubſtantial parts of his Mediation were moſt conſpicuouſly held forth in that one dayes Miniſtry.

II. All this was to ſignifie as the Iſſue and Tendency of all the extent of that Atonement, to be Univerſal as to all Sins, and the ſignification thereof, to have been the ſpecial deſign of that day, with difference from both occaſional and daily Sacrifices; and is indeed ſo expreſly notified and inculcated, as makes it ſeem an appropriate end of it; for I find not to my Obſervation, that of any other of theſe dayly Sacrifices, it is in expreſs words ſaid with a Note of Univerſality *for all Sins*, as of this dayes Sacrifice it is. This Honour had this dayes work alone to be the open and publick teſtification of this Priviledge which we have by Chriſts Sacrifice; that it is for all Sin, it being utterly impoſſible that the Blood of Bulls and Goats ſhould take away Sins; as *Heb.* 10. Here was, I ſay, a Condemning Remembrance of all Sins paſt which came up before God, and in their Conſciences every year, and therefore God applyed a Catholicon, or Univerſal outward Plaiſter every year, and yet that did but outwardly skin over the Sore every year in a Carnal *Jews* Heart, but not healed perfectly, and throughly, but ſo that it would break forth again. Yea, the very renewing of theſe Sacrifices every year was a real teſtification that even theſe yearly Sacrifices took not Sins away; for why elſe ſhould they be renewed again and again, if the Guilt of them did not remain, which are the Apoſtles arguings, *Heb.* 10. 1, 2, 3, 4. yet the intention was to publiſh an Univerſal Pardon for Sins paſt at every years end, when the Atonement was made, ſuch as that Law could give, but withal in the Shadow and Type of it minding them of a perfectly extenſive Atonement which was to come, which ſhould take away all Sins at once. By one thing God would take away all Sins of the comers to Worſhip. Now by the ſame Reaſon that Sacrifices every year ſerv'd to take away Sins paſt for that year, and therefore are called the Sacrifice once a year, by the ſame Reaſon the Sins of the Nation in a like manner coming up in remembrance before God every day, the dayly Sacrifices ſerved but to ſignifie the Atonement of them for that day, and reached no farther; and becauſe a remembrance of them was renewed every day, therefore it was that the Sacrifices were renewed every day. But in this days Sacrifice there was a remembrance every year, yet not of that years ſinnings only, but of all Sins paſt whatever to the time of the years then ending, ſo as there was an Atonement then made for all Sins paſt whatever.

And if it be ſaid that Murther and Blaſphemy were excepted; I further anſwer, no. They were not left out from the intent of the ſignificancy of that days Atonement, which was to point them unto Chriſts Atonement, which ſhould be made by him once for all, for all manner of Sins. The Intent of his Sacrifice not being at all to exempt Men from bodily Death, which by the Judicial Laws of Supream Governours is due to any Crimes. It was not the deſign of this days Atonement neither to Expiate any Crime under that conſideration, but it was ſignificant of an Atonement for the Sins of their Souls by a more perfect Sacrifice of Chriſts to come. There was left this Remark of Imperfection on it, that it was reiterated every year, thereby to drive them to eye, and expect the moſt perfect Sacrifice ſignifyed by theſe, which ſhould perfect for ever them that are ſanctified, (as in that 10*th. chap.* of the *Hebrews*, he concludes that his Diſcourſe of this Type) and be but once for all offered up. If therefore any Sins were under the Type excepted for any reſpect, yet that one Sacrifice to come was before-hand ordained to take away all at once; as *Acts* 13. 38, 39. *Paul* told his Countrey-men, *Be it known unto you therefore Men, and Brethren, that through this Man is preached unto you the forgiveneſs of Sins, and by him all that believe are juſtified from all things, from which you could not be juſtified by the Law of Moſes*, neither Moral, nor Ceremonial, nor Judicial. And he ſpoke it to ſignifie *this*, as far as that preſent Diſpenſation would bear, that there was an Univerſal Atonement for all Sins put into the Great Charter of that dayes pardon. It is not any where in expreſs words ſaid, or uttered of any of them that they were for the forgiveneſs of all Sins, but this Honour had this days Work, and Iſſue alone to be the open, and publick teſtification of this Priviledge, (which is the point I drive at for your Comfort and Direction.)

I am loath to make a Diſpute of it, whether the Dayly Sacrifices were *reipſa* inſtituted to hold out an Univerſal forgiveneſs of all Sins. I rather reſt in this as a Rule that the Legal Ordinances, and Sacrifices as they were imperfect Shadows in themſelves, ſo wherein their Imperfection in their ſignification ſhould lye, is much to be judged of by what we find ſaid, or declared of them when they are ſpoken of as to their proper intent, and extent, and therefore I think it ſafeſt to ſay, that the difference between the Sacrifices of this day, and thoſe dayly may be, that the Dayly Sacrifices eminently pointed at a continual forgiveneſs of Sins as they were every day committed, they were for the Errors of that day, as the Name imports. But theſe Sacrifices, and the Expiation by them once a year was ordained for all Sins paſt of their whole Lives, eſpecially that had been committed that year. They were forgiven by Wholeſale, by the Great and Lump on that day. Though even in theſe Sacrifices this mark of imperfection was left upon them, that there was a legal condemning remembrance of Sins paſt.

Now that this Univerſality of Pardon of all Sins was the great *deſign of this one dayes Atonements* is in moſt expreſs Words, and not in Figures, avowedly declared, and ſo often repeated, as all Men muſt acknowledge that to have been the eminent Scope thereof: For, 1. It is commanded that all the People ſhould *afflict their Souls*, for *all* their Sins, *Lev.* 16. 29. I ſay for all their Sins: For ſo the very next words warrant me, which are the Reaſon annexed to that Command, *ver.* 30. *For on that day ſhall the Prieſt make an Atonement for you, to cleanſe you, that ye may be clean from all your ſins before the Lord.* And 2. When the two extraordinary Sacrifices were killed, and their Blood taken to be carried into the Holy of Holies; this is the declared intent of both, *Lev.* 16. 15, 16. *Then ſhall he kill the Goat of the Sin-Offering, that is for the People; and bring his Blood within the Vail, and do with that Blood, as he did with the Blood of the Bullock, and ſprinkle it upon the Mercy-Seat, and before the Mercy-Seat: And he ſhall make an Atonement for the Holy Place, becauſe of the Vncleanneſs of the Children of Iſrael, and becauſe of their tranſgreſſions in all their Sins: And ſo ſhall he do for the Tabernacle of the Congregation, that remaineth among them, in the midſt of their uncleanneſs:* Again 3. When that extraordinary Atonement, by thoſe Sacrifices was perfected; and that the High-Prieſt came forth from out of the Holy of Holies; then *Aaron* took the live Goat, *ver.* 20, 21, 22. *And when he hath made an end of reconciling the Holy Place, and the Tabernacle of the Congregation, and the Altar; he ſhall bring the live Goat; And Aaron ſhall lay both his hands upon the head of the live Goat, and confeſs over him all the Iniquities of the Children of Iſrael, and all their tranſgreſſions in all their Sins, putting them upon the head of the Goat, and ſhall ſend him away by the hand of a fit Man into the Wilderneſs: And the Goat ſhall bear upon him all their Iniquities unto a Land not inhabited: And he ſhall let go the Goat into the Wilderneſs:* Here are ſtill you ſee, both all, and all ſorts of Sins in three ſeveral words expreſſed; to the end, that all Sins whatever might be ſure to be comprehended: Again, you have that [All] inculcated in the laſt *verſe*, as the ſpecial deſign of that day, *ver.* 34. *And this ſhall be an Everlaſting Statute unto you, to make an Atonement for the*

Children of Iſrael, for all their Sins once a year, and he did as the Lord commanded Moſes.

The Occaſional Sacrifices ſerved but for the Expiation of particular emergent ſinnings, and each ſerved but for one Turn, for that one Sin, and no more: And if they fell into the like again, a new Sacrifice was to be offered for that Second, and ſo a Third: And yet in them the believing *Jew* might ſpye out another manner of Sacrifice, ſhadowed out for their Souls: Again, in the dayly Sacrifices they might diſcerne the ſame Sacrifice Typified, for dayly ſins committed every day; whilſt yet the Ritual Sacrifice it ſelf, reacht but to that days ſins: And ſtill there was a remembrance of all theſe Sins every year, *Heb.* 10. 1. *For the Law could never with thoſe Sacrifices which they offered year by year continually, make the comers thereunto perfect*: And *ver.* 2, 3. *For then would not they have ceaſed to be offered, becauſe that the Worſhippers once purged, ſhould have had no more Conſcience of Sins? But in thoſe Sacrifices there is a remembrance again made of Sins every year*: And this ſhewed the Imperfection of that Ritual Sacrifice; yet ſtill ſo as in the Type and Shadow it Adumbrated an Uniuerſal Pardon, thorough a perfect Sacrifice once offered to come, ver. 12. *But this Man after he had offered one Sacrifice for Sins, for ever ſat down on the right hand of God*: In which there would be *no more remembrance of Sins*, ver. 17.

And although neither this dayes Atonement, nor no other of theſe forementioned Legal Sacrifices, ſerved not to acquit them from thoſe Sins excepted; as Murther, Adultery, or Blaſphemy; ſo far as God, as King of that Nation, in his Judicial Law (as was obſerved) required Bodily Death for them: That Dayes Expiation freed them not from that extream Puniſhment, whether they had been committed afore that Solemn Day; or whether they had been diſcovered after that Dayes Expiation had paſt upon them; They could not have pleaded that Dayes Atonement to free them of Death; no, *They dyed without Mercy*, As the Apoſtle tells us.

But ſtill all theſe did in their ſeveral ſignificancies, ſet forth that one perfect and All-ſufficient Sacrifice, which was the Subſtance and Center of them all: And as theſe on that Great Day, performed, excelled all the other in the ſignificancies of it; (They being offered on purpoſe, on that Day the High-Prieſt went into the Holy of Holies: Thereby firſtly notifying this our High-Prieſts alone Sacrifice, immediately afore his entrance into Heaven:) So eſpecially, and moſt eminently they were deſigned to ſhadow forth the extent of that of Chriſt his Sacrifice, as reaching to the Pardon of all ſins, holding out an Univerſal Pardon of all ſorts of ſins, of what kind ſoever, (but only that againſt the Holy Ghoſt, which in the 10*th. Chapter* the Apoſtle alone excepteth:) This was the proper intendment of that Dayes Atonement: And if in thoſe occaſional Sacrifices for groſſer particular Sins, the Believers then might underſtand thereby, that there was a Sacrifice for the forgiveneſs of their Souls repreſented thereby, as well as a preſent freedom from the puniſhment of Gods either immediately cutting them off from their People, or by the Hand of the Magiſtrate, according to any Judicial Law, threatning Bodily Death; Then for the like Reaſon, the Sacrifices and Atonements of that Day; being ſo expreſly, and lowdly proclaimed, to be for *all their Sins* whatever; they muſt be underſtood to have intended an alike Univerſal Atonement of Sins, unto all that come unto this Great High-Prieſt, confeſſing their Sins, afflicting their Souls for them, and ſeeking to be ſprinkled with his Blood, and their Bodies waſht with Water, as it hath been Explained.

And therefore let it be obſerved that the High-Prieſt alone performed the whole of that dayes Service, which was to be done in either Tabernacles, whether of extraordinary, or ordinary Sacrifice; to ſhew that there was one, and but one Great High-Prieſt that was to come; who ſhould *by one offering perfect for ever thoſe that were ſanctified*, *Heb.* 10. 14. In whoſe Sacrifice all the Sacrifices concurred and met, as Lines in a Center; whether it were thoſe of the High-Prieſt once a year, which he had inſtanced in in this *Heb.* 10. from *ver.* 1. to *ver.* 11. or of every Prieſt dayly miniſtring, in *ver.* 11.

Theſe all are ſwallowed up as ſhadows into this great Body and Subſtance of them.

But eſpecially this Dayes Atonement inſtituted to ſignifie this General Atonement; is for this cauſe ſo largely inſiſted on, and above all other explained, and expoſed to our Notice by our Apoſtle in the 9 and 10. *Chapters*; as alſo *chap.* 13. 11, and 12. *verſes*. And thoſe Atonements made by the Ordinary Prieſts but in one paſſage of *chap.* 10. *ver.* 11. Although their Dayly Sacrifices alſo, imported the dayly taking away of all Sins for every day.

Seek then to Chriſt to cauſe his Face to ſhine upon thee, and his Fathers thorough him; This I mention upon two grounds, proper to our High Prieſts being in the Holy of Holies; from the Type in *Lev.* 16. You read how the High Prieſt took Incenſe, with Coals of Fire, from off the Altar of Gold; and then going into the Holy of Holies with the Cenſer of Gold with thoſe Coals, and caſting the Incenſe thereon, he cauſed a Cloud of Smoak to aſcend: And thereupon God manifeſted himſelf in a Glory ſhining on the Cloud: For this compare *ver.* 2. with the 12, 13. *I will appear in the Cloud*, (ſo God promiſeth, *ver.* 2.) which how it was fulfilled: The 12, and 13. verſes tell us, *He ſhall take a cenſer full of burning Coals of fire from off the Altar before the Lord; and his hands full of ſweet Incenſe, beaten ſmall; and bring it within the Vail: And he ſhall put the Incenſe upon the fire before the Lord, that the cloud of the Incenſe may cover the Mercy-Seat that is upon the teſtimony, that he die not*: The cloud of Incenſe, or the ſmoak thereof, Typifyed Prayer; as in the *Pſalms*: And anſwerably, and in alluſion unto this, the Penner of the 80. *Pſalm* doth in the Name of, and for the People, frame his Prayer thus; *ver.* 1. *Give ear thou that dwelleſt between the Cherubims*; (in which was the Holy of Holies;) *Shine* forth ſo, *ver.* 1. Then in *ver.* 3. *Cauſe thy face to ſhine, and we ſhall be ſaved*; which he repeats twice after in that *Pſalm*: His Faith that penned that *Pſalm* for them, had in his eye that promiſe of Gods appearing in the Cloud: As in *Lev.* 16. Witneſs the Compellation he gives of God, *Thou that dwelleſt between the Cherubims*: He underſtood full well, that although himſelf, nor the People, on whoſe behalf he made this Prayer, did follow God into the Holy of Holies Perſonally themſelves, but the High Prieſt only; and that yet that appearance of Gods in the Cloud from the Mercy-Seat unto the High-Prieſt, when he went into the Holieſt, did ſignifie that unto thoſe that lookt by Faith unto that Mercy-Seat, and Invocated God with Fervent Prayer for Grace to help them in their Occaſional or conſtant Need; that God would ſhine forth, and appear unto them, in anſwer unto their Prayer graciouſly, ſome way, or other; eſpecially when it is the Face of God himſelf which they ſeek; and that their hearts are carryed out in Prayer to ſeek the ſhine thereof.

We muſt know that the Phraſe of ſeeking Gods Face is more largely uſed; for ſeeking his Face, that is his favour in any particular requeſt we would obtain at his hands: And it is a wonted ſpeech in Scripture uſed to that purpoſe: But it is taken more ſtrictly for ſeeking the ſhine of his Favour it ſelf, to be manifeſted to a Mans Soul: 'Tis the Character of Saints in the *Pſalms*, *That ſeek thy face*: And when their hearts are pitcht upon that requeſt above all things elſe; Oh then, he that dwelleth between the Cherubims will ſhine forth, according to their deſire, and his promiſe: As he often did unto particular Perſons, amongſt them that came to the Temple to worſhip; God ſhone forth upon their Souls, whilſt they were praying there, which cauſed *David* to utter his requeſt in this manner; in *Pſal.* 63. 2, 3. *To ſee thy power and thy glory, ſo as I have ſeen thee in the Sanctuary; becauſe thy loving-kindneſs is better than life, my lips ſhall praiſe thee*: Obſerve how he ſaies, [*ſo*] *as I have ſeen thee in thy Sanctuary*: Calling to remembrance Gods gracious Treatings with him in former times, when he uſed to come there to worſhip.

There are Two things contained in that Petition, *ſhine forth*; which do thou, when thou converſeſt with God and Chriſt in this Sanctuary, ſeek for at their hands.

I. That he would cauſe the Light of his Countenance, in his Electing Love to ſhine upon thy Soul: That is, to give thee the aſſurance, with a taſt of his loving-kindneſs, or ſpecial Love borne towards thee; in which he at that preſent doth graciouſly accept thee in his beloved; and from Everlaſting had pitcht, and fixed to manifeſt towards thee in his Son: This is *Davids* meaning there; for one ſight which he deſires to behold him with in his Temple, is that of his loving-kindneſs, which he therefore ſpecifies in the following verſe, *Thy loving-kindneſs is better than life*: ver. 3. And this is one, and a chief part of what my Text intendeth, *by drawing near with a full aſſurance of Faith*: That is, with aſſurance of our being accepted of him: The ſhine of which *David* deſired to have, from out of his Temple, whilſt his Faith looked to the Holy of Holies, unto which my Text invites us to come in Heaven.

The 2*d.* Is to manifeſt himſelf to a Mans Souls: *To ſee his Glory and his Power, as he had ſeen it in his Sanctuary*, ver. 2. That is, to have a view of his Perſonal Excellencies, and Glories: And thus I interpret it: For the wonders of Power and Glory, which God ſhewed by outward works done for his People, were works in the Execution of them acted out of Doors (as we ſay:) They were Tranſacted abroad, and in the World: The *ſights* therefore which in the Temple he ſought to ſee, were thoſe of his Perſonal Greatneſs, Power, and Glory *within himſelf*, which were the Cauſe and Workers of thoſe wondrous Effects from out of his Holy Temple, as thoſe abroad in the World are ſaid to be.

And if you apply this to the ſeeking the Face of Chriſt, the Direction then is, that thou wouldeſt ſeek a view of him, not ſimply in his High-Prieſthood-Glory, (which is his Office;) and ſo what therein thou needeſt to have from him, to make uſe of him for, as thou art a Sinner, but a view of the Glory of his Perſon, abſtractly from his Office; when therefore *Pſal.* 80. 1. he ſaies, *Thou that dwelleſt between the Cherubims ſhine forth*; and ver. 3. *cauſe thy face to ſhine.* The higheſt and furtheſt intendment of thoſe Petitions is, That he would ſhine in his Perſonal Excellencies. For indeed the *Face* of *God*, and *Chriſt*, are put for the *Perſon* of each: 1. *Of God*; *Thou ſhalt have no other Gods before my face, to behold the glory of God in the face of Jeſus Chriſt*: That is, *my ſelf.* 2 *Of Chriſt*, 2 *Cor.* 4. 4. And his *Face* imports as the lifting up the *Light of his Countenance* in his Love and Favour; ſo the Excellency and Glory of his Perſon, as in 2 *Cor.* 4. 4. *The glory of God ſhines in the face of Jeſus Chriſt.* The word προσώπῳ is in the *Perſon of Chriſt*: And that which follows, ſhews it is his Perſonal Excellency mainly intended, *who is the image* (ſaies he) *of God*; which both in *Col.* 1. and *Heb.* 1. are primarily ſpoken of him in reſpect to his Perſonal Glory: Now in that 80. *Pſal.* where 'twas we founded this head, *Oh thou that dwelleſt*, &c. *ſhine forth*, as *ver.* 1. So he begins: But then in the 3. *ver.* it follows, *cauſe thy face to ſhine*; which face of his is elſewhere ſtyled *his Beauty*; which denotes the Excellency, and Glory of his Perſon; and is alſo ſtill ſpoken of him, as *ſhining* in, and from *his Temple*; and as therein and from thence he was to be viewed, *Pſal.* 27. 4. *To behold the beauty of the Lord, and enquire in his holy Temple*: And that Beauty is eminently tearmed his *Holyneſs*; *Pſal.* 110. 3. And as his favour, Grace, and *Love*, is the *Light* of his Countenance ſhining towards us; ſo his Holyneſs is the Perſonal Glory in himſelf; as that Viſion in *Iſaiah*, *chap.* 6. 1. Given of Chriſt when on his Throne; that Throne is that Seat in the Holy of Holies; whereon (now he is aſcended into Heaven) he ſits at the Right Hand of God with his Angels about him, worſhipping of him, as there: And the Place, or Scene of that Throne, is in the Viſion made *the Holy of Holies* in the Temple; for 'tis ſaid that *his Glory* (that is, the Train and Gleam that came from it;) *filled the Temple*, that is, the reſt of the Temple from the Throne: Now that Glory is that of his Perſon; for Chriſt himſelf refers this of *Iſaiah* unto himſelf, *John* 12. 41. Now that *Glory* there in *Iſaiah* is ſaid ſpecially to be his *Holyneſs*; as appears by the Angels celebrating *him*, and that his *Glory* with crying out, *Holy*, *Holy*, *Holy*; therein adorning him for that; as wherein his Glory ſpecially conſiſted; which when *Iſaias* ſaw you read how he was affected with it.

Alſo Heaven is the Holy of Holies, and it is the Perſonal Glory there of him, doth there appear; (who is the moſt Holy, and the Meſſiah, and the anointed one, *Dan.* 9.) which our Saviour deſireth we *might behold, John* 17. 24. And therefore a forehand ſight and glimpſe by Faith of this his Perſonal Glory; (and ſo far as Faith is capable of it) is of all ſorts of Actings or Receptions rather by Faith the moſt deſirable and delighting, and fills the Soul with Glory; whom *having not ſeen*, (that is as we ſhall doe;) yet ſo far ſeeing as Faith will capacitate us, and may carry us, this works *Joy unſpeakable and full of glory*: And ſuch ſights the Primitive Chriſtians were much inured to, 1 *Pet.* 1. 8. *verſe.*

It falls out ſometimes, that when thou thy ſelf comeſt to him, and afore him, that himſelf doth cauſe ſome Rayes of that more mean and little Beauty that is in thy Soul alſo (which is the Reflection of his ſhining on thee) to break forth afore him, whilſt thou art in his Preſence: And he to pleaſe himſelf in thee, draws out thy love to him, and cauſeth thee to tell him, (he thereupon enlarging thy Soul that way whilſt thou art a doing it,) how well thou loveſt him; and to relate to him how Holy thou wouldeſt be; (which *Will* in us to be ſo, is our greateſt Holineſs in this Life;) and herewith do both God and Chriſt, wonderfully delight themſelves; as in *Pſal.* 45. it is ſaid both of the Father, (for his Speech it is,) and of Chriſt the Son: *He is thy Lord, and worſhip thou him; ſo ſhall the King, that is Chriſt, greatly delight in thy beauty*: And *Epheſ.* 5. *Chriſt doth preſent the Church to himſelf*: How, and why to himſelf? You have heard how he preſents us to God, but here 'tis ſaid he doth it to himſelf, as his Spouſe: For of that he had ſpoken afore: He takes a view of a Soul that comes to him, and is taken with her himſelf firſt, and pleaſeth himſelf firſt in her; and then covereth her all over with his Righteouſneſs; and then gives, or takes a kiſs of her himſelf, and ſo preſents her to his Father. Now therefore when thou comeſt afore him, obtain (if poſſible) e're thou comeſt off, or out from him, a view of his Perſon, and of his Holineſs, and Beauty; and beg hard, be inſtant for it. And to that end I counſel thee, Let thine Eye be faſtned on *him in what he is in himſelf*: See what thou canſt ſpie out to be in him, or from him, over and beſides thy Redemption by his Prieſthood, that ſhould make thy Heart more to cleave to him, and more to love him, and delight in him. And when but the firſt Glimpſes, and thereupon Motion of ſuch Affections do riſe and enkindle; follow them, and blow up thoſe ſparks to a Flame, let thy Heart dwell upon ſuch interviews. Likewiſe every Holy ſtrain, or diſpoſition of Spirit which he draws forth out of thy heart of pure love to him, whilſt thou art in his preſence, they are ſo many Gleames and Lines of Beauty in thee, with which his Heart is delighted, whether they be brokenneſs of heart, and relenting pangs of ſorrow for Sin, or ſubmiſſion to his Will with all chearfulneſs, becauſe it is his Will, putting thy Mouth in the Duſt, in thy deepeſt Tryals and Temptations: Or that thou canſt with all that is within thee, fall a bleſſing him for what he is in his own Bleſſedneſs and Glory, though thou ſhouldſt not be partaker of it in him, and with him, rejoycing that Chriſt, he is with the Father at his Right hand in Glory, whatever becomes of thee, which Chriſt told his Diſciples, that *if they loved him, they would have done; becauſe I go to the Father*: Theſe are each ſo many Caſts of a Gracious Beauty in thy Soul, with which in thy Converſes with him, he is raviſht: Theſe interviews, and intercourſes of love of the Soul to Chriſt, and of Chriſt to the Soul you may read of *Cant.* 7. *chap.* throughout; both on Chriſts part, from *ver.* 1. to the 10. And on the Churches part, from *ver.* 10. to the end.

But to wind up this Head, and to bring it back again to the Language and ſignification of the Type it ſelf, which we begun in, and made the riſe of this head.

There were two things in that Holy of Holies, principally ordained to repreſent our Lord Jeſus Chriſt: 1. *The Ark*, whoſe Reſidence was continually therein: 2. *The Perſon of the High Prieſt*, who came in but once a year: And then whilſt he was in it, did but Perſonate our Lord to come to Heaven: The Ark it ſelf alone I take (and ſubmit it) Typed forth his very Perſon, ſimply conſidered: A Cheſt it was, made of plain Boards of *Shittim-wood*, covered both within and without with pure Gold: The wood ſignified his Humanity; the Gold his Divine Nature, as joyned both in one: The fulneſs of the Godhead dwelling in him Bodily, and incloſing or incompaſſing his Humane Nature, with the fullneſs of it ſelf: *Exod.* 25. 11. And this Ark is termed *the Glory*, and Beauty of God, *Pſal.* 68. 71. As alſo of all *Iſrael*, 1 *Sam.* 4. 21. And it was under that Style declared of his Perſon, by Old Men, when but eight dayes old, *Luke* 2. 32. *The Glory of thy People Iſrael*; crowned alſo it was with a Crown of Gold; denoting all Excellency and Right of the Dominion; having the Teſtimony, or Covenant of the Law in it, as Chriſt had the Law in his heart, *Pſal.* 40.

The Second Repreſentative was the High-Prieſt, who came in but to performe the works of a Prieſt, who was the Type of Chriſts Office of Prieſthood, which is but additional to the Glory of his Perſon: By theſe two we are taught to view, and that diſtinctly 1. His Perſon, and the Glories thereof ſimply conſidered; and that of his Office in performing the work thereof; as a Mediator for us, and as an Atoner for our Sins: And as the Ark was the moſt eminent, and firſt beſpoke to be made, *Exod.* 25. 10. ſo is and was the Perſon of Chriſt firſt ordained, and is to be eſteemed accordingly in, and for his Perſon, the moſt pretious above all other; being *the moſt Holy*, *Dan.* 9. And certainly his Perſon is far more Excellent than any, or all his Offices for us, and accordingly to be ſought for by us: And the Priviledge hereof Chriſt hath promiſed to ſome ſpecial Favourites of his: *John* 14. 21. *He that hath my Commandments, and keepeth them, he it is that loveth me; and he that loveth me, ſhall be loved of my Father; and I will love him, and will manifeſt my ſelf to him*: Mark how he ſaies, *I will manifeſt my ſelf*: Having ſaid, I will manifeſt my Love in thoſe words, *I will love him*; as diſtinct from, and ſhort of this: Now to love us as in his own heart, his Love is ſeated in common to all Believers, whereas this is uttered as a ſpecial favour to them that keep his Commands, in a ſpecial and intenſe manner; and therefore is meant of the manifeſtation of that his Love: And then the next words, *I will manifeſt my ſelf to him*; is a further additional, beyond that Diſcovery of his Love, or his Fathers; and ſo of *his Perſon* which is uſually called *himſelf*: And it was a Priviledge not vouchſafed the Apoſtles, until himſelf was aſcended; and poured out his Spirit on them: And then their Union with his Perſon, as his with his Fathers, was manifeſted to them, as in the *verſe* afore, *ver.* 20. *At that day ye ſhall know that I am in my Father, and you in me, and I in you:* Which is expounded by this Speech of his in *ver.* 21. Sure I am (that ſo I may ſtill expreſs it by the Type, which hath led me unto this,) that the perfection of that Glorious State which the Saints on Earth ſhall attain unto, is Typified forth under the Shadow of the Holy of Holies in a comparative unto the foregoing States of the Church leſs perfect, deſcribed by the Model of the outward Court; and then the Court of the Prieſts, (whereof *Rev.* 11. *chap.* 1, 2. *verſes*, and the laſt *verſe* gives us the Scheme:) But after theſe Two Courts are paſſed in *ver.* 1, 2. it is ſaid *ver.* 19. *That the Temple of God was opened in Heaven, and there was ſeen in his Temple*, (The Seat of which was that part of the Temple called the Holy of Holies;) *The Ark of the Teſtament*: Oh how will Men then more continually rejoyce in the Contemplation of his Perſon, and above all, love him, value him, for what he is in himſelf, and for himſelf; whereas now it is a rare Priviledge vouchſafed to ſome, and yet attainable : But will not in the height of it be communicated, until theſe more imperfect and dead-hearted Churches, the Court of Prieſts which foregoes it, be purged, and more refined; and that by the laying dead the Two Witneſſes, which are both the Churches themſelves, the Golden Candleſticks, and the Perſons of the moſt eminent Profeſſors, both of Miniſters and People: After which, though we with the reſt of the New Teſtament Saints are ſaid all to enter into the Holyeſt, when we worſhip, as in the Text; yet God hath provided laſt for them of thoſe times, after their Reſurrection and Aſcenſion into Heaven, that is, a more conſpicuous Glory of entercourſe with Chriſt; ſuch as is an enjoyment of his Perſon, as the Ark in the Holy of Holies; in compariſon unto what is now but as in the Court of Prieſts : And yet let every one now ſeek it, by growing up unto perfect Holyneſs, and keeping his Commandments; for unto ſuch that promiſe is in all times made, and is to be attained by ſome that ſeek it, as a fore-running Glimpſe, and pledge of the like, as then more common Glory of the Saints in thoſe Times.

FINIS.

AN

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☞ *Note*, that [a] after the figures of the Page, refers to the firſt Treatiſe, [b] to the ſecond, and [c] to the third.

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